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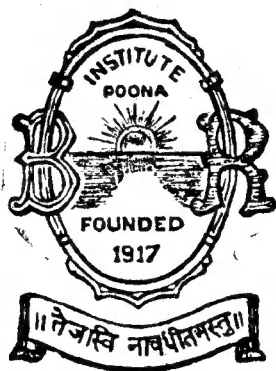
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**JAINA LITERATURE AND PHILOSOPHY**

**Volume XVIII :**

**Part 1: Logic, Metaphysics etc.**

**Bhandarkar Oriental Research Institute**

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## P R E F A C E

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The Bhandarkar Oriental Research Institute invited me in 1930 to prepare a descriptive catalogue of Jaina manuscripts. As no definite plan was then chalked out for the grouping of manuscripts and their presentation, I went on describing manuscripts by selecting works in the alphabetical order. After a couple of years it was decided that the canonical literature of the Jainas was to be assigned a place as Volume XVII, and a portion of the non-canonical literature dealing with Jaina philosophy in a wider sense as Vol. XVIII. Consequently some of the manuscripts dealt with in this part were handled by me as far back as 1930. I could complete the entire work allotted to me in 1936. In the course of the last fifteen years hardly half the portion has been published.

The printing of Vol. XVIII was undertaken in 1938. But it was discontinued from 1944 to 1948, and even when it was resumed in 1949 the progress was very slow. Thus the printing of this part I of Vol. XVIII has taken thirteen years. Even so, it is a matter of pleasure that this part gets published.

In 1948 when part IV of Vol. XVII was about to be published it was decided on the following considerations that part V (Appendices) of Vol. XVII should be published as forming one whole with a portion of Vol. XVIII that got printed by the time part V was completed :—

( 1 ) Part V comprising only appendices of Vol. XVII will be too small to be published separately.

( 2 ) A portion of Vol. XVIII remains unpublished though printed long ago. It had to wait till the number of its pages could make it a Volume of normal size. This meant an additional delay of about five years, since its printing could not be expedited sufficiently when full attention had to be paid to part V of Vol. XVII.

( 3 ) A portion of Vol. XVIII and part V of Vol. XVII are not disparate. They all form part of the Catalogue of Jaina Mss., and there is sufficient homogeneity of material to warrant their publication as one whole.



This decision, though correctly taken by the Institute, has been later on set aside for the following reasons :—

( 1 ) It was realised that part V of Vol. XVII would not be very small.

( 2 ) Its printing will not be soon completed ( only 17 forms have been so far printed out of about 30 ), and to wait for it would cause an additional delay of about a couple of years in publishing a portion of Vol. XVII which has been already overdue since 1938.

( 3 ) It creates an awkward position for the reader who may not be interested in the whole work.

This Part I of Vol. XVIII deals with *darsanika* literature. It marks the beginning of a new volume and opens a new and wider field. Vol. XVII was confined to canonical ( *agamika* ) works whereas this Vol. XVIII deals with an important section of non-canonical texts and their exegesis. These works, though non-canonical, are not in any sense opposed to the Jaina canon. On the contrary, so far as the *Śvetāmbara* works are concerned, they are complimentary and quite in conformity with their canon available at present.

Another gratifying feature of this Volume is that it includes works of both schools of the Jainas.

Bifurcation starts from this volume. The canonical works belong to the *Śvetāmbaras* only, as several orthodox *Digambaras* question their authenticity, though, in my opinion they are not justified in doing so. Works on philosophy<sup>1</sup> belonging to both sects are grouped under two heads : ( i ) Logic and ( ii ) Metaphysics, ethics etc. Here and hereafter the *Śvetāmbara* works have been given precedence over the *Digambara* ones with a view to maintaining continuity of treatment, for Volume XVII dealt with the *Śvetāmbara* works only.

Under the head “logic” (*nyāya*) are generally included such works as deal with one or more of the topics related to <sup>2</sup>*anekāntavāda*, <sup>3</sup>*pramāṇas*, <sup>4</sup>*nayas* and <sup>5</sup>*nīkṣepas*. Other works though pertaining to

1 The Jaina commentaries on non-Jaina works on *nyāya* etc. of which some Mss. were described by me, are not incorporated in this Vol.

2 See p. viii.

3-5 See p. vii.

*nyāya* as understood in a wider sense are placed under the second head which deals with *tattvajñāna*, *nīti* and *upadeśa* and therefore includes didactic works also.

In this attempt I cannot claim to have entirely avoided mistakes.<sup>1</sup> The ground is very difficult to traverse without tripping. But I believe I have taken all possible care, and I hope the path in this field is made clearer for other scholars.

There is nothing new to be recorded so far as the plan of the preparation of this part I of Vol. XVIII is concerned. It is practically based on the general lines followed in the previous parts I-IV of Vol. XVII and laid down by Rao Bahadur Dr. S. K. Belvalkar, then Hon. Secretary of the Institute. They have determined the inter-arrangement of the descriptive sheets dealing with the same text and the system of transliteration.

The exact plan followed by me in the preparation of this volume may be indicated as follows :—

Works composed in languages other than Sanskrit are assigned Sanskrit titles in addition to those in the language (Sanskrit excluded) in which the works are composed. The latter titles are placed in brackets just below the former ones as it was done in the case of the Prakrit works dealt with in Vol. XVII. At times an alternative title or even a popular one is indicated, but in order to distinguish it from the former, it is placed within rectangular brackets. All independent works have been arranged alphabetically according to their Sanskrit titles, whereas the commentaries pertaining to them are arranged as far as possible chronologically.

Just as Vol. XVII has been furnished with ten appendices so is the case with this Vol. XVIII and the subsequent one ( Vol. XIX ). Each of these volumes will have the following ten appendices on the lines explained in my " Preface " ( pp. xx-xxi ) of part III of Vol. XVII and that ( p. xvii ) of part-IV of Vol. XVII :—

1 Really speaking, *Ārambhāsiddhi* along with its commentary (Nos.160-166) should have been assigned a place in Vol. XIX, in "miscellanea" as it deals with astrology. But the mistake was realized on my getting its compose, and it was then too late to do the needful. A similar remark holds good for *Āscarayayogamālā* No. 173.

■ This will make up part V of this Volume.

- ( i ) Index of Authors.
- ( ii ) Index of Works.
- ( iii ) Classification of Works according to Languages.
- ( iv ) List of Dated Works.
- ( v ) List of Dated Manuscripts.
- ( vi ) ( a ) Chronograms and their Significations.  
( b ) Sanskrit Words and their Numerical Significations.
- ( vii ) Cosmological data with special reference to **names** of places where works were composed or copied.
- ( viii ) Proper Names of deities, rulers, scribes, schools and sub-schools, castes, sub-castes and lineages, Jaina monks and nuns, Jaina laity, non-Jaina householders, works and their sections and miscellanea.
- ( ix ) List of Abbreviations along with their Explanations and Locations.
- ( ■ ) Correspondence Table of Manuscripts.

Of these appendices, I, II and X of Vol. XVIII were completed in 1936 along with those for Vol. XIX. The rest are practically ready for the last several years. But some of them will have to be now modified, in ~~some~~ numbers of works are to be replaced by those for printed pages, and this can be done only when the entire matter of Vol. XVIII spread over parts II-IV<sup>1</sup> gets printed.

Now a word about "Supplement". The work entitled as *Nayakarnika* and numbered as 1384b of 1891-35 was lost sight of till the Ms. of another work following it got printed. To reserve it till the completion of this Vol. meant waiting for an indefinitely long period, in view of the present rate of printing. Consequently I have here assigned a place to it by way of "Supplement" and numbered it as 6a, too, ~~to~~ suggest its precedence over No. 7 described on pp. 17-19. Same has been the case with Mss. of *Ayatanagatha* and *Ayatanasvarupa*.

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1 Parts II and III deal with works of the Svetāmbara school only, and part IV with those of the Digambara one.

## Preface

As regards anachronism, I may say that since there has been a very wide gap of years between the preparation of this part and its printing I had to make a few additions while correcting the proof-sheets in order that this part may become as up-to-date as possible, in the entries for "author" and "reference".

Since there remains a major portion of Vol. XVIII to be printed and it is likely to take about a decade to be completed, I may give a brief sketch of Vol. XIX which is almost as big as Vol. XVIII. Vol. XIX deals with non-canonical literature as is the case with Vol. XVIII. It deals with the following groups of works :—

- ( 1 ) Hymnology.
- ( 2 ) Narrative Literature.
- ( 3 ) Ritualistic Works.
- ( 4 ) Miscellanea.

Works in Group III differ from the corresponding works dealt with in Part IV of Vol. XVII inasmuch as they are not so closely associated with the Jaina canon as the latter.

Group IV includes all such works as could not be conveniently assigned a place under any one of the heads preceding it.

In the beginning of this part I of Vol. XVIII we come across works on logic of both the sects of the Jainas. As it forms a complete section by itself I shall take a bird's eye-view of the valuable contribution of the Jainas in this field. But, before I do so, I shall say a few words about philosophy in general.

Philosophy covers a wide and precious field of thought. Its main divisions are said to be as under:—

- ( 1 ) Logic.
- ( 2 ) Metaphysics.
- ( 3 ) Psychology.
- ( 4 ) Ethics.
- ( 5 ) Aesthetics.
- ( 6 ) Theology.
- ( 7 ) Cosmology.

Each of these has further sub-divisions. For instance, metaphysics is divided into two broad heads viz. ( i ) ontology and ( ii ) epistemology.

These clear-cut divisions and sub-divisions are a European product. Their full growth is marked out by the separate and standard treatises representing the divisions noted above. This growth can be traced practically from the days of Bacon. Its origin, however, goes as far back as the days of Aristotle and can be seen from his distinct works on ethics and natural philosophy<sup>1</sup>.

Such being the case, it is no wonder, if no Indian school of thought has given rise to works where we can distinctly see these divisions as water-tight compartments. The *Jaina* philosophical literature is in no way an exception to this. Even then I hereby make an attempt to classify the philosophical works according to the division it mostly represents. For I have not so far come across any pamphlet or article, much less a book which separately ( no matter even if succinctly ) gives an idea about *Jaina* and all the branches of *Jaina* philosophy<sup>2</sup> by taking into account the contributions of even one of the sects of the *Jainas*. To begin with, I would here confine myself mainly with the *Svetāmbara* literature and philosophy.

The *Jaina* writers divide their literature into four groups according as it is related to one or the other *anuyoga* out of the following four:-

*Dravyānuyoga*, *caranākaraṇānuyoga*, *dharmakathānuyoga* and *gaṇitānuyoga*.

The first group is associated with logic and metaphysics, the second and the third with ethics ( and religion ) and the fourth with mathematics.

According to the *Jaina* tradition an omniscient being of immeasurable knowledge climbs up a tree of penance, restrictions (*niyamas*) and knowledge and discharges a shower of flowers of knowledge with a view to enlightening persons capable of attaining salvation.

1 Aristotle has written a work on politics, too.

2 The *Jaina* view about philosophy is compared with those of other Indian schools by Pt. Sukhlal Sanghavi in his Hindi article " *Jaina tattva-jñāna* " forming the *fourth* part of pamphlet XII issued by " *Jaina Cultural Research Society* ", Benares.



This shower is completely received by his apostles in their cloth of intelligence. They then knit together words of the omniscient *Tirthankara* for composing scriptures (*agamas*).<sup>1</sup> This constitutes what is known as "Jaina Canon". In these *agamas* we can see seeds of the main doctrines of *Jaina* philosophy. To be specific, *Nandi* deals with nature, types etc. of knowledge, and it is thus helpful to students of epistemology. *Paṇḍavānā* furnishes us with "Jaina" ontology—classifications of living beings along with their characteristics and the doctrine of *karman* and that of *leśya* (so to say psychic tints). *Itivādvābhigama* is another important work on ontology. *Sāyagada* represents philosophical views of several non-Jaina sects about soul etc. *Rāyapaseṇaijja* supplies a discussion between Kesi (a follower of Lord Pārśva) and King Pāṇḍi (who does not believe in the separate existence of the soul from the body). *Āyāra* and *Uvasagadasa* are important treatises on Jaina ethics (and religion) and *Jambuddivapaṇṇatti* together with some portions of *Viyahapaṇṇatti* on cosmology.

## LOGIC

Logic may be roughly defined as consistency of thoughts, and as such it may be assigned a date going as far back as the date of the formation of the social organisation by human beings. It is difficult to say to which nation of the world first prepared a scientific treatise on logic. Even so far as India is concerned nothing of a finally definite character can be asserted in this connection.

Valid proofs (*pramāṇas*), view-points (*nayas*) and aspects (<sup>2</sup>*nikṣēpas*) of which the last two are practically the characteristic

- 1 "तव-नियम-नाणरुक्खं आरुढो केवली अभियनणी ।  
तो मुयइ नाणवुट्ठिं सवियजणविबोद्धणट्ठाए ॥ ८९ ॥  
तं बुद्धिमएण पडेण गणइरा गिणिइउं निरवसेसं ।  
तिथयइभासियाइं गंधंति तओ पवयणट्ठा ॥ ९० ॥"

— *Āvassaya-nijjuttī*

2 These are dealt with in non-Jaina works but the terminology differs. This is borne out by the following lines occurring in Yaśovijaya Gaṇi's com. (p. 24a) on *Tattvārthādhigamaśūtra* (I, 5) :—

"‘सकधारुतिजातयस्तु पदार्थाः’ इति तावन्नैयायिकादिभिरपि प्रतिपन्नमेव । तत्र इयस्मिन्निर्णयम्, आकृतिः स्थापना, जातिर्भाष इति निक्षेपत्रयमागतम् । नाम च त्रैयकारणैः पदार्थ इष्यते ।"

features of Jainism, make up "Jaina" logic. *Syādvāda* (also called *anekānta-vāda*) or the doctrine of non-absolutism and *sapta-bhaṅgī*, the seven modes of predication are, too, dealt with in this logic. All these branches of Jain logic are more or less treated in *Anuogadāra*, *Thāna* and *Viyāhapannatti*.

*Diṭṭhivāya*, the 12th *aṅga*, ■■ extinct *āgama*, may have dealt with logic ■■ one of its ten names "Heūvā" (doctrine of reasons) implies. Further, according to Sakalakīrti, a Digambara scholar of the 15th century A. D., *Aggāntya*, the 2nd *puṇṇa* (a section of *Diṭṭhivāya*) treated logic and metaphysics.

To be explicit, *pramāṇa* is classified in *Thāna* (IV, 3; s. 338), *Viyāhapannatti* (V, 4; 192) and *Anuogadāra* (s. 144; pp. 211<sup>a</sup> to 219<sup>a</sup>). The word *heu*<sup>1</sup> (Sk. *hetu*) is used in *Thāna* (IV, 3; s. 338) in two senses viz. *pramāṇa* and reason. Several terms of debate such as *pakkha* (party), *chala* (quibble), *viyakka* (speculation) and *ṭikka* (discussion) occur in *Suyagada*. In *Thāna* we come across the word *nāa* (Sk. *jñāta*) meaning an example. It is here divided into 4 kinds, each having 4 varieties. Further, this canonical treatise enumerates 6 expedients employed in a hostile debate or debate *a l'outrance*, and 10 defects of a debate.<sup>2</sup>

*Thāra* (VII, s. 552) and *Anuogadāra* (s. 152) deal with *naya* and mention its seven varieties.

*Nikṣepas* with their various divisions are treated in *Anuogadāra* (s. 7-27, 29-42, 44-56 & 150).

*Syādvāda* is ■ key-note of Jainism. Examples of its usage are met with in several places in *Viyāhapannatti* and in *Jivajivābhigama* (s. 125) and *Anuogadāra* (s. 142)<sup>3</sup>. This doctrine of non-absolutism is treated at length by ■■■ in my intro. (pp. CVII-CXXI) to *Anekāntajayapatāka* (Vol. II). The three fundamental *bhaṅgas* which develop into seven modes of predication are noticed in *Viyāhapannatti*. So these suggest that *saptabhaṅgī* is as old ■■ the

1 Four varieties of *heu* are noted in *Dasaveyāliya-nijjuttī* (v. 86).

2 For quotations etc. see my work *A History of the Canonical Literature of the Jainas* (pp. 219-220).

3 See my introduction (pp. cxi-cxii) to *Anekāntajaya-patākā* (Vol. II).

4 This work along with its auto-commentary and super-commentary has been published in two volumes in the Gaskell's Oriental Series in A. D. 1940 and 1947 respectively.

Jaina canon. It is treated at length by way of an independent treatise by Vimaladāsa in *Saptabhaṅgītarāṅgī* and by Dānavijaya Gaṇi in *Saptabhaṅgīprakaraṇa*.

The exegetical literature pertaining to the *Jaina* canon elucidates and gives us further details about the seeds of the *Jaina* philosophy scattered in the field of the *Jaina* canon. The *Nijjuttis* of Bhadrabāhusvāmin deserve special mention, for they throw light on the *Jaina* view about soul, knowledge and *ahiṃsā* and prepare a solid foundation for the edifice of the "Jaina logic" having three pillars in *pramāṇas*, *nayas* and *nikṣepas*.

The authorship of *Dasaveyaliya-nijutti* is attributed to Bhadrabāhusvāmin who lived between 433 B. C. and 357 B. C. In this work in v. 50, he has clearly referred to a five-membered syllogism. In v. 137, he has noted the names of the ten members of the syllogism, and in v. 138-148 he has given a demonstration of this as applied to *ahiṃsā*. So this shows that at least by his time logic had attained an eminent status in the field of the *Jaina* literature. That logic was slowly but surely attacking and encroaching upon the sacred province of verbal authority, is fully reflected in the monumental works of Siddhasena Divākara. He resorted to logic for examining the statement of scriptural authorities instead of establishing their consistency by logic, and thus he upset the tenet of the school that used to reject pure reasoning as mere speculation when it was not supported by scriptures.<sup>1</sup> Thus logic was not assigned a secondary place to the *āgamas* by him as

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1 There are two types of persons practically in every school of religious thought. Some lay special stress upon scriptural authority and others on reason. Both are anxious to resort to logic (*tarka*), but the former allow logic free scope only so far as it does not come into conflict with their scriptures, whereas others want to push forth logic even to the extent of questioning the scriptural authority, provided it satisfies reason. Thus some are for *āgamānusāri-tarka* while others for *tarkānusāri-āgama*. It appears that the former group of persons, though prior in existence, lose their ground especially when attacked by heterodox scholars. Thereupon this group resorts to logic for defending its principles and attacking those of their opponents. This necessity coupled with the composition of *Nyāyāsūtra* and later on that of *Madhyamāvatāra* by Nāgārjuna seem to have forced the *Jaina* saints to give up to some extent their *āgamānusāri-tarka* attitude and to enter the field of logic. Consequently eminent *Jaina* writers like Siddhasena Divākara composed works like *Nyāyāvatāra* and laid firm foundations of *Jaina* logic.

was later on done by Jinabhadra Gaṇi Kṣamāśramaṇa ( circa 6th century A. D. ). This state of affairs which must have existed even prior to the life-time of these *Jaina* pontiffs, seems to have resulted in the formulation of a rule that the principles of Jainism deserve to be studied, examined and propounded from the stand-point of *hetu-vāda* and *āgama-vāda* as well, so far as they are confined to their own spheres. To be explicit, a principle which is within the domain of *āgama-vāda* should not be subjected to that of *hetu-vāda* and vice versa.

Jinabhadra Gaṇi Kṣamāśramaṇa and Saṅghadāsa have treated the *Jaina* philosophical doctrines in their *bhāṣas* on *āgamas*, the former in '*Viśeṣavassayabhāṣa* and the latter in his *bhāṣa* on *Kappa*.

Amongst the non-canonical works on philosophy *Tattvārtha-dhigamasūtra* of Umāsvāti and its commentaries by Śvetāmbara and Digambara writers of celebrity may be specially noted. The doctrine of *nayas* is here treated. It is dealt with by Siddhasena Divākara in his *Sammāṭipayaṇa* ( *Sammāṭi-prakarāṇa* ) and *Nyāyavatāra* and by Mallavādin in his *Dvādaśāra-naya-cakra*, a commentary by himself on his single verse of deep meaning. This commentary is splendidly elucidated by Simhasūra Gaṇi in his commentary known as *Nayaka-kraṇḍa* or *Nyāyāgamanusārīṇī ṭīkā*. The work of Mallavādin is preceded by *Saptaśatāra-nayacakra* lost long long ago. This prepared a back-ground for the treatment of *syādvāda*, and Haribhadra took advantage of this situation, and gave us a splendid and comprehensive work viz. *Anekāntajayapataka*. Herein he has refuted the views of different schools of Buddhism. He has quoted from some work of Puruṣacandra, a logician. Vādin Deva Sūri and Hemacandra ( Kalikālasarvajña ) have given us treatises on logic. *Anekāntavyavastha* of Yaśovijaya Gaṇi is perhaps the last Śvetāmbara work on logic worthy of mention.

As stated in *Prabhavakacarita* ( X,37-38 ) Jinayaśas ( ? Ajitayaśas ) composed *Pramāṇa-grantha* ( a work on logic ) and *nyāsa* on *Viśrantavidyadhara* ( grammar ). None of these has been so far traced.

1 In v. 1186-1178 there is a detailed exposition of *nayas*.

2 For details see my article " A Lost Treatise on Logic " about to be published in " Indian Culture .

There is an incomplete work in Sanskrit in verse edited at the end of Devabhadra (c. *Saṃvat* 1139 or 1158) Sūri's *Kaṭhārayanakośa*. Its editor has named it *Pramāṇaprakāśa* by taking into account its third verse. In v. 8, it is said that the omniscient take food, and women attain salvation. So this is definitely a *Śvetāmbara* work. It may be that its author may be Devabhadra Sūri just referred to.

There is a palm-leaf MS. of Devabhadra's *Pramāṇaprakāśa* at Patan.<sup>1</sup> It is noted by him in his *Sijjamsacariya* and by Siddhasena Sūri in his com. on *Pavayanāsāruddhara*.

Turning to the Digambara writers, Kundakunda (whom Kalyāṇavijayaṇi assigns to the fifth or sixth century A. D.!) has given us various works in Pāli (Prākṛit). He has dealt with transcendental and conventional views and applied them to soul. *Saptabhaṅgī* sometimes confounded with *syadvāda*, is dealt with by him in his work *Pañcatthikayasāra*.

Samantabhadra almost a contemporary of Siddhasena Divākara, is well-known for his *Āpta-mīmāṃsā*. His two hymns viz. *Svayambhastotra* (a panegyric of the 24 *Tīrthaṅkaras* from Rṣabha to Mahāvīra) and *Yuktyanusaṅgana* are philosophical in nature, and the latter may have inspired Hemacandra to compose two *dvātriṃśikās* here dealt with as Nos. 107 and 116.

Leaving aside *Trilakṣaṇa-kadārtana*, an extinct work of Pātrakesarin, *Laghiyastraya* of Akalaṅka and *Parikṣāmukha*<sup>2</sup> of Māṇikyanandin along with their corresponding commentaries viz. *Nyāyakumudacandra* and *Prameyakamalamartanda* are some of the important Digambara works on Jaina logic.

<sup>3</sup>*Siddhāntasāra*, a difficult work on logic by a Jaina writer is mentioned by Rājaśekhara Sūri in his *Śaddarśanasamuccaya* (v. 29) along with *Aṣṭasahasrī* and *Nyāyakumudacandrodaya*.<sup>4</sup>

As stated in *Paṭṭavali-samuccaya* (pt. I, p. 190) Kakka Sūri, successor of Siddha Sūri and predecessor of Devagupta Sūri (c. *Saṃvat* 1072) is an author of *Pañcapramāṇa*. Is this a work

1 See *Jīnaratnakōśa* (Vol. I, p. 238).

2 This is utilized by Vādin Deva Sūri. He has however added two chapters viz. *naya-pariccheda* and *vāda-pariccheda*, and has thus made his work more comprehensive than this *Parikṣāmukha*.

3 Is this a Digambara work? If so, what is the name of its author?

4 See "Anekāṇṭa" (Vol. I, p. 258).



on logic? The same question may be asked about Kakūḍ Sūri's Pāyī work written in about 43 verses and named as *Pañcapramāṇi-pañcasika* and *Pañcapramāṇīprakaraṇa* in *Jinaratnakośa* (vol. I, p. 226).

This finishes a rough survey of *Jaina* works on logic<sup>1</sup>. So I shall now say a few words about the remaining divisions of the <sup>2</sup>*Jaina* philosophical literature reserving their further treatment for "Preface" of Part II of this Vol. XVIII.

Works dealing solely with the nature and classifications of living beings forming one of the essential <sup>3</sup>principles (*tattvas*) out of seven or nine, and works treating any one or more of the remaining principles occupy an important place in *Jaina* philosophy in general and metaphysics in special. Works on ontology such as *Jivasamāsa*, *Jivānusāsana*, *Jivavivāra* etc. treat of the soul, the first principle whereas works named as *Navatattvaparakaraṇa* in Sanskrit and *Nava-tattapayaraṇa* in Prakṛit along with their exegetical literature, deal with all the principles. *Tattvarthasūtra*, ■ monumental work of Umāsvāti represents the second group. This work is considered as authentic and claimed by both the sects of the *Jainas*. Not only is it furnished with an auto-commentary but it is expounded by both the Śvetāmbara and Digambara writers, so much so that this literature forms a great bulk of the philosophical literature of the *Jainas*, and it incidentally throws light on other Indian systems of thought.

1 In this connection I may note:-

Mahānshopādhyāya Satīś Chandra Vidyabhusana has dealt with "Jaina logic" in *A History of Indian Logic* ( pp. 157-224 ) published in A. D. 1921.

Pt. Sukhlal's paper " जैन न्यायनो क्रमिक विकास " in Gujarātī sent to the 7th Gujarātī Sāhitya Parīṣad, Bhavnagar ( 1924 ) is published in 1926 as pt. II on pp. 1-12.

Muni Dhurandharavijaya's article " जैन न्यायनो विकास " in Gujarātī, deals with standard works on Jaina logic. It is published in " Jaina Satya Prakāśa " ( Vol. VII, Nos. 1-3, pp. 11-23 ).

A detailed exposition of *Jaina* logic in Hindi ■■■■ with in the introduction ( pp. 10-25, 30-102, 110-117, 119-125, 127, 134-140 and 142-145 ) to *Nyāyāvatāra-vārtika-vṛtti* published in "Singhi Jain Series" in 1949 A. D. Pages from 110 onwards deal with the post-canonical period. Pages 25-30 and 103-110 are concerned with metaphysics.

2 A booklet in Hindi named as " जैन दार्शनिक साहित्यका सिंहावलोकन " by Mr. Dalsukhbhai Malvania is published by " Jain Cultural Research Society " Benares, in 1949 A.D.

3 See *The Jaina Religion & Literature* ( Vol. I, pp. 58-71 ).

*Dravyānuyogatarkaṇa* partly based upon a Gujarātī *ṭabḥā* on a Gujarātī work named *द्रव्यगुणपर्यायिनो रस* both composed by Yaśovijaya Gaṇi in about *Samvat* 1720, *Pañcatthikāyasāra* of Kundakunda, Nemicaṇḍra's *Daivasaṃgaha* etc. are important works on metaphysics.

Works elucidating the nature of the soul by differentiating it with that of matter and thus expounding spiritualism (*adhyātma*) along with works on mysticism such as *Paramappapayasa* represent an important section of metaphysics. Nos. 78, 81, 82, 87, 89-92, 94, 98, and 101 of Vol. XVIII are some of the works on this subject. *Śāntasudharasa*, *Samādhiśataka* etc. make up this group.

The doctrine of *karman* holds a very important place in *Jaina* philosophy. It is associated with several branches of philosophy such as metaphysics, ethics and psychology. But, herein the metaphysical element preponderates. Several works original and exegetical as well, have been composed in Prakrit and Sanskrit with a view to explaining nature, duration, intensity and quantity of *karman* together with mutual relations and inter-actions of various species and sub-species of *karman* and their association with the soul. Of these works, the following independent treatises (practically composed in a chronological order) of the Śvetāmbaras deserve special mention :—

Work	Author	Vikrama era
Bandhasayaga	Śivaśarman	Not later than the 5th cent.
Kammapayaḍi	„	„
Sattariyā	Not mentioned	„
<sup>2</sup> Pañcasamgaha	Candraśi	c. 9th cent.
<sup>3</sup> Kammavivāga	Gargaśi	c. 10th cent.
<sup>4</sup> Bandhasāmita	Not mentioned	earlier than the 13th cent.
<sup>5</sup> Kammatthava	„	„
<sup>6</sup> Chāsī ( No. 129 )	Jinavallabha Sūri	12th cent.
Saḍḍhasayaga	„ „	„

1 A fairly complete list is given as appendix VI to “ चत्वारः कर्मग्रन्थाः ”

2 This work has an auto-commentary.

3-6 These four works along with *Bandha-sayaga* and *Sattariyā* are known

as “ छ प्राचीन कर्मग्रन्थो, ”

Work	Author	Vikrama Era
<sup>1</sup> Kammavivāga	Devendra Sūri	13-14th cent.
<sup>2</sup> Kammatthava	” ”	”
<sup>3</sup> Bandhasāmita	” ”	”
<sup>4</sup> Chāsī	” ”	”
<sup>5</sup> Sayaga	” ”	”

From this it will be seen that several writers have treated this subject so much so that the works dealing with this doctrine, occupy a great bulk of Jaina literature.

As regards the sources of these works we have to turn to the Jaina canonical texts ( some of which are now extinct ). Of the extant ones *Pañṇavāṇa* ( chs. XVII & XXIII-XXVII ), *Uttarajjhayaṇa* ( chs. XXXIII, XXXIV & XXXVI ) and *Viyāhapannatti* ( ‘some portions here and there ) represent the earliest exposition of this doctrine.

*Kammappavāya* ( the 8th *puvva* out of 14 ) as its very name suggests, must have been a special treatise on the doctrine of *karman*. But it is extinct, as is the case with other *puvvas* of *Diṭṭhivāya*.

*Naṇappavāya* is the fifth *puvva* and *Aggaṇṭiya* the second. Fortunately we come across works based upon these two *puvvas*. For instance, <sup>7</sup>*Kasayapahuda* of Guṇadhara, a Digambara saint is extracted from the 5th *puvva* whereas <sup>8</sup>*Kammaṇṇayaḍi* and <sup>9</sup>*Bandhasayaga* of Śivaśarman ( a Śvetāmbara saint ) along with <sup>10</sup>*Sattariya*

1-5 Each of these works is furnished with an auto-commentary. They form a group known as “ पाँच नव्य कर्मग्रन्थो ”.

6 For a fairly consolidated attempt see *Bhagavatisāra* ( pp. 452-482 ) by Mr. G. I. Patel.

7 For an account of this work and its commentaries together with a similar account of *Chakkaṇḍāgama* see my article “ છલ્લંડાગમ અને કસાયપાહુડ તેમજ એ પ્રત્યેકનું વિષયનાત્મક સાહિત્ય ” published in two instalments in “ Digambar Jain ” ( Vol. 44, Nos. 11 & 12 ).

8-9 These two works along with their exegesis are described by me in my article “ કમ્મપ્પયઢિ અને (વેધ)સયગ published in *Ātmānanda Prakāśa* ” ( Vol. 48, No. 2 ).

10 Details about this work and its commentaries are given by me in my article “ સત્તરિયા અને એનું વિષયનાત્મક સાહિત્ય ” to be issued in two instalments in “ Jaina Dharma Prakāśa ”; the first is published in Vol. 67, No. 9.

( a Śvetāmbara work of unknown authorship ) are based upon *Kammaṭṭhapaṭṭha*, ■ section of the fifth *vaṭṭhu*, one of the parts of the second *puṇṇa*. <sup>1</sup>*Chakhaṇḍagama*, a Digambara work commenced by Puṣpadanta and completed by Bhūtabali, too, is based upon this very *pāhuḍa*.

In SHJL ( p. 162 ) there is mention of *Pañcasāṅgraha* by Haribhadra Sūri, ■ prolific Śvetāmbara writer. But this work is not available.

Candrarṣi ( mahattara ? ), a pupil of Pārśvarṣi is another important Śvetāmbara writer on the doctrine of *karman*. His work <sup>2</sup>*Pañcasāṅgaha* ( furnished with an auto-commentary ) is a compendium wherein the following five olden works are utilized :—

( 1 ) *Kammaṭṭhapaṭṭha*, ( 2 ) *Kasāyapāhuḍa*, ( 3 ) ( *Bandha-* ) *sayaga*, ( 4 ) *Santakamma* ( Sk. *Satkarman* ) and ( 5 ) *Sattariyā*.

Turning to the Digambara literature we come across a Sorasenī work named as *Pañcasāṅgaha*. It is ■ compendium of unknown authorship having five constituents as under:—

( 1 ) *Jīva-sarūva*, ( 2 ) *payāḍi-samukkittāṇa*, ( 3 ) *kamma-tthaya*, ( 4 ) *sayaga* and ( 5 ) *sattariyā*.

This compendium seems to be later than *Dhavalā*, ■ commentary on the first five *khaṇḍas* ( sections ) of *Chakhaṇḍagama*. *Gommaṭasāra*, too, ■ work of Nemicandra, a Digambara writer is known ■ *Pañcasāṅgaha*. It has two sections named as ‘ *jīva-kāṇḍa* ’ and ‘ *kamma-kāṇḍa* ’ having 733 and 932 ~~verses~~ respectively. It has for its basis *Dhavalā*. *Laddhisāra* is another work of this Nemicandra. It is looked upon as an appendix to *Gommaṭasāra*. It, too, expounds the doctrine of *karman*.

Amitagati has named his work ■ *Pañcasāṅgraha*. It is composed in Sanskrit in *Saṃvat* 1073. It is almost ■ Sanskrit version of *Gommaṭasāra*. There is another Sanskrit work of this name. Its author is Dhaḍḍha, a Digambara.<sup>3</sup>

*Khavaṇāsāra* is another important work of Nemicandra. This work along with *Laddhisāra* describes in full the process of attain-

1 See p. xiv, fn. 7.

■ A detailed account of this work and its commentaries is given by me in “ पंचसंग्रहपरिचयः ” published in J D F ( Vol. 67, No 2 & 3-4 ).

3 Vide *Jinaratnakośa* ( Vol. I, p. 229 ).

ing right faith and deal with <sup>1</sup>two ladders of liberation, forming an important section of the Jaina <sup>2</sup>doctrine of evolution and involution.

Several works on the doctrine of *karman* deal with the Jaina tenet of evolution and involution. This subject is treated at length in *Jīvasamāsa*. There are special works like <sup>3</sup>*Guṇasthānakramāroha* which solely and comprehensively deal with this subject. All these works, too, represent Jaina metaphysics.

The <sup>4</sup>ethical literature consists of works dealing with right faith and <sup>5</sup>conduct of the Jaina laity and clergy. Holy sermons on the evanescent nature of sensuous objects and pleasures and their evil effects, if indulged in, form a big section of the Jaina ethical literature. Didactic poems and narratives such as *Kumāravalāpaḍibohana Samarāicakathā*, *Upamitibhavaḥprapañcakathā*, *Prabodhacintāmaṇi* etc. have an ethical end in view, though some of them belong to the narrative literature. *Arhanṭī* ascribed to Hemacandra Sūri deals with social ethics. *Buddhisāgara* composed by Saṅgrama Sūri in *Saṃvat* 1520 throws light on worldly transactions, conduct of rules etc.

On <sup>6</sup>epistemology there are a few independent treatises. Amongst them *Nānapañcagavakkhaṇa* (*Jñānapañcakavyākhyāna*) of Haribhadra and *Jñānabinduprakaraṇa* of Nyāyācārya Yaśovijaya Gaṇi deserve special mention. These works are related with <sup>7</sup>psychology, too.

1 Exposition of these two ladders is treated by me in my article "जीवन-शोधननां सोपान", which is to be published.

2 For a popular treatment see my article "आत्मोन्नतिनां सोपान" to be published in "अखंड आनन्द".

3 There are four works of this name. Of them one by Ratnaśekhara Sūri is widely known.

4 *An Interpretation of Jain Ethics* by Dr. Charlotte Krause is published in Y J G M in A. D. 1929.

5 Dr. Beni Prasad has written a pamphlet on "World Problems and Jain Ethics". It is published by "Jain Cultural Research Society", Benares.

6 "The Doctrine of Ahimsā in the Jaina Canon", a research paper of mine, is published in four instalments in the Journal of the University of Bombay in Nos. 21-24.

7 Works dealing with *caraṇakaraṇānuyoga* represent this aspect.

8 *An Epitome of Jainism* by Nahar and Ghosh deals with epistemology and logic in ch. IV. Ch. XXVII has a heading "from metaphysics to ethics".

9 *Jaina Psychology*, a booklet by C. R. Jain is published in A. D. 1934 by the Jaina Parishad Publishing House, Bijnor.

Haribhadra Sūri's *Yogabindu* and *Yogaḍṛṣṭisamuccaya* along with *Yogavimśika*, a section of *Viśvaśiṣā* (*Vimśativimśika*) give us primarily a clear idea about Jain psychology and incidentally about metaphysics and ethics. They throw ample light on *yoga*. The other important works in this direction come from the pen of this very Haribhadra. *Śoḍaśātaka* is one of them, the other being *Yogaśātaka*, a work so far untraced but ascribed to him by some writers, old and modern. <sup>2</sup>*Yoganirṇaya* referred to by Haribhadra and a <sup>3</sup>work of some Jain Yogācārya often mentioned by him, seem to be extinct. Same is perhaps the case with a chapter of *Uttarajjhayana*, in ~~case~~ its topic was exposition of eight sorts of vision (*drṣṭi*).

In Jainism attainment of knowledge is not for knowledge sake but it is meant for being translated into ideal behaviour. Consequently several Jain writers have written works mostly saturated with a didactic element. They have realized this object by giving beneficial advice either directly or indirectly. In the former case narration (allegorical, mythological or actual) has not been used as a direct vehicle, whereas reverse is the case with the latter. I have assigned to works of the 'former kind, a place in this Vol. and treated works of the 'latter kind in Vol. XIX under the heading "narrative literature".

Amongst the didactic works of a philosophical nature dealt with in this Vol. XVIII, we find that the word *upadeśa* (instruction) or the phrase *dharmopadeśa* (religious instruction) or *hitopadeśa* (salutary instruction) or the Prakrit equivalent of any one of them is used in naming them. Works numbered as 189, 200, 208 etc. begin with 'upadeśa' and those having nos. 190, 192-195, 204 etc. with 'uvaesa'. For works commencing with 'dharmopadeśa' I may refer to No. 200 and to pp. 195-197 of *Jinaratnakōśa* (Vol. I) where several works named as 'Dharmopadeśa' along with those beginning with this phrase, are noted. *Jinaratnakōśa* (Vol. I, p. 461) has recorded two works *Hitopadeśa* by name and five works beginning with this phrase.

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1-3 In this connection I have written an article "Untraced Treatises on Yoga", and it is awaiting publication.

4-5 In works of both these kinds we come across at least some important tenets of Jain philosophy.

Jainism does not believe in God as the creator of the universe. It looks upon any and every perfectly liberated soul as *paramātman* or God. These views, when properly presented, give us an idea of *Jaina Theology*. The following independent works deal with this subject :—

*Īśvara-kartṛtva-khaṇḍana*, *Īśvara-kartṛtva-prakarana*, *Īśvara-nirākaraṇa*, *Īśvaravāda*, *Īśvaravādanirākaraṇa*, *Devatattvaparakaraṇa*, *Devādharmaparikṣā*, and *Paramātma-jyotiḥ-pañcaviṃśikā*.

The last two works are written by Yaśovijaya who has written standard works on Jain logic and thereby enriched its literature considerably as he has made use of several important works on logic ( including *navyanyāya* ) composed by eminent non-Jaina authors.

Over and above this world inhabited by us, the human beings, there are several heavens and hells. This is what we can see from the following Śvetāmbara works on Jain cosmology<sup>1</sup> :—

*Vimva-narāṇḍaa* named as *Devendranarakendra-prakarana*, several works known as *Khetṭasamāsa* (<sup>2</sup>*Kṣetrasamāsa*), <sup>3</sup>*Saṅgahani* popularly known as *Bṛhatsaṅgrahani* of Jinabhadra and <sup>4</sup>*Saṅgahanirayana* ( *Saṅgrahaniratna* ) of Śricandra Sūri.<sup>5</sup>

*Tilopaṇṇatti* ( *Trailokyaprajñapti* ) of Yati Vṛsabha is a standard work of the Digambaras on cosmology.

In the end, I take this opportunity of thanking Dr. R. N. Dandekar, the Hon. Secretary of the Bhandarkar Institute for his having arranged to publish this part and his keen desire of expediting the printing of this Descriptive Catalogue.

Gopipura, Surat.  
29-7-51.

HIRALAL R. KAPADIA

1 W. Kiefel's German work *Kosmographie der Inder nach den quellen dargestellt* ( p. 111 ff. ) ( Bonn und Leipzig, 1920 ) may be here noted.

2 Twelve works of this name are noted in *Jinaratnakōṣa* ( Vol. I, pp.98-100 ).

3-5 For information etc. about this and such other works see my article " संगहणी ( संग्रहणी ) " published in *Ātmānanda Prakāśa* ( Vol. 48, No. 5 ).

A LIST OF  
PRINTED CATALOGUES AND REPORTS  
ABOUT MANUSCRIPTS

The following is the list of works (Catalogues, Reports, etc.) already published embodying the results of the search and preservation of Sanskrit and Prākṛit manuscripts in the Bombay Circle from 1868 to 1924. All lists published up to 1884 have been incorporated in our consolidated Catalogue prepared by Mr. S. R. Bhandarkar, M.A., in 1888. The lists for the subsequent years are to be found embodied in the various Reports published thereafter. These Reports are of considerable value, inasmuch as they give in many cases the history of individual manuscripts, personal details of authors, their chronology, and such other items. All these works are therefore here put together in one place for ready reference.

Papers relating to the Collection and Preservation of the Reports of ancient Sanskrit Literature, edited by order of Government of India, Calcutta, 1878, by Mr. E. A. Gough. This is a useful work for the general history of the Search during the earlier period upto 1878 and contains, among other things, lists of manuscripts bought for Government during the years 1868-69, 1869-70, 1870-71, 1871-72, 1872-73 and 1874-75. All these lists, originally published at different times, were also included in our consolidated catalogue (to be mentioned below) published in 1888.

Report on the results of the Search for Sanskrit Manuscripts in Gujarat during 1871-72, by G. Bühler, Surat, 1872, 11 pages in folio.

Report on Sanskrit Manuscripts 1872-73, by G. Bühler, seven and seventeen pages. Bombay, 1874.

Report on Sanskrit Manuscripts 1874-75, by G. Bühler, 21 pages. Girgaum, Bombay, 1875.

Detailed Report of a Tour in Search of Sanskrit Manuscripts made (in 1875-76), in Kashmir, Rajputana and Central India, by G. Bühler. Extra No. XXXIVA, Vol. XII of the Journal of the Bombay Branch of the Royal Asiatic Society, Bombay, 1877.



Lists of the Sanskrit Manuscripts purchased for Government during the years 1877-78, and 1869-78, and a list of the Manuscripts purchased from May to November 1881, by F. Kielhorn, Poona, 1881.

A Report on 122 Manuscripts, by R. G. Bhandarkar, Bombay, 1880, 37 pages in folio.

Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during 1880-81, by F. Kielhorn, Bombay, 1881.

A Catalogue of the Sanskrit Manuscripts in the Library of the Deccan College ( being lists of the two Viśrāmabāg collections ) Part I prepared under the superintendence of F. Kielhorn ; Part II and Index prepared under the superintendence of R. G. Bhandarkar, 1884, 61 pages in folio.

A Report on the Search of Sanskrit Manuscripts during 1881-82, by R. G. Bhandarkar Bombay, 1882.

A Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during 1882-83, by R. G. Bhandarkar, Bombay, 1884.

A Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during 1883-84, by R. G. Bhandarkar, Bombay, 1887.

A Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during 1884-87, by R. G. Bhandarkar, Bombay, 1894.

A Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during 1887-91, by R. G. Bhandarkar, Bombay, 1897.

A Consolidated Catalogue of the Collections of Manuscripts deposited in the Deccan College ( from 1868-1884 ) with an Index, by S. R. Bhandarkar.

A Report on the Search for Sanskrit Manuscripts in the Bombay Presidency during 1891-1895, by A. V. Kathawate, Bombay, 1901.

Detailed Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle, August 1882 to March 1883, by P. Peterson, Extra No. XLI, Vol. XVI of the Journal of the Bombay Branch of the Royal Asiatic Society, 1883, Bombay.

A Second Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle, April 1883 to March 1884, by P. Peterson. Extra No. XLIV, Vol. XVII of the Journal of the Bombay Branch of the Royal Asiatic Society, 1884, Bombay.

A Third Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle, April 1884 to March 1886, by P. Peterson. Extra No. XLV of Vol. XVII of the Journal of the Bombay Branch of the Royal Asiatic Society, 1887, Bombay.

A Fourth Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle, April 1886 to March 1892, by P. Peterson. Extra No. XLIXA of Vol. XVIII of the Journal of the Bombay Branch of the Royal Asiatic Society, 1894, Bombay.

A Fifth Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle, April 1892 to March 1895, by P. Peterson, Bombay, 1896.

A Sixth Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle, April 1895 to March 1898, by P. Peterson, Bombay, 1899. This contains also a list of manuscripts purchased by Professor Peterson from 1898-99.

Lists of Manuscripts Collected for the Government Manuscripts Library by the Professors of Sanskrit at the Deccan and Elphinstone Colleges containing the following Collections :—

(i) 1895—1902, (ii) 1899—1915, (iii) 1902—1907, (iv) 1907—1915, (v) 1916—1918, (vi) 1919—1924 and (vii) 1866—68.

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Other volumes in preparation.

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## SYSTEM OF TRANSLITERATION

अ	a	आ	ā	इ	i	ई	ī	उ	u	ऊ	ū		
अr		अr		ल	l	ए	e	ऐ	ai	ओ	o	औ	au
क	k	ख	kh	ग	g	घ	gh	ङ	ṅ				
च	c	छ	ch	ज	j	झ	jh	ञ	ñ				
ट	ṭ	ठ	ṭh	ड	ḍ	ढ	ḍh	ण	ṇ				
त	t	थ	th	द	d	ध	dh	न	n				
प	p	फ	ph	ब	b	भ	bh	म	m				
य	y	र	r	ल	l	व	v	श	ś				
ष	ṣ	स	s	ह	h								

*visarga h, anusvāra m.*

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## Regulations of the Manuscripts Department

1. "The Government Manuscripts Library" formed and maintained by the Government of Bombay, and formerly deposited at the Deccan College, Poona, is now, subject to the general control of the Department of Education, Bombay, placed under the direct charge of the Bhandarkar Oriental Research Institute, Poona.

2. The Department is administered by a Superintendent appointed by the Executive Board of the B. O. R. Institute subject to the approval of Government.

3. The Manuscripts are available at the Institute, during working hours, for purposes of *bona fide* study.

4. The Manuscripts in the Library, if, in good condition, and subject to the requirements of Department, are lent out to *bona fide* scholars on their applying for them in writing to the Superintendent of the Department or to the Secretary of the Institute. Such scholars shall, however, execute a bond for the value of the manuscripts required, this value being fixed by the officers in charge of the Library.

5. In the case of scholars from outside India all requisitions for loans of Manuscripts shall be made to the diplomatic representatives of the Government of India in the respective countries. In countries where there are no representatives such demands should be made through the High Commissioner for India in Great Britain. Such scholars shall execute the necessary bond with that authority at his discretion.

6. In the case of scholars in India the execution of the bond shall be necessary before the manuscripts are lent out. When the applicant is not sufficiently known to the Superintendent of the Department, this latter officer shall have the power to call upon the applicant to produce a *certificate* as to his interest in the study of Sanskrit Literature, and of his being a fit person to be entrusted with Government manuscripts. Such a certificate shall have to be signed by Orientalists of recognised position, or by Government officers of provincial or other highest service, not below the rank of a Deputy Collector or Extra Assistant Commissioner. The certificate should contain a reference to works or essays published by the applicant.

N. B. — In the case of scholars residing within the jurisdiction of a Native State, the certificate may be signed either by the Chief Sahib or the Divan or the administrator of the State.

7. All applications for manuscripts shall state the reasons for which the manuscripts are required and the period for which the loan is sought.

8. If any manuscripts belonging to this Library have been used in the publication of an edition, or in any other learned disquisition, the authors should present to the Manuscripts Library a copy of the work or works so published.

9. The number of manuscripts to be lent out at a time to a scholar, and the period of loan, is determined by the officer in charge of the Library. Usually, however, in the case of Indian scholars, not more than five manuscripts are allowed to remain with them at a time, and the period of loan shall not normally exceed six months.

10. Immediately on receipt of manuscripts, the scholars are requested to examine them carefully before signing and returning the receipt-form accompanying the manuscripts, as no complaints will be entertained thereafter.

11. When the manuscripts are returned to the Library they are duly examined, and if found in their original condition, the receipt formerly signed for them is returned and the bond cancelled. The liability of the borrowers ceases only after the return of this receipt.

12. If scholars find that, owing to the work on the manuscripts not being completed within the stipulated period, they cannot return the manuscripts when due, they shall, sufficiently in advance, apply in writing to that effect to the Superintendent of the Department. The period of loan will be extended at discretion. In no case, however, shall any manuscripts be allowed to remain with a scholar longer than two years in India, and five years outside India.

13. The Manuscripts Department reserves to itself the right of refusing to lend out any manuscript to any scholar at any time, and in the case of manuscripts lent out, of demanding their return before the expiry of the stipulated period, if the manuscripts be required for library or other purposes.

14. All postal charges shall be borne by the applicant.

15. The Department undertakes to procure on loan, for the members of the Institute, manuscripts from other lending Libraries.

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# **JAINA MANUSCRIPTS**





# JAINA LITERATURE AND PHILOSOPHY

## B. DĀRŚANIKĀ LITERATURE

( α ) Nyāya

### ( I ) THE ŚVETĀMBARĀ WORKS

अनेकान्तजयपताकाप्रकरण

Anekāntajayapatākāprakaraṇa

No. 1

251  
1883-84.

Size.— 10 in. by 4½ in.

Extent.— 204 folios ; 10 lines to a page ; 30 letters to a line.

Description.— Country paper thick, tough and white ; Jaina Devanāgarī characters ; big, quite legible, fairly uniform and good hand-writing ; borders ruled in two lines and edges in one, in red ink ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank except that the title is written on it as under:—

अनेकान्तजयपताका.

Yellow pigment is used while making corrections ; condition very good ; complete ; at the end there are given five verses composed by Muni Yakṣadeva ■■■ eulogy of Hari-bhadra Sūri ; the entire work is divided into four sections (adhikāras) as under—

Adhikāra	I	foll.	1 <sup>b</sup>	to	25 <sup>a</sup>
„	II	„	25 <sup>a</sup>	„	37 <sup>a</sup>
„	III	„	37 <sup>a</sup>	„	95 <sup>a</sup>
„	IV	„	95 <sup>a</sup>	„	204 <sup>b</sup> .

Age.— Not modern.

Author.—Haribhadra Sūri (Yākinīmahattarāsūnu). For details about him see Descriptive Catalogue of Jaina Mss. ( Descriptive Catalogue of the :Government Collections of Mss. Vol. XVII, pt. II, p. 300 and pt. III, pp. 104, 105 and 224 ).

Subject.— This prakaraṇa having ■ significant title is a monumental work dealing with syādvāda, the corner-stone of Jainism. It mainly deals with four topics viz. सद्सत्, नित्यानित्य, सामान्यविशेष and अभिलाष्यानभिलाष्य. Mostly, therein the Buddhistic doctrines are refuted. For a rough survey of the doctrine of syādvāda see my English introduction ( pp. 29-30 ) and explanatory notes ( pp. 192-197 ) to Nyāyakusumāñjali.

Begins.—fol. 1<sup>b</sup> ॥ श्रीगुरुभ्यो नमः ॥

जयति विनिर्जितरागः सर्वज्ञस्त्रिदशनाथकृतपूजः ।

सद्भु(द्भु)तवस्तुवादी शिवगतिनाथो महावीरः ॥ १ ॥

य इहानिन्यो मार्गो विशेषतः पूर्वगुरुभिराचरितः ।

तत्र प्रवर्तितव्यं पुंसा न्यायः सतामिवः ॥ २ ॥ etc.

तस्मान्मममपि जाता शठोक्तिभिर्मोहितान् जडान् वीक्ष्य ॥

प्रकरणकरणसमीहा पूर्वनिमित्तात्कृपातश्च ॥ ६ ॥ etc.

fol. 2<sup>a</sup>

प्रारभ्यते त(त) इदं सम्यगनेकांतजयपताकाख्यं ॥

प्रकरणकृतगुणयुतं जडावबोधाय धर्मफलं ॥ ७ ॥ (१०) ॥

fol. 25<sup>a</sup> असंभविनो च निराधारौ धर्माविति यत्किंचिदेतत् । अथान्यानन्यत्व-

मतो(ऽ)नै(ने)कांतवादाभ्युपगमादेकांतवादिनः स्वमतविरोध इत्यलं प्रसंगेन छ<sup>१</sup>

fol. 37<sup>a</sup> इत्यलं विस्तरेण नित्यानित्यवस्त्वाधिकारः समाप्तः ॥

fol. 74<sup>b</sup> यदि मानसं कथं स्वलक्षणादस्वलक्षणजन्म साधीय इति कथं

वा निर्बिकल्पकत्वेनाभिक्षाद्विबिकल्पसंभवा(वः) न हि नीलादिमात्रात् कचि-

प्रसादिभावः तथा(ऽ)दर्शनात् न चात्र किंचिद्देव[ः]<sup>३</sup>कमनभ्युपगमात् अभ्युप-

गमेति ततो(ऽ)तिशयासिद्धेरिति निवेदयिष्यामः छ<sup>३</sup> etc.

■ This marks the completion of the 1st adhikāra. See p. 80 of the printed edition ( Yaśovijaya Jaina Granthamālā ) and p. 95 of my edition in press.

■ These brackets are used to indicate ■ superfluous portion.

3 See p. 232 ( Yaśovijaya Jaina Granthamālā ).

fol. 95<sup>a</sup> इत्यादि कृतं विस्तरेणेति तृतीयो(ऽ)धिकारः छः

fol. 131<sup>a</sup> एवं च रूपादीनामेवैकत्वपरिणामो[अ](ऽ)यमिति सावयत्वादिसिद्धिः छ ॥

Ends.— fol. 203<sup>b</sup>

न च तस्यैवा[अ]यं खलु दोषो यद्विषययोग्यतासदृशः ।

कृत एव हि तेन गुणः स्ववीर्यतः समधिको मन्ये ॥

आलोच्यमतो हेतुत्वकरणमजडैरपि प्रसादपरैः ।

जडजनहितार्थमेते (शिष्टा)दृतबलुभाः प्रायः ॥

न च शिष्टानामुचिते स्वलितं परहितनिबद्धकक्षाणां ।

अभ्यर्थना पुनरियं तत्सुतये प्रकरणसमाप्नो(तौ) ॥ छ

कृत्वा प्रकरणमेतद् यद्[अ]वाप्तं कुशलमिह मया तेन ।

मात्सर्यदुःखविरहाद्गुणा[अ]मुरागी भवतु लोकः ॥ छः ॥

नमः श्रुतदेवतायै समाप्तं चेदमनेकांतजयपताकाख्यप्रकरणं ॥ छः ॥

कृतिरियं स्वे(श्वे)तभिक्षुश्रीहरिभद्राचार्यस्येति । छः ॥

मतिर्बो(बौ)धा(द्धा) शुद्धा प्रभवति (कथं) साऽ[अ]यं भवतां

विचारश्चार्वाकाः प्रचरति कथं चारुचतुरः ।

कृतकस्तर्कज्ञाः किमपि कथं तर्कयति ॥

सति स्याद्वादांगे प्रकटहरिभद्रोक्तवचसि ॥ १ ॥

ग्रावग्रंथिप्रमाथिप्रकटपट्टरणत्कारवाग्भारतुष्ट-

प्रं(प्रै)स्व(स्व)द्विष्टदुष्टप्रमदवस(श)भुजास्फालनोत्तालबालाः ।

यद् दृष्ट्वा मुक्तबन्तः स्वयम[अ]तलुमदं वादिनो हारिभद्रं ॥ २ ॥

[ने]निराकृता[अ]शेषविपक्षवादिने ॥

विदग्धमध्यस्थमुद्धतारये

[ न धमपि वद तार्कतेति ] (नमोऽस्तु तस्मै ) हरिभद्राचार्ये ॥ ३ ॥

सितपटहरिभद्रग्रंथसंदर्भगर्भे

विदितमभयदेवं निष्कलंकाकलं

1 The missing fourth line according to the Ahmedabad edition is as under:-

“ तद्रम्भीरप्रसन्नं न हरति हृदयं भाषितं कस्य जन्तोः ”

■ The missing first line according to the Ahmedabad edition is as follows:--

“ यथास्थिनाहन्मनवस्तुवेदिने ”

सुगतमतमथा[अ]लंकारपर्य(र्षे)तमुच्चै-

स्त्रिविधमपि वत् (च) ता(त)र्कं तेति (वेत्ति) य(ः) सांख्यभट्टौ ॥ ४ ॥

श्रीमत्स(ं)गमसिंहसूरिसुखवेस्तस्यांहिसेवापरः

शिष्यः श्रीजयसिंहसूरिविदुषश्चैलोक्यचूडामणेः ।

यः श्री'नागपुर'प्रसिद्धसुपुरस्थायी श्रुतायागतः

श्लोकान् पञ्च चकार सारजटि(डि)

This Ms. ends thus abruptly. The remaining portion ought to be “ माऽसौ यक्षदेवो मुनिः ”.

Reference.—Published<sup>1</sup> by the late Sheth Mansukhbhai Bhagubhai, Ahmedabad and printed at the City printing press, Ahmedabad. The three adhikāras plus a portion of the 4th of the text along with the corresponding svopajña commentary were published some years ago in the Yaśovijaya Jaina Granthamālā, Bhavnagar. My edition<sup>2</sup> of the text along with its svopajña commentary and Municandra Sūri's vivaraṇa in the form of ṭippanaka is in press, and it is to be eventually published in the Gaekwad's Oriental Series.

For an extract beginning with कृतिरियं up to यक्षदेवो मुनिः see Peterson Reports III, pp. 192-193.

For additional Mss. see Jaina Granthāvalī ( p. 71 ).

अनेकान्तजयपताकाप्रकरण-

स्वोपज्ञव्याख्या

<sup>3</sup>विवरणसहित

Anekāntajayapatākāprakaraṇa-

svopajñavyākhyā

with vivaraṇa

No. ■

362.

1880-81.

Size.— 9<sup>3</sup>/<sub>8</sub> in. by 3<sup>1</sup>/<sub>2</sub> in.

1 The year of publication is not mentioned.

■ In this edition I have made ■■■ of a Ms. belonging to ■■■ of the bhaṇḍāras ■■ Bhavnagar.

3 This vivaraṇa is styled as अनेकान्तजयपताकावृत्तिटिप्पणक and अनेकान्तजयपताकोद्घोतदीपिकावृत्तिटिप्पणक. See pp. 5 and 8.

Extent.— 245 + 1 - 56 = 190 folios ; 10 lines to a page ; 42 letters to a line.

Description.— Country paper thick, smooth and grey ; Jaina Devanāgarī characters with पृष्ठमात्राs ; bold, legible, fairly uniform and elegant hand-writing ; borders ruled in two pairs of lines in black ink, with some space kept blank between these pairs ; red chalk used ; foll. numbered in the right-hand margin ; every fol. has a small hole in the centre ; this hole is kept probably with a view to pass a string through it to keep the Ms. in a compact form ; several foll. more or less damaged as they are worm-eaten ; condition tolerably good ; foll. 33 to 46, 80 to 98, 100, 102, 103, 195 to 197, 232 to 237, 239, 240 and 243 are missing ; this Ms. ends abruptly while dealing with the vyākhyā of the fourth adhikāra ; both the vyākhyā and the vivaraṇa incomplete ; fol. 133rd repeated.

Age.— Fairly old.

Author of the vyākhyā.— Haribhadra Sūri, the very author of Anekāntajayapatakāprakaraṇa. For details see p. 2.

Author of the vivaraṇa.— Muncandra Sūri, guru of Deva Sūri, and author of Lalitavistarātippanaka. See Descriptive Catalogue of Jaina Mss. (Vol. XVII, pt. II, p. 220 and pt. III, p. 229).

Subject.— The svopajña vyākhyā of Anekāntajayapatakāprakaraṇa and its elucidation, both in Sanskrit.

Begins.—(text) fol. 1<sup>a</sup> ॥ ६७ ॥ ॐ नमः प्रभुश्रीजिनपतिपदभ्यः ॥

स्वपरोपकृतये अनेकान्तजयपताकाख्यप्रकरणव्याख्या प्रस्तूयते ॥  
इह चादावेवाचार्यः शिष्टसमयप्रतिपालनाय विघ्नविनायकोपशान्तये प्रयो-  
जनादिप्रतिपाद(द)नार्थं चेममार्यासमूहमाह ॥ जयति विनिर्जितराग इत्यादि ॥  
तत्र शिष्टानामयं समयो यदुत शिष्टाः कचिदिष्टवस्तुनि प्रवर्तमानाः सन्त  
इष्टदेवतानमस्कारपूर्वकं etc.

( com. ) fol. 14<sup>a</sup> श्रीमुनिचंद्रसरिविरचिते अनेकांतजयपताकावृत्ति-  
दिप्यन(ण)के सदसदधिकारः समाप्तः ॥ छः ॥

(com.) fol. 30<sup>b</sup> इति श्रीमुनिचंद्रदरिबिरक्षिते अनेकांतजयपताकावृत्ति-  
टिप्पण(ण)के सामान्यविशेषवादाधिकारः ॥ छ ॥

(text) fol. 51<sup>a</sup> त्रुत्यादः<sup>1</sup> ॥ तथा च सति किमित्याह । तद्विदुतावप्य-  
नंतरोदितस्वभावानिदुतावपि etc.<sup>2</sup>

(text) fol. 69<sup>a</sup> न किंचिदन्यदित्यलं विस्तरेणेति पूर्वपक्षोपन्यस्तसमस्तस्यैव  
निराकृतत्वादिति ॥ छ ॥ नित्यानित्यवस्त्वधिकारः समाप्तः ॥ छ ॥

(text) fol. 179<sup>b</sup> एवमेक(स्व)भावत्वे वस्तुन उपपन्नौ न दी(धी)ध्वती(नी)  
द्वयनिमित्ताभावेनेत्यादि । ततश्च भेदसंहारवादचिन्ता(ऽ)भाव एव परमते कृतं  
विस्तरेणाति ॥ छ ॥ अनेकांतजयपताकावृत्तीया(यो)धिकारः समाप्तः ॥ छ ॥

**Ends.**—(text) fol. 245<sup>b</sup> अवश्यं चैतदंगीकर्तव्यमनंतरोदितं विषये बाधामाह । यदि  
चित्त्वादिना यदि तु रूपाद्य एव घटः ततस्तदतिरिक्तस्वांतराभावावृत्त्याति-  
रिक्तातस्वांतराभावात्कारणात् घटस्य रूपाद्य इत्येवं व्यतिरेकमिधायी भेदा-  
मिधायी व्यपदेशो न स्यादस्ति. This Ms. ends thus.

**Reference.**— The commentary on Anekāntajayapatākāprakaraṇa by  
the author himself is published up to the end of the third  
adhikāra and a portion of the fourth in the Yaśovijaya Jaina  
Granthamālā as already stated in No. I. For further details  
see p. 4.

The vivaraṇa is being published in my edition of  
Anekāntajayapatākāprakaraṇa which is in press and which  
will be included in the Gaekwad's Oriental Series as stated  
on p. 4. There is an additional Ms. of this vivaraṇa in  
the Mohanlālji Jaina Central Library, Bombay and one at  
Bhavnagar; both of which were utilised by me in the com-  
pilation of my edition.

For extracts from the beginning and the end of this  
vivaraṇa see Peterson Reports III, p. 194.

<sup>1</sup> This does not seem to be in continuation with fol. 50b; for, the last word  
there is एव.

<sup>2</sup> See p. 86, l. 17 ( Yaśovijaya Jaina Granthamālā ).

अनेकान्तजयपताकोद्घोत-  
दीपिकावृत्तिविवरण

Anekāntajayapatākoddyota-  
dipikāvṛttivivarāṇa

No. 3

262.  
1873-74.

Size.— 12 in. by 4 $\frac{3}{8}$  in.

Extent.— 29 folios ; 15 lines to a page ; 65 letters to a line.

Description.— Country paper very thin but not so brittle and grey in colour ; Jaina Devanāgarī characters with पृष्ठमात्राः ; bold, small, legible, elegant and uniform hand-writing ; borders ruled in two pairs of lines in black ink, with some space kept between these pairs ; red chalk used ; foll. 1<sup>a</sup> and 29<sup>b</sup> blank ; both of these foll. have their edges damaged ; condition on the whole satisfactory ; complete ; extent 2000 ślokas ; this work is divided into four sections corresponding to the 4 adhikāras of the text as under:—

Section	I	foll.	1 <sup>b</sup>	to	6 <sup>b</sup>
„	II	„	6 <sup>b</sup>	„	8 <sup>a</sup>
„	III	„	8 <sup>a</sup>	„	14 <sup>a</sup>
„	IV	„	14 <sup>a</sup>	„	29 <sup>a</sup> .

Age.— Pretty old.

Author.— Muncandra Sūri. For particulars see p. 5.

Subject.— Vivaraṇa in the form of tippanaka on the Uddyotadipikā i. e. to say the svopajña commentary to Anekāntajayapatākāprakaraṇa, a treatise on syādvāda. It deals with four topics noted on p. 2 and with yogācāramata and muktivāda, too.

Begins.— fol. 1<sup>b</sup> ए ६० ए नमः ॥

शेषमतमतिशयानां यस्यानेकांतजयपताकेह ।

हर्तुमशक्या केनापि वादिना नौमि तं वीरं ॥ १ ॥

कतिपयविषमपदगतं वक्ष्ये (S) नेकांतजयपताकायाः ।

वृत्तेर्विवरणमहमल्पबुद्धिबुद्धौ समासेन ॥ २ ॥



fol. 6<sup>b</sup> इति श्रीमुनिचंद्रसूरिविरचिते अनेकांतजयपताको(द्व)द्योत-  
दीपिकाटिप्पण(ण)के<sup>१</sup> सदसदधिकारः समाप्तः

fol. 8<sup>a</sup> इति श्रीमुनिचंद्रसूरिविरचिते अनेकांतजयपताको(द्व)द्योत-  
दीपिकाटिप्पणके नित्यानित्यवस्त्वधिकारः ॥ छ ॥

fol. 13<sup>b</sup> इति श्रीमुनिचंद्रसूरिविरचितेऽनेकांतजयपताको(द्व)द्योत-  
दीपिकाटिप्पणके सामान्यविशेषवादाधिकारः ॥ छ ॥

fol. 16<sup>b</sup> इति श्रीमुनिचंद्रसूरिविरचितेऽनेकांतजयपताकावृत्तिटिप्प-  
ण(ण)के अभिलाष्यानभिलाष्याधिकारः ।

fol. 24<sup>b</sup> इति श्रीमुनिचंद्रसूरिविरचितेऽनेकांतजयपताको(द्व)द्योत-  
दीपिकावृत्तिटिप्पण(ण)के<sup>२</sup> 'योगाचार'मतवादः

Ends.—fol. 29<sup>a</sup> सकाशायन्यद्विलक्षणमाभ्यां कृपाभ्यां तृतीयक्रियालक्षणं हितं तद्युत-  
त्वेनेति ॥ छ ॥ इति श्रीमुनिचंद्रसूरिविरचितेऽनेकांतजयपताकादीपिका-  
वृत्तिटिप्पण(ण)के छक्तिवादाधिकारः समाप्तः ॥ छ ॥ तत्समाप्तौ च  
समाप्तमिदं । निजविनेयरामचंद्रगणितायंततातरंगथा(?)प्येन श्रीमदे(द्वने)-  
कांतजयपताकावृत्तिटिप्पणकं इति ॥ छ ॥

कष्टो ग्रंथो मतिरनिपुणा संप्रदायो न तादृक

शास्त्रं तंत्रातरमतम(ग)तं सन्निधौ नो तथापि

स्वस्य सृष्ट्यै परहितकृते चात्मबोधानुरूपं(प)-

मागामागःपय(द्व)महमिह व्यापृतश्चित्तछुद्धया<sup>३</sup> ॥ छ ॥

इत्यनेकांतजयपताको(द्व)द्योतटिप्पणकं समाप्तं ॥ छ ॥ प्रत्यक्षरगण-

नायां टिप्पणकस्य मानं ग्रंथाग्रं २००० ॥ छ ॥ श्रीः ॥ छ ॥ श्रीः ॥

Reference.— See No 2, p. 6.

1-2 From these titles it follows that the svopajña commentary on Anekānta-jayapatākāprakaraṇa is styled as *Anekāntajayapatākoddyotadīpikā* and *Anekāntajayapatākoddyotadīpikāṛṭṭi* as well.

3 This very verse occurs in *Lalitavistarāpañjika*. See D. [C. J. M. ( Vol. XVII, pt. III, p. 230).

भावार्थमात्रावेदिनी  
[अनेकान्तजयपताकावचूर्णि]<sup>1</sup>

Bhāvārthamātrāvedinī  
[Anekāntajayapatākāvacūrṇi]

No. 4

544.  
1895-98.

Size.— 9 $\frac{7}{8}$  in. by 4 $\frac{5}{8}$  in.

Extent.— 41 folios ; 17 lines to ■ page ; 48 letters to a line.

Description.— Country paper sufficiently thick and grey ; Jaina Devanāgarī characters with पृष्ठमात्राs ; bold, clear, uniform and good hand-writing ; borders ruled in two pairs of lines in black ink, with slight space between these pairs ; yellow and green pigments used ; corners of most of the foll. worn out ; a hole in the middle of each of the foll. ; holes are made most probably with a view to pass a string through them so that the Ms. can remain intact ; the first fol. seems to be lately added, perhaps to replace the original one ; for, it differs in colour, hand-writing etc. ; condition on the whole good ; complete.

Age.— Old.

Author.— Not mentioned.

Subject.— A small commentary in Sanskrit elucidating Anekāntajayapatākāprakaraṇa. This commentary is named as Bhāvārthamātrāvedinī, and it explains the subject-matter.

Begins.— fol. 1<sup>b</sup> ॥ ५ ६७ ॐ

नमो विश्वनाथाय आदिनाथाय ब्रह्मणे

कर्मबलाद्यनच्छेदा आदिकर्त्ताय ते नमः ॥ १ ॥

इह हि अनेकांतजयपताकानाम्भो(ऽ)यं ग्रंथः विरच्यते विशेषटीकायां  
उद्धृत्य किञ्चित्तावचूर्णि कथय । सन्मत्यादिष्टि(१६३)ति स्मरणाद्यसंभवस्तु etc.

Ends.— fol. 41<sup>a</sup> अभ्यर्थना पुनरियं प्रकरणालोचनगोचरा । तत्स्मृतये विशिष्टस्मृत्यर्थं  
मंगलबुद्ध्या प्रकरणसमाप्तौ अवसाने मंगलार्थमिति यो(ऽ)र्थः । स्वश्रुतिकौ-  
चित्यतः प्रकरणकारः समाप्य प्रकरणं कुशल ॥ योगो(ऽ)यमिति प्रणिधान-

<sup>1</sup> These brackets are used to indicate another title--a *nāmāntara*.

माह कृत्वेत्यादिना कृत्वा प्रकरणमेतदनेकांतजयपताकाख्यं यद्वाप्तं  
कुशलं । पुण्यं शुभयोगासेवनेन इह लोके मयेत्यात्मनिर्देशः । तेन कुशलेन  
कथं किं भवत्वित्याह मात्सर्यदुःखविरहात् । मात्सर्यदुःखविरहेण गुणानुरागी ।  
गुणप्रमदसंगतो भवतु लोकः सर्व एव प्रणिधानमेतदिदं चानुभूयमाना-  
वस्योचितं तत्त्वस्तथार्थाभावेऽपि कुशलाशयकारि आरोग्यबोधिलाभप्रार्थना-  
कल्पमिति विद्वद्भिः परिभाषनीयं नमो वाग्देवतायै भगवत्यै समाप्तं चेदं  
अनेकांतजयपताकाख्यं प्रकरणं । कृतिर्धर्मतो जा(या)किनीमहत्तरा-  
चार्यश्रीहरिभद्रस्य टीकाऽ)प्येषाऽ)वचूर्णिकाप्राया भावार्थमात्रावेदनी  
नाम तस्यैवेति

नमोऽ)स्त्वनभियुक्तेभ्यो मंदधीभ्यो विशेषतः ।

यत्प्रभावा(द्) इयमपि ग्रंथकारत्वमागताः ॥ छ ॥

इति श्रीमदनेकांतजयपताका समाप्ता ॥ छ ॥ छ ॥ छ ॥ छ ॥

जैनविशेषतर्क<sup>1</sup>  
[ स्याद्वादमुक्तावली<sup>2</sup> ]

Jainaviśeṣatarka  
[ Syādvādamuktāvali ]

No. 5

736.  
1899-1915.

Size.— 10½ in. by 4½ in.

Extent.— 3 folios; 14 to 15 lines to a page; 41 letters to a line.

Description.— Country paper thin and grey; Jaina Devanāgarī characters; small, legible and very fair hand-writing; borders ruled in three lines and edges in one, in red ink; edges of the first two foll. slightly worn out; condition good; complete so far as it goes; the entire work is divided into three stabakas the extent of each of which is as under:—

Stabaka	I	fol.	1 <sup>a</sup> to 1 <sup>b</sup>
„	II	foll.	1 <sup>b</sup> „ 2 <sup>b</sup>
„	III	„	2 <sup>b</sup> „ 3 <sup>b</sup>

Age.— Old.

Author.— <sup>3</sup>Yaśasvat(sāgara), pupil of Yaśaḥsāgara and a devotee of Kalyāṇasāgara, Cāritrasāgara and Vijayaprabha Sūri of the Tapā gaccha. As stated by the late Himāṁśuvijaya in his Gujarātī prastāvanā (p. 20) to his edition of Jainī Saptapadārthī, Yaśasvat-sāgara is the author of the following 14 works:—

(1) Vicāraṣaṭṭriṁśikāvacūri (1721<sup>4</sup>), (2) Bhāvasaptatikā (1740), (3) Jainī Saptapadārthī (1757), (4) Śabdārthasam-bandha (1758), (5) Pramāṇavādārtha (1759), (6) Jainatar-kabhāṣā, (7) Vādasamkhyā, (8) Syādvādamuktāvalī, (9) Mā-namañjarī, (10) Samāsaśobhā, (11) Gṛhalāghavavārtika (1760),

1-2 Both these names are mentioned by the author himself, one just in the very first verse and the other, in the last verse.

3 In Saṁvāt 711, he has composed a praśasti after having written a Ms. of Kalpasūtra along with Kalpakiraṇāvalī. For this Ms. see D. C. J. M. (Vol. XVII, pt. II, pp. 106-107).

4 This and other numbers mentioned against the works refer to the Vikrama year of composition.

- (12) Yaśorājapaddhati (1762), (13) Vādārthanirupana and  
(14) Stavanaratna.

Subject.— Jaina logic in Sanskrit.

Begins.— fol. 1<sup>a</sup> ए ए० ॥ ऐ० नमः । पण्डितश्रीकल्याणसागरगणितगुरुभ्यो नमः ॥

प्रणम्य शंखेश्वरपार्श्वनाथं

प्रकाशितानंतपदार्थसार्थ ॥

शिष्टप्रबोधाय तमस्त(ः)मार्कः)

प्रकाश्यते जैनविशेषतर्कः । १ ॥

जीवाजीवौ नमःकालौ धर्माधर्मौ विशेषतः ।

समस्वभावाः स्याद्वादे पदार्थाः षट् प्रकीर्तिताः २ etc.

fol. 1<sup>a</sup>

स्यादव्ययमनेकांतद्योतकं सर्वथैव यत् ।

तदीयवादः स्याद्वादः सदैकांतनिराश(स)कृत १०

fol. 1<sup>b</sup>

इत्थं श्रीसमयः सरा(?) तु सुकृतं स्याद्वादवादे सदा

सूरिः श्रीविजयप्रभ 'स्तप'गणाधीशो नतोर्वीश्वरः ।

कल्याणादिमसागराह्वयवः प्राज्ञा यशःसागराः

तच्छिष्टस्य यशस्वतः कृतिरियं स्याद्वादमुक्तावली ॥ २५ ॥

इति श्रीसज्जनमनोमनोज्ञाभीप्सितप्रतिपादनकल्पवल्ल्यां स्याद्वाद-

मुक्तावल्यां स्याद्वादवादनिरणयः प्रथमः(ः) स्तवकः ।

fol. 2<sup>b</sup> सूरिः श्रीविजयप्रभ etc. up to स्याद्वादमुक्तावली ॥ २५ ॥

Then we have: इति श्रीस्याद्वादमुक्तावलीप्रत्यक्षबोधे द्वितीयस्तवकः

Ends.— fol. 3<sup>b</sup>

य एवं च प्रणवंतौ दृष्टांतोपनयौ स्मृतौ ॥

वाक्स्थानं निगमनं मंदधी द्विष्ये त्रयं ॥ २३ ॥

चारित्रनिष्ठ(स्य)गानाय समुल्लासनचंद्रमाः ।

भूयं भग्नो स मे दयात् गुरुश्चारित्रसागरः ॥ २४ ॥

सूरिः श्रीविजयप्रभः तात्परीकतयानुमानविलसद्गुच्छो(ऽ)प्यश्नुत् ॥ २५ ॥

Reference.—For a parallel work see Śrī-Jaina-Syādvādamuktāvalī edited by the late Buddhisāgara Sūri and published in *Saṃvat* 1965 by Jhaveri Vadilal Vakhatchand.

तर्कभाषा  
[ जैनतर्कभाषा ]

Tarkabhāṣā  
[ Jainatarkabhāṣā ]

No. ■

1371.  
1887-91.

Size.— 10½ in. by 4¾ in.

Extent.— 26 folios ; 13 lines to a page ; 40 letters to a line.

Description.— Country paper thick, rough and white ; Jaina Devanāgarī characters ; tolerably big, clear, uniform and good hand-writing ; borders ruled in three lines and edges in two, in red ink ; white paste used ; foll. numbered in the right-hand margin ; the title written in the left-hand margin at the top ; fol. 1<sup>a</sup> blank except that the title and the author's name written there ; fol. 16<sup>b</sup> blank ; condition very good ; complete ; the entire work is divided into three paricchēdas (sections) as under:—

Pramana-paricchēda	I	foll.	1 <sup>b</sup> to 19 <sup>a</sup>
Naya- „	II	„	19 <sup>a</sup> „ 22 <sup>b</sup>
Nikṣepa- „	III	„	22 <sup>b</sup> „ 26 <sup>a</sup>

Age.— Not modern.

Author.— Nyāyaviśārada Yaśovijaya Gaṇi. For his life and works<sup>2</sup> see my Sanskrit introduction ( pp. 96-109 ) to *Stuticaturvīṃśatikā* published in the *Āgamodoya Samiti Series* as No. 51 in A. D. 1930.

Subject.— This small work known as *Jainatarkabhāṣā* is composed in Sanskrit. It is a master-piece elucidating three topics viz. *pramāṇa*, *naya* and *nikṣepa*.<sup>3</sup> It is popularly known as *Jainatarkaparibhāṣā*, and it is composed after *Nayarahasya* of the same author. Various works are here referred to, by Yaśovijaya, two of them being *Siddhasena Gaṇi's* *ṭikā*

<sup>1</sup> This should not be confounded with *Jainatarkabhāṣā* of Yaśasvatsāgara referred to on p. 11.

<sup>2</sup> For his ten works see pp. 15-16.

<sup>3</sup> For a summary in Gujarātī see *Upodghāta* ( pp. 16b-17b ) ॥ न्यायाचार्य श्रीयशोविजयजीकृत ग्रंथमाञ्जल referred to on pp. 15-16.

(bhāṣyānusaṛiṇī) to Tattvārthādhigamasūtra and its bhāṣya, and Viśeṣāvaśyakabhāṣya.

Begins.— fol. 1<sup>b</sup> ॥ ६० ॥ ॐ नमः

ऐप्रवृन्दनं नत्वा । जिनं तत्त्वार्थदेशिनं ।

प्रमाणनयनिक्षेपैः (पै)स्तर्कभाषां तनोग्रहं ॥ १ ॥

तत्र स्वपरव्यवसायि ज्ञानं प्रमाणं । स्वमात्मा ज्ञानस्यैव स्वरूपमित्यर्थः । परस्तस्मादन्योऽर्थ इति यावन्नौ व्यवस्यसि यथास्थितत्वेन निश्चिनोति(ती)-त्येवंशीलं स्वपरव्यवसायि । अत्र दर्शनेति व्याप्तिवारणाय ज्ञानपदं संशय-विपर्ययानध्यवसायेषु तद्वारणाय व्यवसायिपदं । परोक्षबुद्ध्यादिवादिनां मीमांसकादि(दी)नां ज्ञानाद्यद्वैतवादिनां च मतनिरासाय स्वपरेति स्वरूपविसे(शे)-षणार्थं मुक्तं ॥ ननु यथेवं सम्यग्ज्ञानमेव प्रमाणमिष्यते तदा किमन्यत्तत्फलं वाच्यमिति चेत्सत्यं स्वार्थव्यवसितेरेव तत्फलत्वात् ॥ नन्वेवं प्रमाणे स्वपरव्यवसायित्वं etc.

fol. 19<sup>a</sup> इति श्रीमहोपाध्यायश्रीकल्याणविजयग° ॥ शिष्यमुख्य-पंडितश्रीलाभविजयग° ॥ शिष्यावतंस ॥ पंडितश्रीजीतविजयग° ॥ सतीर्थ्यपंडितश्रीनयविजयग° ॥ शिष्येण पंडितश्रीपद्माविजयग° ॥ सहोदरेण पंडितयशोविजयगणिना कृतायां जैनतर्कभाष्या(षा)यां प्रमाण-परिच्छेदः ॥ संपूर्णः ॥ १ ॥

fol. 22<sup>a</sup> इति ॥ महोपाध्यायश्रीकल्याणविजयग° ॥ शिष्यमुख्यपंडित ॥ श्रीलाभविजयग(०) ॥ शिष्यावतंस(स) ॥ श्रीजीतविजयग(०) ॥ सतीर्थ्य(र्थ्य)-पंडित ॥ श्रीनयविजयग(०) ॥ शिष्येण पंडितश्रीपद्माविजयग(०) ॥ सहोदरेण पंडित ॥ यशोविजयगणिना विरचितायां (fol. 23<sup>a</sup>) जैनतर्कभाषा-यां नयपरिच्छेदः ॥ संपूर्णः ॥ २ ॥

Ends.— fol. 25<sup>b</sup>

अस्मिंश्च पक्षे सिद्ध एव भावजीवा(बो) भवति नान्य इत्येतदपि नान-वयमिति तत्त्वार्थटीकाकृतः । इदं पुनरिहावधेयं इत्थं संसारिजीवे ब्रह्मत्वे-(ऽ)पिभावत्वाविरोधः । एकवस्तुगतानां नामादि(दी)नां । भावादि(वि)नाभूत-त्वप्रतिपादनात्तदाह भाष्यकारः

अहंवा बन्धुभिहाणं । नामं ठवणा य ॥ जो तयागारो ।

कारणया से दम्बं । कजा(जा)वन्तं तयं भावो ति ॥

केवलमविशिष्टजीवापेक्षया : द्रव्यजीवत्वव्यवहार एव न स्यान्मनुष्यादेर्देव-  
त्व(त्वा)दिविशिष्टजीवं प्रत्येव हेतुत्वादिति । अधिकं नयरहस्यादौ विवे-  
चितमस्माभिः

इति महामहोपाध्यायश्रीकल्याणविजयग<sup>०</sup> ॥ शिष्यसुख्यपंडित ॥  
श्रीलाभविजयग ॥ शिष्यावतंसपंडित ॥ श्रीजीतविजयग ॥ सतीर्थपंडित ॥  
श्रीनयव(वि)जयग ॥ शिष्येन पंडितश्रीपद्मविजयग ॥ सोदरेण ॥ पंडित-  
यसो(शो)विजयगणिना विरचितायां जैनतर्कभाषायां निः[क्षेपपरि-  
च्छेदः ॥ संपूर्ण ॥ तत्संपूर्णं च संपूर्णं जैनतर्कभाषा ॥ स्वस्ति श्रीभ्रमण-  
संघाय ।

सूरिश्रीविजयादिदेवसुगुरोः ॥ पटुंबराहर्मणौ ॥

सूरिश्रीविजयादिस्निहसुगुरौ शक्रासनं भेजुषि  
तत्तेवाप्रतिमप्रसादजनितशु(भ्र)द्धानशुद्ध्या कृता  
ग्रंथो(ऽ)यं वितनोतु कोविदकुले मोदं विनोदं तथा ॥ १ ॥

यस्यासन् गुरवो (ऽ)व जीत[वीत]विजयप्राज्ञाः प्रकृष्ट(ष्टा)शया ॥

भ्राजंते सनया नयादिविजया(ः) प्राज्ञाश्च विद्याप्रदाः ॥

प्रेम्णां यस्य च सद्म पद्मविजयो जातः सुधी(ः) सोदर-

स्तेन न्यायविशारदेन रचिता स्तान्तर्कभाषा मुदे ॥ २ ॥

तर्कभाषामिमां कृत्वा । मया यत्पुण्यमर्जितं ।

प्राप्नुयां तेन वि(ष्टु)लां । परमानंदसंपदं ॥ ३ ॥

पूर्वं न्यायविशारदत्वविदं 'काश्यां' प्रदत्तं बुधै-

न्यायाचार्यपदं ततः कृतशतग्रंथस्य यस्वार्पितं ।

शिष्यप्रार्थनया नयादिविजयप्राज्ञोत्तमानां शिशु-

स्तत्त्वं किञ्चिदिदं यशोविजय इत्याख्याधृदाख्यातवान् ॥ १ ॥

इति श्रीजैनतर्कपरिभाषा समाप्ता ॥ श्रीरस्तुः ॥ श्रीऽ ॥ छ ॥

Reference.— This work<sup>1</sup> is published on pp. 114<sup>a</sup> to 132<sup>b</sup> as one  
of the ten works forming a series<sup>2</sup> known as “न्यायाचार्य श्री-

1 Pandit Sukhlal says that this Tarkabhāṣā is based upon Laghiyastrayī.  
See my “reference” of प्रमाणनयनत्वालोक No. 26.

2 This series contains the following ten works:—

(1) Adhyātsāra (pp. 1a-31b), (2) Devadharmaparīkṣā (pp. 32a-42b),  
(3) Adhyātmopaniṣad (pp. 43a-49b), (4) Adhyātmikamatakhaṇḍana with  
svopajña vṛtti (pp. 50a-70b), (5) Jaiakhaṇapayaraṇa (Yatilakṣaṇa-



यज्ञोविजयीकृत ग्रंथमाळा ” in Vikrama Saṁvat 1965.

See Rājendralāla Mitra's "A Catalogue of Sanskrit Manuscripts in the Library of his highness the Mahārāja of Bikaner-Calcutta ", 1880., No. 1482, p. 679, where it is styled as Jainatarkabhāṣā. Herein the author's name is mentioned as "Panchayaśa Vijaya Gaṇi " though it is correctly written in "End" as श्रीपञ्चयज्ञोविजयगणिना etc. Thus this is a case of misunderstanding.

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samuccaya) (pp. 71a-78b ), ( 6 ) Nayarahasya ( pp. 79a-94b ), ( 7 ) Naya-pradīpa ( pp. 95a-105b ), (8) Nayopadeśa ( pp. 106a-113b ), (9) Jainatarka-paribhāṣā ( pp. 114a-132b ) and (10) Jñānabindu ( pp. 133a-164b ).

नयकार्णिका  
टीकासहित

Nayakarṇikā  
with ṭikā

No. 7

747.  
1899-1915.

Size.— 11½ in. by 5 in.

Extent.— (text) 4 folios ; 2 to 4 lines to a page ; 36 letters to a line.

„ — (com.) „ „ ; 12 „ „ „ „ ; 46 „ „ „ „

Description.— Country paper tough and greyish ; Jaina Devanāgarī characters ; this is a त्रिपाटी Ms. ; both the text and the commentary written in bold, small, legible and very fair hand-writing ; borders ruled in two pairs of lines in red ink ; all the foll. worm-eaten in several places ; condition tolerably fair ; both the text and the commentary written in Sanskrit, the former in verses, and the latter in prose ; both complete ; fol. 4<sup>b</sup> practically blank ; for, only the title, etc. written on it.

Age.— Samvat 1954.

Author of the text.— Vinayavijaya Gaṇi who pays respect to Vijayasīmha as if he is his guru. This Vinayavijaya is a celebrated author of Lokaprakāśa which is looked upon as a Jaina encyclopædia. Amongst his other works may be mentioned Kalpasubodhikā (see D. C. J. M. Vol. XVII, pt. II, pp. 139-152 ).

Vinayavijaya died in Samvat 1738. His father's name was Tejapāla and that of his mother Rājaśrī.

„ of the com.— Gambhīravijaya, pupil of Vṛddhivijaya.

Subject.— The exposition of the seven nayas as a metrical composition together with its elucidation in prose in Sanskrit.

For an exposition of the nayas in English see Epitome of Jainism ( p. 78-102 ), Outlines of Jainism ( pp. 112, 116 and 117 ), English introduction ( pp. lxxviii-lxxxv )

Jaina... 3

to Pañcāstikāya<sup>1</sup>, my explanatory notes (pp. 165-170) to Nyāyakusumāñjali (stabaka 3, v. 19), English introduction (p. xxvi) to Syādvādamāñjari (Bombay Sanskrit Series, No. LXXXIII), H. Jacobi's article viz. "Jainism" published in Encyclopedia of Religion and Ethics (vol. VII, p. 468) etc.

For a discussion in French see La Religion Djaina (pp. 129-133).

For an exposition in Gujarātī see my work viz. Ārhatadarśana-dīpikā (pp. 272-331).

Begins.—(text) fol. 1<sup>a</sup> ॐ नमः ॥

वर्द्धमानं नमः सर्वनयनयर्णवागमं ।

संक्षेपतस्तदुद्धीतनयभेदानुवादतः ॥ १ ॥

„—(com.) fol. 1<sup>a</sup> ॥ नमः सिद्धं ॥

नीयंते प्राप्यंते दशांगिकारेणेतरां औदासिन्यतया वस्तुबोधमार्गे यैस्ते नयाः नैगमादयः सर्वे च ते नयाश्च सर्वनयास्त एव नयः सरितस्तासामर्णव समुद्रतुल्यः आगमो वाक्पथो यथा स तथा तं वर्द्धमानं चरमजिनवरं वयं नमः स्तुतिविषयीकुर्मः कुतः कस्मात् तदुद्धीतनयनभेदानुवादतः कथितस्यैव यत्कथनं तदनुवादस्तस्मानुवादतः कुर्म इति शेषः कथं संक्षेपतोऽल्पविस्तरत इति ॥ १ ॥

Ends.—(text) fol. 4<sup>b</sup>

इत्थं नयार्थकवचकुसुमैर्जिनेन्दुः

वीरोऽर्चितः सविनयं विनयाऽभिधेन ।

श्री'द्वीपबंदर'वरे विजयादिदेव-

सुरीशिष्ट(तु)विजयसिंहगुरोश्च तुष्ट्यै ॥ २३ ॥<sup>2</sup>

इति नयकर्णिका

„—(com.) fol. 4<sup>b</sup> वीरो वर्द्धमानस्वामी विनयेन सहितो यथा स्यात्तथा सवि-

नयं श्रुत्वा विनयाऽभिधेन विनयविजयेति नामकेन मया अर्चितः पूजितः

कुत्र कस्मै श्रिया युक्ते 'द्वीप'रूपबंदरवरे जलधितटवर्त्तिनगरश्रेष्ठे यस्य नाम्नि

'विजय'पदमादौ वर्तते स तथा विजयदेवसुरिः तस्य सुरिः(री)शिष्टः(तुः)

<sup>1</sup> This is published in the Sacred Books of the Jains as Vol. III.

<sup>2</sup> This verse occurs in Nayapradīpa, too.

शिष्यो विजयसिंहो यो मद्रुः तस्य तुष्ट्यै संतुष्टिकरणाय श्रीरविभुजित  
इत्यर्थः ॥ २३ ॥

बुद्धिविजयशिष्येण गंभीरविजयेन च ।

टीका कृतेयं कृतिभिर्वाच्यमाना(ऽ)स्तु शंकरी ॥

इति नयकर्णिका समाप्ताः ॥

वि(वे)देशनिधिचंद्राब्दे (१९५४) चैत्रमासे दले सिते ।

‘पादलिप्ते’ त्रयोदश्यां व्यलेखि मुनिभक्तिना ॥ १ ॥

श्री ॥

Reference.—Both the text and this commentary published in *Jaina stotrasaṃgraha* pp. 36-44 (Śrī Yaśovijaya Jaina Granthamālā No. 7) in *Vira Saṃvat*: 2439. The text has been published along with foreword, introduction, translation, explanatory notes and life of Vinayavijaya, all in Gujarātī by Fattehchand Kapurchand Lālan and Mohanlal Dalichand Desai in A. D. 1910.

The text is also published by Kumar Devendra Prasad the Central Jaina Publishing House, Arrah, in A. D. 1915. This edition containing the English translation of the text, notes, introduction and author's biographical sketch is styled as “The Library of Jaina Literature— Vol. III.”

नयचक्र  
स्वोपज्ञबालावबोधसहित

Nayacakra  
with svopajña bālāvabodha

No. 8

1632.  
1891-95.

Size.— 10 in. by 4 $\frac{7}{8}$  in.

Extent.— 26 - 1 + 1 = 26 folios ; 9 lines to a page ; 38 letters to  
■ line.

Description.— Country paper thin, rough and white ; Jaina Deva-  
nāgarī characters ; bold, big, legible and good hand-wri-  
ting ; borders unruled ; fol. 1<sup>a</sup> blank ; numbers for foll.  
entered in the left-hand margin ; a part of the 6th fol.  
blank ; the 16th fol. missing ; the 19th fol. repeated ; prac-  
tically complete ; condition very good.

Age.— Not quite modern.

Author.— Devacandra, pupil of Pāṭhaka Dipacandra, pupil of Jñana-  
dharma, pupil of Pāṭhaka Rājasāra.

Subject.— Detailed information about the seven nayas and its  
explanation in Gujarātī up to पीठिका (fol. 6<sup>b</sup>).

Begins.— (com.) fol. 1<sup>b</sup> ॥ ६ ॥ श्रीजिनाय नमः

प्रणम्य परमब्रह्मशुद्धानंदरसास्पदं ।

वीरं सिद्धार्थराजेंद्रनंदनं लोकनंदनं । १ ॥

नत्वा सुधर्मस्वाम्यादिसंघं सद्वाचकान्वयं ।

स्वयं दीपचंद्राख्यपाठकान् श्रुतपाठकान् ॥ २ ॥

नयचक्रस्य हि शब्दार्थकथनं लोकभाषया ।

क्रियते बालबोधार्थं सम्यग्मार्गविशुद्धये ॥ ३ ॥

जे कारणे श्रीजिनागम विषे चार अनुयोग छै द्रव्यानुयोग १ चरणकर-  
णानुयोग २ गणितानुयोग ३ धर्मकथानुयोग ४ तिहां छ द्रव्य तत्त्व तेहना  
गुण पर्याय स्वभाव परणमनने जाणवौ etc.

(com.) fol. 6<sup>b</sup> श्रीजिनभद्रगणिकमास(अ)मण पूज्य कहैं छे etc. ते माटै

प्रथम द्रव्य गुण पर्याय ओलखिये ते श्रीगुरुकृपा करै ए पीठिका कही

(text) fol. 7<sup>a</sup>

द्रव्याणां च गुणानां च पर्यायाणां च लक्षणं ।

निक्षेपनयसंयुक्तं तत्त्वभेदैरलंकृतम् २

Ends.— (text) fol. 26<sup>a</sup> संपूर्णात्मा शक्तिप्राग्भावलक्षणं सुष(स्व)मनुभवन् सिद्ध्यति  
साद्यन्त(तं)कालं तिष्ठते परमात्मा इति एतत् कार्यं सर्वभक्ष्यानां ।

गच्छे श्री'कोटिका'ख्ये 'स्वरतर'संज्ञे ज्ञानपात्रा महांताः(तः)

सूरिश्रीजैनचंद्राः गुरुत(र)गणभृत्सि(च्छि)ष्यमुख्या विति(नी)ताः ।

श्रीमत्युन्यात्प्रधाताः(नाः) सुमतिजलनिधिष्पाठका(काः) साधुरंगाः(ः)

तत्सि(च्छि)क्षा(व्याः) या(पा)ठकैश्चाः श्रुतरसरसिकाः राजसारा मुनीन्द्राः१

तच्चरणांबुजसेवालीनाः(ः) श्रीज्ञानधर्मधर्मधराः ।

तत्सि(च्छि)ष्यपाठकोत्तमदीपचंद्राः श्रुतरसज्ञाः ॥ २ ॥

नयचक्रलेशमेतत्तेषां शिष्येण देवचंद्रेण ।

स्वपरावबोधनार्थं कृतं सदभ्यासवृद्धयर्थे ॥ ३ ॥

सो(शो)ध्यंतु सुधा(धि)यः कृपाकराः

शुद्धतत्त्वरसिकाश्च पठंतु ।

साधनेन कृतसिद्धिसत्सुखाः

परममंगलभावमण्डु(शु)ते ॥ ४ ॥

इति श्रीनयचक्रं समाप्तं

Reference.—The text together with bālāvabodha (slightly different is published in Prakaraṇaratnākara ( pt. I, pp. 169-237 ) by Bhimsinh Manak, Bombay, in A. D. 1903.

For an additional Ms. of the text with svopajña bālāvabodha and its description see B. B. R. A. S. vols. III-IV, No. 1618, p. 415.

नयचक्र

Nayacakra

स्वोपज्ञबालावबोधसहित

with svopajña bālāvabodha

No. 9

804.

1895-1902.

Size.— 10½ in. by 4½ in.

Extent.—(text) 52 folios; 11 to 9 lines to 11 page; 38 letters to 11 line.

,, —(com.) ,, ,, ; 5,, 20 ,, ,, ,, ,, ; 34 ,, ,, ,, ,,

Description.— Country paper tough and white; Jaina Devanāgarī characters; this Ms. contains both the text and the commentary; it is a त्रिपाटी Ms.; space not reserved always for the text; the commentary written in a comparatively smaller hand; big, legible and good hand-writing; borders ruled in two lines and edges in one, in red ink; fol. 1<sup>a</sup> blank; white paste and yellow pigment used; red chalk, too; a greater portion of fol. 3<sup>b</sup> blank; several foll. worm-eaten; condition fair; both the text and its bālāvabodha complete; extent 1900 (?2028) ślokas.

Age.— Pretty old.

Begins.— (text) fol. 1<sup>b</sup> ॥ ६७ ॥ श्रीगुरुभ्यो नमः

श्रीवर्द्धमानमानस्य स्वपरोपग्रहाय च ।

क्रियते तत्त्वबोधार्थं पदार्थानुगमो मया ॥ १ ॥ etc.

,, — (com.) fol. 1<sup>b</sup> प्रणम्य परमब्रह्म etc. as in No. 8.

Ends.— (text) fol. 51<sup>b</sup> संपूर्णात्मा शक्तिप्राग्भावलक्षणं सुखं etc. up to परम-मंगल as in No. 8. This is followed by the line as under:—

भ(?)भ(?)ठिते(?) ४ ॥ इति श्रीनयचक्रविवरणं संपूर्णं

,, —(com.) fol. 52<sup>a</sup>

दीपचंद्र गुरुराजनें सुपसाये उल्लास ।

देवचंद्र भविहित भणी कीधो ग्रंथप्रकास ॥१४॥ etc.

ग्रंथाग्रं ११०० ॥

द्वादसारनयचक्रं चै । महंवादिभूतं दृढं ॥  
 सप्तसतीनयवाचना । कीधी तिहा प्रसिद्ध ॥ १६ ॥ etc.  
 'स्वरतर' मुनिपति गच्छपति । श्रीजिनचंद्रसूरीश ॥  
 तास सीस पाठकप्रवर । पुण्यप्रधान धुमी(टणी)स ॥ १८ ॥  
 विनयी पाठकप्रवर । सुमतिसागरसुसहाय ॥  
 साधुरंग गुणरत्ननिधि । राजसार उवझाय ॥ १९ ॥  
 पाठक ज्ञानधरमगणि । पाठक श्रीदीपचंद ॥  
 तास सीस देवचंदकृति । भणतां परमाणंद ॥ २० ॥  
 इति नयचक्रबालावबोध । ग्रंथाग्रं २०२८ ॥

N. B.— For other details see No. 8.

नयचक्र  
 स्वोपज्ञबालावबोधसहित

Nayacakra  
 with svopajña bālāvabodha

No. 10

1380.  
 1891-95.

Size.— 10½ in. by 4½ in.

Extent.—(text) 48 - 4 = 44 folios ; 3 to 5 lines to a page ; 41 letters to a line.

„ —(com.) 44 folios ; 11 to 12 lines to a page ; 49 letters to a line.

Description.— Country paper tough and white ; Jaina Devanāgarī characters ; this is a त्रिपाटी Ms. ; the text written in a comparatively bigger hand-writing ; the बालावबोध is written in a slightly smaller hand ; big, legible and good hand-writing ; borders ruled in two lines and edges in one, in red ink ; red chalk and white paste used ; this Ms. contains both नयचक्र and its बालावबोध in Gujarātī, both incomplete as fol. 1 to 4 are missing ; fol. 48<sup>b</sup> blank ; condition very good.

Age.— Sāmvat 1878.



Begins.— (text) fol. 5<sup>a</sup> कार्यभेदेन भावभेदा भवन्ति । क्षेत्रकालभावभेदानां एक-  
समुदायित्वं द्रव्यत्वं । etc.

„—(com.) fol. 5<sup>a</sup> इमं अनेक रीतें करी जांणी लेवो भेदाश्च हिंवें भेदनो स्वरूप  
कहे छें वक्तव्यवस्त्वंशा कहतां जे वस्तु कथन करतां हूइ तेहना भेद च्यार  
छे तत्र द्रव्यभेदा यथा जीव अनन्ता etc.

Ends.— (text) fol. 47<sup>b</sup> संपूर्णात्मा शक्तिप्राग्भावलक्षणं etc. up to संपूर्णे as  
in No. 9. This is followed by the lines as under:—

संवत् १८७८ वर्षे माहसुदि ७ दिने पं० रूपविजयगणीभि (२) पं०-  
श्रीराजसत्केन लि०

„—(com.) fol. 48<sup>a</sup>

दीपचंद गुरुराजने etc. up to बालावबोध as in No. 9. This  
is followed by the lines as under:—

समाप्त ग्रंथमानं १९०० । श्रीरस्तु कल्याणमस्तु सकलपं०शी(शि)रो-  
मणिपं० श्री५ श्रीमोहनविजयगणि तत्शिष्य पं० श्री५ श्रीराजविजयगणि  
तत्शिष्यपं० श्रीरूपविजयगणी(णि) लिपतां श्रीपाटणनगरे श्रीपंचासरजी-  
प्रसादात् पोलिओ उपासरे । श्री ।

N. B.— For other details see No. 8.

नयचक्रबालावबोध

Nayacakrabālāvabodha

No. 11

748.  
1899-1915.

Size.— 10½ in. by 4½ in.

Extent.— 45 folios ; 16 lines to a page ; 44 letters to a line.

Description.— County paper rough and white ; Devanāgarī chara-  
acters ; small, clear and fair hand-writing ; borders not ruled ;  
edges of the first two foll. and those of the last fol.

worn out; condition on the whole good ; numbers of only some foll. entered twice as usual ; those of the rest numbered in the right-hand margin only ; foll. 15 to 25 numbered twice in the right-hand margin, the second set being 1, 2, 3 etc. ; a major part of fol. 26<sup>b</sup> blank ; a similar remark holds good in the case of foll. 27 to 45 ; this Ms. presents an appearance of a त्रिपाटी Ms. ; complete.

Age.— Not old.

Author.— Devacandra, pupil of Pāṭhaka Dipacandra. The spiritual descent may be indicated ■■ under:—

Rājasāra - Jñānadharma - Dipacandra - Devacandra.

Subject.— Gujarātī explanation of Nyayacakra, ■ work dealing with nayas.

Begins.— fol. 1<sup>a</sup> ॥ ६० ॥ श्रीजिनाय नमः ॥

प्रणम्य परमब्रह्म शुद्धानंदरसास्पदं ।

वीरं सिद्धार्थराजैर्नन्दनं लोकनन्दनं ॥ १ ॥ etc.

नयचक्रस्य हि शब्दार्थकथनं लोकभाषया ।

क्रियते बालबोधार्थं सम्यक्मार्गविशुद्धये ॥ ३ ॥

जे कारणे श्रीजिनागमने विषे च्यार अनुगम छे द्रव्यानुयोग १ चरणकरणानुयोग २ गणितानुयोग ३ धर्मकथानुयोग ४ तिहां छ द्रव्य नव तत्त्व तेहना गुणपर्याय स्वभावपरणमनने जाणवों ते द्रव्यानुयोग ४ एवं पंचास्तिकायनो स्वरूपकथनरूप छे । etc.

Fnds.— fol. 45<sup>b</sup>

व्यक्ता श्रोता जोगथी श्रुतअनुभवरस पी ।

ध्यान ध्येयनी एकता कर नासेव सुबलीन ॥ १२ ॥

इम जाणी सासनरुची करज्यो श्रुतअभ्यास ।

पांमी चारित्रसंपदा लहस्यो लीजबिलासः ॥ १३ ॥

दीपचंद्र गुरुराजने सुपसाये उल्लास ।

देवचंद्र भविहित भणी कीषो ग्रंथप्रकास ॥ १४ ॥

सुणस्ये भणस्ये जे भविक एह ग्रंथ मनरंग ।

ज्ञानक्रीया अभ्यासना लहस्ये तत्त्वतरंग ॥ १५ ॥

अं० १९००

द्वादशारनयचक्रं मल्लवादिकृतं वृद्ध ।  
 सप्तशतीनयवाचना कीधी तिहा प्रसीद्ध ॥ १६ ॥  
 अल्पमतिना चित्तमे नावे ते विस्तार ।  
 पुष्कल नय भेदनो भाष्यो अल्प विचार ॥ १७ ॥  
 'परतर' मुनिपति गच्छपति श्रीजिनचंद्रसूरीश ।  
 तास सीस पाठकप्रवर पुण्यप्रधानमुनीश ॥ १८ ॥  
 तस्य विजयी पाठकप्रवर सुमतिसागर सहाय ।  
 साधुरंगगुणरत्ननधि राजसार उवझाय ॥ १९ ॥  
 पाठक ज्ञानधरम गुणी पाठक श्रीदीपचंद्र ।  
 तास सीस देवचंद्रकृति भणतां परमानंदः ॥ २० ॥

इति श्रीनयचक्रटवार्थबाला(व)बोध संपूर्ण पं० श्रीविवेकविजय-  
 गणिवाचनार्थः. This is followed in a different hand by the  
 lines as below :—

भगवंतो अरिहंत (अर्हन्तो भगवन्त) इन्द्रमहिताः सिद्धाश्च सिद्धा(देव)भि(स्थिता)  
 आचार्या जिनशासनोद्धतिकराः पूज्या उपाध्यायकाः ।  
 श्रीसिद्धांतसुपाठका मुनिवरा रत्नत्रयाराधकाः  
 पंचे(चै)ते परमेश्विनः प्रतिदिनं कुर्वंतु वो मंगल ॥ १ ॥

Reference.—Published. See No. 8.

नयचक्रः  
 बालावबोधसहित

Nayacakra  
 with bālāvabodha

No. 12

1633.  
 1891-95.

Size.— 9 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in.

Extent.— 21 folios ; 13 lines to a page ; 31 letters to a line.

1 This work is tentatively placed here since it is not possible at present to carry on the desired investigation with a view to decide as to what school of thought—Śvetāmbara or Digambara, it belongs to.

Description.— Country paper rough, brittle and greyish ; Jaina Devanāgarī characters ; big, clear but poor hand-writing ; borders ruled in two lines and edges in one, in red ink ; red chalk and white paste used ; yellow pigment, too ; fol. 21<sup>b</sup> blank ; this Ms. seems to contain the text in Sanskrit and its explanation in Gujarātī ; both complete.

Age.— Samvat 1892.

Author of the text.— Not mentioned.

„ „ „ com.— „ „

Subject.— Exposition of the seven nayas in Sanskrit and its explanation in Gujarātī.

Begins.— ( text ) fol. 1<sup>a</sup>

ए ए ॥ श्रीजिनाय नमः ॥

स्यात्कारमुद्दिता भावा नित्यानित्यस्वभावकाः ।

प्रोक्ता येन प्रबोधाय वंदे तं वृषभं जिनं ॥ १ ॥

अनंतधर्मात्मिकस्य वस्तुन एकांसं ( श ) व्यवसायात्मकं ज्ञानं नयः ॥

„ —(com.) fol. 1<sup>a</sup> अर्थ ॥ अनंतधर्मात्मिक वस्तुन एक अंस तेहुं वस्तुन एहहुं जे ज्ञान ते नय कहियइ etc.

Ends.— ( text ) fol. 20<sup>b</sup>

नयास्तव स्यात्पदलांछना इमे ।

रसोपविद्धा इव लोहधातवः ॥

भवंत्याभिप्रेतफला यतस्ततो ।

भवंतमार्याः प्रणता हितैषिणः ॥ १ ॥<sup>1</sup>

1 This verse occurs with or without variants in Haribhadra Sūri's commentary ( p. 118<sup>b</sup> ) on *Anuyogadvārasūtra*, in Śīlāṅka Sūri's commentary ( p. 85<sup>b</sup> ) on *Ācārāṅgasūtra*, in Hemacandra Sūri's commentary on *Siddhahemacandra* ( I. 2 ), in Malayagiri Sūri's commentary ( p. 11<sup>b</sup> ) on *Āvaśyakasūtra*, in Abhayadeva Sūri's commentary ( p. 757 ) on *Sanmatiprakaraṇa*, in Maladhārīn Hemacandra Sūri's commentary ( p. 245<sup>b</sup> ) on *Anuyogadvārasūtra* and in *Syādvādamāñjarī* ( Mālīṣeṇa Sūri's commentary ) on v. 28 of *Anyayogavyavacchedadvātriṃśikā* and in *Svayambhūstotra*, ( v. 65 ), ■ Digambara work.

For a discussion about the authorship of this verse see my article 'नयास्तव'. श्री शरू यता पद्यनुं कर्तृत्व' published in *Jaina satya prakāśa* vol. III, No. 6 ( pp. 221-229 ) and No. 7 ( p. 258 ).

Ends.— ( com. ) fol. 21<sup>a</sup> तथा अन्यमती एकांतवादी छे ते माटे तेहने नय बांछि-  
तफलदायक नथी हुता । अत्र सवेप करी नयचक्र लिप्पुं छे बिसेस विचार-  
सिद्धांतथी समझजो

नयानां किल सप्तानां लिखता दृष्टांतपूर्वकाः ।

अग्रेतनग्रंथात् ।

इति सप्तनयविचार 'हालीकंडी' मध्ये लि० पं० ज्ञानकहोलेन  
स्ववाचनार्थे । सं० १८९२ रा मीती सा(आ)वणछुदि ६ तिथौ

नयप्रकाशाष्टकस्तवन  
स्वोपज्ञवृत्तिसहित

Nayaparakāśāṣṭakastavana  
with svopajña vṛtti

No. 13

1272.

1886-92.

Size.— 9 $\frac{1}{8}$  in. by 4 $\frac{1}{4}$  in.

Extent.— 17 folios ; 15 lines to a page ; 49 letters to a line.

Description.— Country paper thin, strong and white ; Jaina Deva-  
nāgarī characters with occasional वृद्धमात्राs ; small, quite  
legible, uniform and good hand-writing ; borders ruled in  
four lines in black ink, and edges in two ; yellow pig-  
ment used ; foll. numbered in the right-hand margin ; con-  
dition very good ; both the text and the commentary com-  
plete ; composed in Saṃvat 1673.

Age.— Pretty old.

Author of the text and the commentary as well.— Paṇḍita Padma-  
sāgara, ■ devotee of Vācaka Dharmasāgara of the Tapā  
gaccha. This Padmasāgara has also composed Pramāṇapra-  
kāśa and Yuktiprakāś'a<sup>1</sup> along with its commentary.<sup>2</sup>

Subject.— A metrical composition in 9 verses in Sanskrit dealing  
with nayas ( view-points ) and their explanation in  
Sanskrit.

1-2 Both of these are published as the 10th puṣpa of Śrī Mahāvīra Granthamālā  
in Vikrama Saṃvat 1992.

Begins.— ( text ) fol. 1<sup>a</sup>

तस्मै(स्मै) नमः श्रीजिनशासनाय ।

सत्सप्तभंगीनयवासनाय ॥

आसाय मायंति यदीयदेश-

मप्यक्षपादादिकदर्शनानि ॥ १ ॥

This is followed by its commentary.

„ — fol. 1<sup>b</sup>

प्रमाणवाक्यं नयवाक्यगर्भितं

निर्दूषणं दुर्नयवाक्यदूरितं

स्यादेवमुक्तं जिनराजशासने

.....<sup>1</sup>चमत्कारं भवेन्न किं ॥ २ ॥ etc.

„ —(com.) fol. 1<sup>a</sup> ॥ ६ ॥

‘गंगा’प्रवाहा इव वाग्विलासा

जयंति यस्य स्फुरदङ्गिरंगाः

स्वयं पवित्रा इति पूतविश्वाः

सो(ऽ)स्तु श्रिये श्रीजिनवर्द्धमानः ॥

नत्वा तदीयक्रमपुंडरीकं ।

स्थत्वा प्रसन्नां श्रुतदेवतां च

नयप्रकाशस्तवनस्य वृत्तिं ।

स्वयंकृतस्यात्मकृते करोमि २

इह हि त्रिजगतीषु ( प्र ) तिपादितप्रवचनरचनावितथशुणग्रामानिरूप-  
कत्वेन यद्यप्यस्य सकलस्तवनग्रंथस्याप्यशेषदुरितोच्छेदकता(ऽ)स्त्येव तथापि  
निजहर्षप्रकर्षोच्छ्वासितमनोवाक्कायशुद्ध्या प्रथमं प्रणतस्यैव स्तवनं विशिष्ट-  
फलं भवतीति कृत्वा प्रथम(मं) मनःकायशुद्ध्या कृतमपि प्रायस्तद्व्यंजक-  
त्वादिना(ऽ)तिशयितत्वादायकाव्याद्यपदेन नमस्कारं वाग्वोचरीकरोति.  
This is followed by the first verse of the text noted above,  
and after that we have :—

व्याख्या तस्मै श्रीजिनशासनाय नमः इति तावदन्वयः etc.

1 The foll. have stuck together ; so letters cannot be read.

Ends.— (text) fol. 16<sup>b</sup>

उत्पत्तिका(ना)शस्थितिमद्वष्टात्मा-  
दिकं मतं वस्तु जि(जि)नं(ने)प्रशासने ॥  
नाशादिकं ह्येकतरं न मन्यते ।  
चेत् स्यादिवासन् ख(कु)सुमं(त)दार्थः ॥ ८ ॥

This is followed by its commentary.

,, — fol. 17<sup>a</sup>

जगत्यसौ श्रीजिनशासनस्तवः ।  
स्याद्वादतात्पर्यनि(बंध)बंधुरः ॥  
नयप्रकाशाष्टकनामधारकः ।  
स्वार्थं कृतः पंडितपद्मसागरैः ॥ ९ ॥

,,—(com.) fol. 17<sup>a</sup> सुकरमेवेदं नवमवृत्तमिति रा(स)माप्तेयं श्रीनयप्रकाशवृत्तिः ॥

स्याद्वादवादनित्तातचक्रिचक्रशिरोमणिः ।  
अतुच्छस्वच्छसद्गच्छतपो'गच्छप्रभुं(भुः) प्रभुः ॥ १ ॥  
श्रीह्रीरविजयाभिख्यः सूरिर्जयति भूतले ॥  
यद्युणग्रामपीयूषास्वादवान्विबुधो जनः ॥ २ ॥  
राज्ये तदीयेऽखिलशास्त्रवेदिनः ।  
श्रीवाचकाग्रसरधर्मसागरः(राः) ॥  
जयंति तेषां चरणघ(प्र)सव्या ।  
नयप्रकाशो विहितो मया(ऽ)यं ॥ ३ ॥

चक्रे शास्त्रमिदं यत्नात् अग्निषदचंद्रवत्सरे (१६७३) ।

पद्मसागरसंज्ञेन बुधेन स्वात्मबुद्धये ॥ ४ ॥

नमोऽस्तु श्रीस्याद्वादवादिपर्वदे ॥ शुभं भवतु ॥

Then in a different hand we have :—

पद्मसागरेण कृता ॥ ॥ नयप्रकाशस्तवनवृत्तिः ॥

Reference.— Published together with a svopajña commentary as No. 6 of Śrī Hemacandrācārya Granthāvalī by the Secretary of Śrī Hemacandrācārya Sabhā in A. D. 1918. For an additional Ms. containing both the text and the com-

mentary ■■■ No. 1319 of the Catalogue of the Līmbdī Jaina jñāna-bhaṇḍāra-Manuscripts to be hereafter referred to ■■ 'Līmbdī Catalogue.'

For an extract see Peterson Report IV, No. 1272.

नयप्रकाशस्तवन  
स्वोपज्ञवृत्तिसहित

Nayaprakāśastavana  
with svopajña vṛtti

No. 14

1383 (b).  
1891-95.

Extent.— fol. 4<sup>b</sup> to fol. 29<sup>b</sup>.

Description.— Both the text and the commentary begin abruptly but they go up to the end. For other details see Pramāṇa-prakāśa with svopajña vṛtti No.  $\frac{1383 (a)}{1891-95}$ .

Begins.—(text) fol. 5<sup>a</sup>

क्रमाच्चयाः सप्तपरैर्युहीताः ।

परस्परं ये विवदन्त एव ।

सप्तापि ते श्रीजिनशासने(ऽ)स्मि-

न्नेकीभवंति स्म जिनेन्द्रवाचा ॥ ४ ॥

„ —(com.) fol. 4<sup>b</sup> दिदर्शनं । व्याख्या जैना जिनाज्ञाधरा आदेशमासायेति सकलादेशसांनिध्यं प्राप्येत्यर्थः । अथ सकलादेशस्वरूपसूचनाय यच्छब्द-घटितं पूर्वार्द्धं व्याक्रियते । येन सकलादेशेन कालाद्यभेदादिति कालादिभिर-ष्टभिः कृत्वा भेदवृत्तेरित्यर्थः ।

„ —(com.) fol. 5<sup>a</sup> किंतु सर्वथा हेयत्वाद् बहिष्कृतमेवेति तृतीयवृत्तार्थः ॥ ३ ॥  
अथ प्रमाणवाक्यनयवाक्ययोर्विषयस्तु नया एव । etc.

Ends.— (text) fol. 27<sup>b</sup>

उत्पत्तिनाश etc. up to नयप्रकाशाष्टनामधारकः

स्वार्थं कृतः पंडितपद्मसागरैः ॥ ९ ॥ ■■ in No. 13.

„ —(com.) fol. 29<sup>a</sup> सुकरमेवेदं नववृत्तामिति etc., up to स्वात्मबुद्धये ॥ ४ ॥  
This is followed by the lines as under :—



नमो(ऽ)स्तु श्रीस्याद्वादवादिपर्वदे ॥ छ ॥ शुभं ॥  
 यादृशं पुस्तकं दृष्टं । तादृशं लिखितं मया ।  
 यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥ १ ॥  
 तैलाक्षेज्जलाक्षेद्रक्षेत् शिथिलबंधनात् ।  
 परहस्तगमाक्षयेदेवं वदति पुस्तकं ॥ २ ॥  
 ॥ श्रीः ॥ छ ॥ श्रीः ॥ छ ॥ श्रीः ॥ छ ॥ श्रीः ॥ छ ॥ श्रीः ॥ छ ॥

fol. 29<sup>b</sup> पं० राविविजयगणिशी(शि)ष्यपं० केसरज्ञानकोशभंडार प्र. ६

N. B.— For further details see No. 13.

नयप्रदीप

Nayapradipa

No. 15

1384 (a).  
1891-95.

Size.— 10½ in. by 5 in.

Extent.— 11 folios; 16 lines to a page; 43 letters to a line.

Description.— Country paper thin and white; Jaina Devanāgarī characters; small, clear and good hand-writing; borders ruled in three lines in red ink; numbers of most of the foll. entered in both the margins as usual; fol. 1<sup>a</sup> blank; edges of the first fol. partly worn out; condition on the whole good; complete; this Ms. contains an additional work viz. Nayakarnikā which begins on fol. 11<sup>a</sup> and ends on fol. 11<sup>b</sup> as under:—

वर्द्धमानं तुमः सर्वनय[ न ]नयणवागमं

संक्षेपतस्तदुक्तीतनयमंदाबुवादतः १

नैगमः संग्रहश्चैव व्यवहारश्च सुसूत्रकौ

शब्दः समभिरूढैवंधृतौ चेति नयाः स्मृताः २ etc.

सर्वे नया अपि विरोधभृतो मिथस्ते ।

संभूय साधुसमयं भगवन् भजन्ते ।

भूषा इव प्रतिभटा भुवि सार्वभौम—

पादांबुजं प्रधानयुक्तिपराजिता प्राक् ॥ २२ ॥

इत्थं नयार्थकवचःकुसुमैर्जिनेदु-

वीरोऽर्चितः सविनयं विनयाभिधेन ॥

श्री'द्वीपबंदर'बरे विजयादिदेव-

सूरीशितुर्विजयसिंहगुरोश्च तुष्टये ॥ २३ ॥

**Author.**— Yaśovijaya Gaṇi, author of Tarkabhāṣa etc. He was born in Kanoḍā ( see Sujasavelibhāsa ). His father's name was Nārāyaṇadāsa, those of his mother and the younger brother being Saubhāgyadevī and Padmasiṃha respectively. For his life in Prakrit see यज्ञोद्वात्रिंशिका published in Jainasatyaprakāśa (vol. II, No. 9, pp. 471-473) and for its exposition in Gujarātī see Jainasatyaprakāśa (vol. VI, No. 7, pp. 293-300 ). For a reference about his works see pp. 15-16.

**Subject.**— A work in Sanskrit dealing with Saptabhaṅgī or the seven modes of expression and the seven nayas.

**Begins.**— fol. 1<sup>b</sup>

पैत्रादिप्रणतं देवं ध्यात्वा सर्वविदं हृदि ।

सप्तभंगनयानां च वक्ष्ये विस्तरमाशु(?)श्रु)भं(?)तं ॥ १ ॥

अथ सप्तभंगी प्रारभ्यते । जैनानां तावत्सप्तभंगी विजिज्ञासितव्या । तेव तेषां प्रमाणसूत्रमिमारचयति । etc.

**Ends.**— fol. 11<sup>a</sup> सर्व(र्व) विशेषावश्यकटीकायां स्फुटमेव । अत्र इदं एव पूर्वः पूर्वो नयः प्रचुरगोचरः परस्परस्तु परिमितिर्विषय इति ।

**Reference.**— Published on pp. 95<sup>a</sup> to 105<sup>b</sup> in न्यायाचार्य श्रीयशोविजयजी-कृत ग्रंथमाला referred to on pp. 15-16. For an additional Ms. see Jaina Granthāvalī ( p. 82 ).

नयोपदेश

Nayopadeśa

No. 16

73.  
1898-99.Size.— 10<sup>3</sup>/<sub>8</sub> in. by 4<sup>1</sup>/<sub>8</sub> in.

Extent.— 6 folios ; 11 lines to a page ; 40 letters to a line.

Description.—Country paper thin, strong and white ; Jaina Deva-nāgarī characters; big, quite legible, uniform and very good hand-writing ; borders ruled in four lines in black ink ; edges in two ; foll. numbered in the right-hand margin ; an edge of the last fol. slightly gone ; condition very good ; complete ; 144 verses in all ; white paste used ; fol. 1<sup>a</sup> blank except that the title together with the author's name written on it.

Age.— Not quite modern.

Author.— Yaśovijaya Gaṇi. For his life and works see p. 33.

Subject.—A metrical composition in Sanskrit dealing with the *nayas*.

Begins.— fol. 1<sup>b</sup> ॥ ५६० ॥

ऐवं धाम स्मृत्वा नत्वा गुरुपदांबुजं  
नयोपदेशः सुधियां विनोदाय विधीयते १  
सत्त्वासत्त्वाप्रपेतार्थेष्वपेक्षावचनं नयः  
न विवेचयितुं शक्यं विनाऽपेक्षां हि मिश्रितं २  
यद्यप्यनंतधर्मात्मा वस्तु प्रत्यक्षगोचरः  
तथापि स्पष्टबोधः स्यात् सापेक्षो दीर्घतादिष्व ३  
नानानयमयो व्यक्तो मतभेदो ह्यु(ह्य)पेक्षया  
कोट्यंतरनिषेधस्तु प्रस्तुतोक्तकोटिकृत् ॥ etc.

Ends.— fol. 6<sup>b</sup>

अनंतमार्जितं ज्ञानं त्यक्त्वा(क्ता)श्रानंतविभ्रमाः  
न चित्रं कलया(ऽ)प्यात्मा हीनोऽसुदधिको(ऽ)पि वा ४१  
धातंतोऽपि नयाः सर्वे स्तुया(र्मा)वै(ः)कृतविभ्रमाः  
चारिभ्यद्युणलीनः स्यादिति सर्वनयाञ्चि(भि)तः ४२

छुनिपुणमतिगम्यं मंदधीदुष्प्र(भ्य)वेशं  
 प्रबचनवचनं न कापि ह्रीनं नयोद्यैः  
 गुरुचरणकृपातो योजयंस्तान् पदे यः  
 परिणमयति शिष्यांस्तं वृणीते यशःश्री(श्रीः) ४३  
 गच्छे श्रीविजयादिदेवसुगुरोः स्वच्छे गुणानां गणैः  
 प्रौढि प्रौढिमधामि जीतविजयप्राज्ञाः परामैयकः  
 तत्सातीर्थ्यभूतां नयादिविजयप्राज्ञोत्तमानां शिष्य-  
 स्तत्त्वं किंचिद्विदं यशोविजय इत्याख्याभृदाख्यातवान् ५५ (१४४)  
 इति श्रीनयोपदेशप्रकरणम् संपूर्णं वर्णविन्यासीकृतं श्रीज्ञानविमल-  
 सारिभिः श्रीमदणहिल्लपुर'ले इति भेयः

Reference.— Published on pp. 106<sup>a</sup> to 113<sup>b</sup> in न्यायाचार्य श्रीयशो-  
 विजयजीकृत ग्रंथमाळा referred to, on pp. 15-16. For ■  
 reference see my bhūmika (p. 103) to Stūticaturvīmśa-  
 tika published in the Āgamodaya Samiti Series as No. 51.

न्यायानेकार्थभाष्य

Nyāyānekārtthabhāṣya

No. 17

409.  
1871-72.

Size.— 10½ in. by 4½ in.

Extent.— 40 folios ; 22 lines to ■ page ; 58 letters to a line.

Description.— Country paper thin, rough and white ; Devanāgarī  
 characters with occasional पुढमात्राs ; small, quite legible,  
 uniform and good hand-writing ; borders ruled in three  
 lines in black ink ; yellow pigment used at times ; foll.  
 numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; edges  
 of the 1st and the last foll. slightly worn out ; each of the  
 last two foll. has a hole in the left-hand margin ; condi-  
 tion on the whole good ; complete so far as it goes.

Age.— Pretty old.

Author.— Does not seem to have been mentioned.

Subject.— Anekārthabhāṣya on Nyāya. The exact nature of this work remains to be ascertained. It may be that this is a commentary on a non-Jaina work.

Begins.— fol. 1<sup>b</sup> ५६७ ॥ महोपाध्यायश्रीः श्रीकृत्याणविजयगणिशिष्यमुख्य-  
पंडितश्रीः श्रीलामविजयगणिशिष्यपंडितः श्रीजीतविजयगणिपंडितश्रीनय-  
विजयगणिगुरुभ्यो नमो नमः ॥ पंडितश्रीसूरि(र)विजयगणिगुरुभ्यो नमो  
नमः ॥

मिलन्मंदाकिनीमल्लीदामां मूर्धनं पुरद्विषः ।

विश्वबीजांकुरप्रख्यां । वैधवीं तां कलां नमः ॥ १ ॥

कर्तव्यविघ्नविघातकरं(रं) विनमस्कारं निबध्नाति विद्यते । विद्येव या पूर्वसंध्या  
etc. यदि सामान्यतो(s)पि कर्तृनिर्देशो विद्याविद्ययोः संध्यारजनीभ्यां निरु-  
पणाद्भिरुदेता लभ्यते ।

Ends.— fol. 40<sup>b</sup> तत्र यौगपद्यानुभवस्याबाधितत्वाच्च च व्यासंगस्तन्दाधकमनोव(?)य-  
चित्त्वे तत्संकोचविकाशाभ्यामुभयोपपत्तेः मैवं संकोचविकाशयोरपि ती (?)  
इति न्यायशास्त्रे अनेकार्थभाष्यं समाप्तं ॥ श्री ॥ भट्टारकदेवेंद्रकीर्त्ति  
तस्येवं पुस्तकं ॥ शुभं भु(ञ्)यात(त)

Reference.— It appears that nowhere else there seems to be another Ms. of this work.

न्यायालोक

Nyāyāloka

No. 18

1381.  
1887-91.

Size.— 9½ in. by 4½ in.

Extent.— 33 folios ; 15 lines to a page ; 38 letters to a line.

Description.— Country paper somewhat thick, rough and white ;  
Jaina Devanāgarī characters with ॥ पृष्ठमात्राः ; tolerably  
big, almost legible and very fair hand-writing ; borders  
ruled in two lines in red ink ; yellow pigment used ; red  
chalk, too ; foll. numbered in the right-hand margin ; fol.  
1<sup>a</sup> blank ; condition very good ; complete ; there are in all  
three Prakāśas ( sections ), the extent of each of which is  
as under :—

Prakāśa	I	fol.	1 <sup>b</sup> to 21 <sup>b</sup>
„	II	„	21 <sup>b</sup> „ 32 <sup>b</sup>
„	III	„	32 <sup>b</sup> „ 33 <sup>a</sup>

Age.— Not modern.

Author.— Nyāyaviśārada Yaśovijaya Gaṇi, author of various works, some of them being (2)–(5), (7)–12 and (14)–(21) noted in “reference” on p. 38. For details see Nos. 6 and 16.

Subject.— Exposition of Jaina logic. In this work Jñānārṇava and Syādvādarahasya, two works of this very author are referred to; so it may be inferred that Nyāyaloka is composed after these works.

Begins.— fol. 1<sup>b</sup>

प्रणम्य परमात्मानं जगदानन्ददायिनं

न्यायालोकं वितनुते धीमान् ‘न्यायविशारदः’ १

इह खलु सकलदुःखजिहासया परमानन्दसंपत्तये च मुक्त्युपायेषु प्रवर्तमाना दृश्यन्ते मुनयस्तत्र केयं मुक्तिः etc.

—fol. 21<sup>b</sup> इति न्यायविशारदविरचिते न्यायालोके प्रथमः प्रकाशः

—fol. 26<sup>b</sup> बाह्यालोकसहकारे(रे)णान्यचक्षुरारंभाच्छाखाचंद्रमसोर्युगपद्ग्रह इत्यपि तुच्छं उद्भूतरूपवत्तेजःसंसर्गेणानुद्भूतरूपवत्तेजस आरंभानभ्युपगमाद्वाह्यचक्षुषा पृष्ठावस्थितवस्तुग्रहप्रसंगाच्चेत्यधिकं मत्कृतज्ञानाण्णव-स्याद्वाह्यरहस्ययोरवसंधेयं etc.

— fol. 32<sup>b</sup> इति पण्डितपद्माविजयसोदरन्यायविशारदपण्डितन्यायावि(शारद ?)-  
(जय)विरचिते न्यायालोके द्वितीयः प्रकाशः

Ends.—fol. 33<sup>b</sup> चेतनागुणो जीवः स चोक्तस्वरूप एव ग्रहणगुणं पुद्गलद्रव्यं तत्र च कचित्प्रत्यक्षं क्वचिदनुमानाभ्याविक्रं च मानमनुसंधेयं पर्यायाभ्वानंता इति न तेषां विविच्य विभाग इत्यधिकमवश्यं मत्कृतस्याद्वाह्यरहस्यादावनुसंधेयं इति श्रीपण्डितश्रीपद्माविजयसोदरन्यायविशारदपण्डितयशोविजयविरचिते न्यायालोके तृतीयः प्रकाशः संपूर्णो(ऽ)यं न्यायालोकग्रंथः ।

Reference.— For an additional Ms. and that, too, written by the author himself see Buddhisaṅgā Sūri’s collection (vide Citrakalpadrūma, p. 53 of Muni Puṇyavijaya’s article).

For his hand-writing the following works noted in this article on pp. 53-54 may be consulted :—

- ( 1 ) Aṣṭaka of Haribhadra (a Bhaṇḍāra of Bhavanagar), ( 2 ) Aṣṭasahasrivivarāṇa ( B. O. R. I. ), ( 3 ) Asprśadgati-vāda (1st folio), (4) Ādeśapattaka (Kāntivijayaji's collection), ( 5 ) Ārādhaka-virādhaka-caturbhaṅgī satika ( Tapagaccha-bhaṇḍāra, Patan ), ( 6 ) Ālocanā ( collection of Bhaktivijayaji ), ( 7 ) Karmaṇyavacūri ( Līmbdī Bhaṇḍāra ), ( 8 ) Karmaṇyavacūri, ( 9 ) Kūpadrṣṭāntaviśadikarāṇa, (10) Jambūsvāmīrāsa, (11) Jñānārṇava (incomplete), ( 12 ) Tīṇātānvayokti (incomplete), ( 13 ) Daśārṇabhadrāśvādhyāya ( Kāntivijayaji's collection ), ( 14 ) Dharmasaṅgrahaṭippaṇaka ( Siddhi Sūri's Bhaṇḍāra ), ( 15 ) Nīśabhuktivīcāraprakaraṇa, (16) Nyāyakhāṇḍakhādyā (Chanchal Ben's Bhaṇḍāra, Ahmedabad), ( 17 ) Yogavimśikāṭikā, ( 18 ) Vicārabindu ( Bhaktivijayaji's Bhaṇḍāra, Bhavanagar ), ( 19 ) Samakitaṇaśaḍasattha bolanī sajjhāya (latter portion), ( 20 ) Savāso gāthānum stavana (former part), ( 21 ) Syādvādamañjūśāṭikā ( Koḍāya-bhaṇḍāra, Cutch ) and ( 22 ) Haimadhātupāṭha ( Karpūravijayaji's collection, Cambay ).

### न्यायावतार<sup>1</sup>

### Nyāyāvatara

No. 19.

741 (a).  
1892-95.

Size.— 10½ in. by 4½ in.

Extent.— 1 folio ; 15 to 17 lines to a page ; 50 letters to a line.

Description.—Country paper thin, rough and greyish ; Jaina Devanāgarī characters with occasional वृद्धमात्राः ; small, quite clear and tolerably good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; yellow pigment, too ; the 1st—the only fol. numbered in the right-hand margin ; the title written at the top, in the left-hand

1 This is designated as Tārkaṇyavacūri in No. 21.

margin ; edges of the 1st fol. slightly gone ; condition on the whole good ; complete ; there is an **extra** portion of three lines of some work probably Bhagavatsūtra, preceding this Nyāyavatāra ; this Ms. contains **an** additional work viz. Kamalāṣṭaka beginning on fol. 1<sup>b</sup> and ending on the same ; it, too, is complete.

Age.— Pretty old.

Author.— Siddhasena Divākara. He is said **to** be an author of Namō'rhat. See D. C. J. M. (vol. XVII, pt. 3, p. 276). The authorship of Śakrastava in Sanskrit is ascribed to him. See my edition of Bhaktāmara, Kalyāṇamandira and Namiuṇa. Pūjācaturviṃśatikā, **a** work in Prakrit is also ascribed to him. This work is published in Jainasatyaparakāśa ( vol. V., No. II, pp. 382-383). For a discussion in Gujarātī about his life and works see prastāvanā ( pp. 35-82 ) of Sanmatiprakaraṇa.

Subject.— Exposition of logic from the Jaina view-point. This is the 1st work on Jaina logic available at present.

Begins.—fol. 1<sup>a</sup> बहवे उसिणजोणिया जीवा ँ पोग्गला य वणत्तइकाइया एव  
कमं विचयंति उववजंति एवं खलु गोयमा गिम्हाइ बहवे वणत्तइकाइया  
पत्तिया पुष्कि(प्फि)या ॥ ॥ ७ इते १३ कहणं भंते अकम्मस्स गती पं गो  
णित्संगताए गिरंगणाए गतिपरिणामेणं बंधणा त्थेयणां याए गिरंबंधनताए ।  
दुव्वप्ययोगेणं अकम्मस्स गती पं ॥ ॥

— (text) fol. 1<sup>a</sup> ॥ ५६० ॥

प्रमाणव्युत्पादनार्थमिदमारभ्यते ॥

प्रमाणं स्वपराभासि । ज्ञानं बाधं(ध)विचारिजतं ।  
प्रत्यक्षं च परोक्षं च । द्विधा मेयविन(नि)श्चयात् ॥१॥  
प्रसिद्धानि प्रमाणानि । व्यवहारश्च तत्कृतः ।  
प्रमाणलक्षणस्योक्तौ । ज्ञायते न प्रयोजनं ॥२॥ etc.

Ends.— fol. 1<sup>b</sup>

प्रमाता स्वान्यनिर्भासी । कर्ता भोक्ता विवृत्तिमाद् ।  
स्वसंबेदं(न)संतिद्धो । जीवः क्षित्याद्यनात्मकः ॥१॥



प्रमाणादिव्यवस्थेयमनादिनिधनात्मिका ।  
 सर्वसंख्यवहृणां प्रसिद्धा(ऽ)पि । प्रकीर्तिता ॥ ३२ ॥  
 इति श्रीसिद्धसेनदिवाकरविरचितं न्यायावतारसूत्रं ॥

Reference.— Published with extracts from Nyāyāvatāravivṛti of Siddha Rṣi, translation, notes and index of Sanskrit words along with introduction by Mahāmahopādhyāya Dr. Satischandra Vidyābhūṣaṇa, Calcutta, in 1909 A. D. Published with Nyāyāvatāravivṛti (complete), English translation, notes and introduction of the same Doctor (2nd edn.) by the Central Jaina Publishing House, Arrah (India), 1915. The text together with Siddharṣi's vivṛti, Rajaśekhara Sūri's tippana and Gujarātī prastavanā is published in Śrī Hemacandrācārya Granthāvalī ■ No. 2 by the Secretary of Śrī Hemacandrācārya Sabhā, Patan in A. D. 1917. The text along with ■ Gujarātī translation, notes etc. is published by Makanji Jutha. The text together with Siddharṣi's commentary and Devabhadra's tippana is published by the Jaina Śvetāmbara Conference, Bombay in A. D. 1928. It is edited with notes and an introduction by Dr. P. L. Vaidya.

न्यायावतार

Nyāyāvatāra

No. 20

91 (b).  
 1873-74.

Extent.—fol. 63<sup>a</sup> to fol. 64<sup>a</sup>.

Description.— Complete ; 32 verses in all. For other details see Nyāyāvatāra with vivṛti No. 21.

Age.— Saṃvat 1931.

Begins.—fol. 63<sup>a</sup> ॥ श्रीः ॥ अहं

प्रमाणं न्युत्पादनार्थमिदमारभ्यते प्रमाणं स्वपराभास etc. as in No. 19.

Ends.— fol. 64<sup>a</sup>

प्रमाता स्वान्यनिर्भासी etc. up to प्रकीर्तिता ॥ ३२ ॥ ■ in No.

19. This is followed by the lines ■ under :—

इति न्यायावतारसूत्रं । समाप्तमिति ॥ छः ॥ संवत् १९३१ रा ■  
वैशाखवदि ॥ ६ ॥ बार बुधवारने लिखतं लिपीकृतं ॥ छः ॥ ॥ ॥

Then in a different hand we have :—

श्रीमन् 'नागपुरीयतपा' गच्छे भ० श्रीचंद्रकीर्त्तिस्मर्याश्वराणां शिष्यश्रीहर्ष-  
कीर्त्त्युपाध्यायानामध्ययनाय पुस्तकमदः ॥ श्री 'नागपुरे' । परमपुण्यविवे-  
श्री 'छजलाणी' गोत्रे सा० सकता तदात्मजसा० कर्मा तत्पुत्रेण सा० श्रीदीर-  
पालेनादायि स्वगुरुभ्यः ॥ सं० १६३५ वर्षे ॥

fol. 64<sup>a</sup> 'यूरूपामरकेशियाहधरणीभागाधिपट्टासनं

श्रीमल्लं धनपट्टने चति महाराजं शि(?) विकटोरिया<sup>2</sup> ॥

तस्या(ः) शासनगे 'मरौ' नृपवरे श्री 'झुंगरेशे' स्थिते

ग्रंथोऽयं लिखितो(ऽ)स्ति 'विक्रमपुरे' ऽज्जागन्यक्षचंद्रे (१५३१)

शके ॥ १ ॥

गोपीकृष्णेन जामात्रा शिष्येण सदनन च ।

आकारयच्छास्त्रिकृष्णः प्रतिपुस्तकसम्मितम् ॥ २ ॥

अयं जैनमतः ग्रंथः प्रमाणादिविवेककृत् ।

परपक्षप्रतिक्षेपदक्षो दाक्षिण्यगर्भितः ॥ ३ ॥

निःशेषदोषगणलेशविहीनभाव-

जाग्रत्समस्तगुणपूर्णकलाधरभिः(श्रीः) ।

गैरिक्षितान्धयज्जूलरसाहब(?) स(?)न ) ।

निर्देशतो विलिखितः खलु ग्रंथ एषः ॥ ४ ॥

लिखितं दयासराधाकृष्णेन 'मारवाड' देशे 'वीकानेर' नगरे श्री-  
१०८ 'राठोड' वंशावतंस श्रीझुंगरसिंहजीवर्ममहाराजराज्ये संवत् १९३१-  
विक्रमशके वैशाखपूर्णिमाभृगुवासरे चंद्रपूर्वचक्षे विशोधितमिदं ॥

N. B.—For other details see No. 19.

1 Europe, America and Asia.

2 Victoria.

न्यायावतार  
विवृतिसहित

Nyāyāvatāra  
with vivṛti

No. 21

21 (a).  
1873-74.

Size.—11  $\frac{3}{8}$  in. by 5  $\frac{3}{8}$  in.

Extent.—64 folios; 13 lines to a page; 39 letters to a line.

Description.—Country paper thin, very rough and white; Devanāgarī characters; tolerably big, legible and good handwriting; borders ruled in two lines in red ink, red chalk used; yellow pigment, too; foll. numbered in both the margins; fol. 1<sup>a</sup> blank except that the title etc. written on it; condition very good; both the text<sup>1</sup> and the commentary complete; the latter ending on fol. 63<sup>a</sup>; this Ms. contains in addition a work named Nyāyāvatāra; this commences on fol. 63<sup>a</sup> and ends on fol. 64<sup>a</sup>; see No. 20; this Ms. comes from Bikaner.

Age.—Saṃvat 1931.

Author of the text.—Siddhasena Divākara.

„ „ „ commentary.—Siddha Ṛṣi, well-known as "Vyākhyātr". He is the author of Upamitibhavaprapaṇcākaṭhā, the 1st allegorical work available in Indian literature. This is composed by him in Saṃvat 962. He is said to be an author of the commentary on Dharmasāra Gaṇi's Upadeśamālā (Pr. Uvaesamālā) and that of Śrīcandrakevalicaritra.

Subject.—The text along with its explanation in Sanskrit.

Begins.—(text) fol. 5<sup>a</sup> प्रमाणं स्वपरावमासि etc. as in No. 19.

„ — „ „ 13<sup>a</sup>

प्रसिद्धानि प्रमाणानि etc. as in No. 19.

„ — (com.) fol. 1<sup>b</sup> ॥ ५६७ ॥ श्रीसरस्वत्ये नमः ॥

<sup>1</sup> Instead of प्रमाणव्युत्पादनार्थमिदमारभ्यते only its प्रतीक is given. Of course, the 32 verses are completely given.

अवियुतसामान्यविशेषदेश( शि)न(नं) वर्द्धमानमानस्य ॥

न्यायावतारविवृतिः स्मृतिबीजविवृद्धये क्रियते ॥ १ ॥

तस्य चेदमादि वाक्यं प्रमाणेत्यादि । अनेन तादात्म्यतदुत्पत्तिलक्षण-  
संबन्धविकलतया ध्वनेर्बहिरर्थे प्रति प्रामाण्यमा? (ण्या)योगादभिधेयादिसू(क्ष्)-  
चनहारोपपत्त्यर्थं(सं)स(श)यसुखेन श्रोतारः श्रवणं प्रति प्रोत्साह्य[च]ते इति  
धर्मोत्तरो मन्यते । तदयुक्तम् । etc.

— ( text ) fol. 58<sup>a</sup>

प्रमाता स्वान्यनिर्भासी etc. up to क्षित्वायनात्मकः ॥ १ ॥ ( ३१ )

Ends.— (text) fol. 62<sup>b</sup>

प्रमाणादिव्यवस्थे etc. up to प्रकीर्तिता ॥ छ ॥ ३२ = in No. 19.

— (com.) fol. 62<sup>b</sup> प्रमाणप्रसिद्धे(ऽ)र्थे प्रबलावरणकुदर्शनत्रासनादितः केषां-  
चिद्वनध्यवसायविपर्यासरूपव्यामोहसद्भावात् तदपनोदार्थं सति सामर्थ्ये  
करुणावतां प्रवृत्तेः ॥ छ ॥

स्याद्वादकेसरिस्तुभीषणनादभीते-

रुत्रस्तलोलनयनान् प्रपलायमानान् ॥

हेतुर्नयाश्रितकुतीर्थिसृगाननन्य-

आणान् विहाय जिनमेति तमाश्रयध्वं ॥ १ ॥

भक्तिर्मया भगवति प्रकटीकृतेयं

तच्छासनांशकथनाक्ष मतिः स्वकीया ॥

मोहादतो यदिह किंचिदधुदसाधु

तत्साधवः कृतकृपा मयि शोधयंतु ॥ २ ॥

न्यायावतारविवृति विधिना विधिस्तोः

सिद्धः पुनर्यदिह पुण्यचयस्ततो मे ॥

नित्यं परार्थकरणोद्यतमाभवांतात्-

ध्याजि(जि)नैर्भ्रमतलंपटमेव चेतः ॥ ॥ ॥

इति न्यायावतारवृत्तिः समाप्ताः ॥ ॥ कृतिरियं ॥ श्रीसितपटसिद्धव्याख्या-  
नकस्य । तर्कप्रकरणवृत्तेरिति ॥

Reference.— Both the text and the commentary published. See No. 19. This Nyāyāvatāravivṛti is mentioned by Malaya-giri Sūri in his commentary ( p. 371<sup>a</sup> ) on Āvaśyakasūtra. The pertinent line is : “ सिद्धव्याख्याता न्यायावतारविवृतौ स्वदास्येव जीव इति प्रमाणवाक्यमुपन्यस्तवान्.”

न्यायावतार  
विवृतिसहित

Nyāyāvatāra  
with vivṛti

No. 22

92.  
1873-74.

Size.— 10 in. by 4 $\frac{3}{8}$  in.

Extent.— 34 folios ; 17 lines to a page ; 60 letters to a line.

Description.— Country paper thin, tough and greyish ; Devanāgarī characters with occasional वृष्टमात्राः ; small but quite legible, uniform and good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; yellow pigment, too ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; 34<sup>b</sup> is the fol. 34<sup>b</sup> ; some of the foll. slightly worm-eaten ; edges of several foll. partly gone ; condition on the whole good ; both the text and the commentary complete.

Age.— Fairly old.

Begins.— (text) fol. 1<sup>b</sup> प्रमाणश्रुत्यादनार्थमिदमारभ्यते

— „ „ 3<sup>b</sup> प्रमाणं स्वपरेत्यादि. The complete verse is given in the right-hand margin. <sup>1</sup>

— „ „ 7<sup>b</sup>

प्रसिद्धानि प्रमाणानि etc. up to प्रयोजनं । १ (२) ॥

„ — ( com. ) fol. 1<sup>b</sup> ५६० ॥ नमः ॥ श्रीसर्वज्ञाय ॥

अश्रुतसामान्यविशेषदेशिनं etc. up to वाक्यं as in No. 21.

This is followed by the 1st sentence of the text noted above. Then we have :—

इत्यादि अनेन च तादात्म्य etc. as in No. 21.

„ — ( text ) fol. 31<sup>b</sup>

प्रमाता स्वान्यनिर्भासी etc. up to क्षित्याद्यनात्मकः । ३० (३१)

Ends.— (text) fol. 34<sup>a</sup> प्रमाणादि etc. up to प्रकीर्तिता ॥ ३२ ॥

„ — (com.) fol. 34<sup>a</sup> प्रमाणप्रसिद्धे etc. up to लंपटमेव चेतः ॥ ३३ ॥  
as in No. 21. Then the lines are as under :—

<sup>1</sup> Similar is the case with the 5th verse ( vide fol. 10<sup>b</sup> ).

॥ इति सिद्ध्याख्यानिकोपरचिता न्यायावताराख्यनच(?) प्रकरणद्वितीः ।

यादृशं पुस्तके दृष्टं । तादृशं लिखितं मया ।

यदि ह्युद्धमऽह्युद्धं वा । सम दोषो न दीयतेः ॥

छ ॥ छ ॥ etc.

N. B.— For further particulars see No. 21.

न्यायावतार  
विवृतिसहित

Nyāyāvatāra  
with vivṛti

No. 23

1383.

1887-91.

Size.— 9½ in. by 4½ in.

Extent.— 48 folios ; 15 lines to a page ; 46 letters to a line.

Description.— Country paper thin, tough and white ; Devanāgarī characters with rare पृष्ठमात्राः ; small, fairly legible, uniform and good hand-writing ; borders ruled in four lines in black ink and edges in two ; yellow pigment used ; foll. 1 to 9 numbered in both the margins and the rest, in the right-hand margin ; fol. 48<sup>b</sup> blank ; foll. 14 to 18 seem to have stuck together and some one has carelessly tried to separate them ; this has damaged this Ms. ; for, they are now broken to pieces ; leaving aside this fact condition on the whole is good ; complete ; extent 2000 ślokaś.

Age.— Śaṁvat 1732.

Begins.—(text) fol. 1<sup>a</sup> प्रमाणव्युत्पादनार्थमिदमारभ्यते ।

„ — (com.) fol. 1<sup>a</sup> ए० ॥ ॐ नमो वीतरागाय । गुरुभ्यो नमः ॥

अवियुतसामान्यविशेषदेशिनं etc. ॥ in No. 21.

— (text) fol. 3<sup>b</sup> प्रमाणं स्वपराभासि etc. as in No. 19.

— „ fol. 10<sup>a</sup>

प्रसिद्धानि प्रमाणानि etc. as in No. 19.

— (text) fol. 45<sup>a</sup>

प्रमाता स्वान्यानिर्मासी etc. up to क्षित्यायनात्मकः ( ३१ ) ॥ छ ॥

Ends.— fol. 48<sup>a</sup>

( text ) प्रमाणादि etc. up to प्रकीर्तिता(ः) ॥ ३२ ॥

„ — ( com. ) fol. 48<sup>a</sup> प्रमाणप्रसिद्धे etc. up to लंपटमेव चेतः ॥ ३ ॥ as in No. 21. This is followed by the lines as under :—

ग्रंथाग्र २००० ॥ इति श्रीन्यायावतारवृत्तिः संपूर्णाः ॥ संबत् १७३२-  
वर्षे आश्विनशुद्धि ११ रवौ पंडितप्रकांडपं । श्री ५ तेजविजयगणेशिष्य-  
पंडितश्रीदानविजयगणिना लिखितेयं स्वशिष्यपठनपाठनकृते पापतापा  
चिरं जीयात् श्री'देवसूरी'ग्रामे श्रीः ॥

N. B.— For other details see No. 21.

न्यायावतार-  
विवृतिटिप्पणक

Nyāyāvatāra-  
vivṛtīṭippanaka

No. 24

1382.  
1887-91.

Size.— 10½ in. by 4¼ in.

Extent.— 23 folios ; 15 lines to a page ; 49 letters to a line.

Description.— Country paper thin, strong and white ; Devanāgarī characters with occasional पृथमात्राः ; small, quite legible, uniform and good hand-writing ; borders ruled in three lines in red ink ; red chalk used ; yellow pigment, too ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; so is the fol. 23<sup>b</sup> ; condition very good ; complete ; extent 953 ślokas ; only the प्रतीक of न्यायावतारविवृति are given.

Age.— Pretty old.

Author.— Devabhadra Sūri, pupil of Śricandra Sūri, pupil of Maladhārin Hemacandra Sūri of Harṣapuriya Gaṇḍhaka. Hemacandra Sūri's pupil Lakṣmaṇagaṇi finished his work Supāsanābhacariya in Vikrama Saṁvat 1199 i. e. in 1142 A. D. So Devabhadra may be approximately assigned the same date or the second half of the 12th century A. D. This Devabhadra Sūri commented upon Śricandra Sūri's Saṅgrahaṇi. Vide Weber No. 1682 and Pet. Report I, 3.

Subject.— A gloss in Sanskrit on the commentary on Nyāyavatāra.

Begins.— fol. 1<sup>b</sup> ॥ ६६० ॥ श्रीगुरुभ्यो नमः ॥

नत्वा श्रीवीरमेकांतध्वांतविध्वंसभास्करं ।

दृत्तौ न्यायावतारस्य । सृष्ट्यै किमपि टिप्पते ॥ १ ॥

इहाभीष्टदेवतानमस्कारपुरस्सरमनुष्ठीयमानं समस्तमपि प्रायः प्रयोजनं  
निर्विघ्नं सिद्धिमध्यास्त इति मन्यमानो व्याख्यातेति प्रसिद्धिसिद्धः पूर्वार्धेन  
भगवतो वर्द्धमानस्वामिनो नमस्कारं तथाऽभिधेयादिप्रतिपत्तिमंतरेण कृचि-  
दपि प्रेक्षावतां प्रवृत्तिर्नोपपद्यते । इत्युत्तरार्धेनाभिधेयप्रयोजने च प्रतिपाद-  
यन्नाह ॥ अविद्युतेत्यादि ॥ संबंधस्तु(स्त्)पायोपेयलक्षणः सामर्थ्यादवसेयः etc.

Ends.— fol. 23<sup>a</sup> सत्यं विषमाद्यभिष्वंगरूपमेव लाम्यत्यमनर्थपरपराहेतुत्वेन न प्रेक्षाव-  
द्भिराकांक्ष्यते । अवर्णमननध्यानादिरूपतया तु भगवद्वचनविषयं तत्परत्वं  
लांपत्यमपि परंपरया परमपदप्राप्तिहेतुत्वेन दक्षप्रेक्षावतामाकांक्ष्यमाणं परमा-  
भ्युदयहेतुरि(रे)वेति ॥

अक्षामधाम्नो(ऽ)भयदेवसूरे-

भानोरिवोज्ज्वलितभयपया(घ्रा)त् ।

अभूत् ततो 'हर्षपुरीय'गच्छे

श्रीहिमचंद्रप्रभुरंशुराशिः ॥ १ ॥

जीयानृणीकृतजगत्त्रितयो महिम्ना

श्रीचंद्रसूरिरिति शिष्यमणिस्तदीयः ॥

क्षीरोदविभ्रमयशःपटलेन येन

शुभ्रीकृता दश दिशो मलधारिणाऽपि ॥ २ ॥

शैशवाभ्यस्त(स्य)ता तर्कं रति तत्रैव बांछता ।

तस्य शिष्यलबेनेदं चक्रे किमपि टिप्पनं ॥ ३ ॥

न्यायावतारविद्वत्तौ विषमं विभज्य

किंचिन्मया यदिह पुण्यमवापि शुद्धं ॥

संत्यज(ज्य) मोहमखिलं भुवि शश्वदेव ।

भद्रैकधूमिरमुना(ऽ)स्तु समस्तलोकः ॥ ४ ॥

इति न्यायावतारटिप्पनकं समाप्तं ॥ छ ॥ ग्रंथग्रं १५३ ॥

Reference.— Published. See No. 19. For a palm-leaf Ms. see  
Peterson Report I, 81.



प्रमाणग्रन्थ  
अवचूर्णिसहित

Pramāṇagrantha  
with avacūrṇi

No. 25

1387.  
1887-91.

Size.— 10 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in.

Extent.— (text) 3 folios ; 9 to 12 lines to a page ; 41 letters to a line.

„ — (com.) „ „ ; 29<sup>1</sup> „ „ „ „ ; 5 to 6<sup>2</sup> „ „ „ „

Description.— Country paper thin, tough and greyish ; Jaina Devanāgarī characters ; this is a पञ्चपाटी Ms. ; the text written in big, legible and tolerably good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; edges of several foll. more or less gone ; condition tolerably fair ; both the text and the commentary complete so far ■ they go ; the latter based upon Syādvādaratnākara and Prameya-ratnamālā ; the sūtras of the text are not numbered in continuation ; their numbering is as under:—

1 to 56, 1 to 7, 1 to 25 and 1 to 13.

Thus, in all there are 101 sūtras.

Age.— Pretty old.

Author of the text.— Guṇaratna Sūri.

„ „ „ avacūrṇi.— Not mentioned.

Subject.— A work on logic in Sanskrit along with its elucidation in Sanskrit.

Begins.— ( text ) fol. 1<sup>a</sup> ॥ १६० ॥ ए नमः सिद्धं ॥

स्वपरव्यवसायि ज्ञानं प्रमाणं ॥ १ ॥ हिताहितप्राप्तिपरिहारसमर्थं हि  
प्रमाणं ॥ २ ॥ ततो ज्ञानमेवेदं ॥ ३ ॥ etc.

„ — (com.) fol. 1<sup>a</sup> ॥ ६० ॥ स्वमात्मा ज्ञानस्य स्वरूपं स्वस्मादव्ययः परार्थस्तौ  
व्यवस्थतीत्येवंशीलं यत् । तत्तथा ॥ ज्ञायते विशेषो गृह्यते प्राधान्येनेति  
ज्ञानं ॥ १ ॥ हितमुपादेयं । अहितमनभिमतं etc.

These refer to a column.

- (text) fol. 2<sup>b</sup> नास्त्यत्र सुगक्रीडनं सुगारिशब्दनात् । कारणविरुद्धकार्ये  
विरुद्धकार्योपलब्धौ चांतर्भावनीयं ॥ ५६ ॥ छ ॥
- (text) fol. 2<sup>b</sup> पर्यायस्तु क्रमभावी यथा तत्रैव सुखदुःखादिः ॥ ७ ॥ ५ ॥
- (text) fol. 3<sup>a</sup> सदृश(शं) तदेवेदं तस्मिंश्च तत्सदृशमित्यादि ज्ञानं प्रत्यभिज्ञानं  
यमलजातवत् ॥ ७ ॥
- (text) fol. 3<sup>b</sup> प्रमाणादभिन्नं भिन्नमेव वा फलाभासं ॥ २५ ॥ छ ॥
- Ends.— (text) fol. 3<sup>b</sup> क्रियाश्रयेण भेदप्ररूपणमेवंभूतः ॥ १० ॥ त एवेतरनिर-  
पेक्षास्तदाभासाः ॥ ११ ॥ प्रमाता प्रत्याक्षादिप्रसिद्धः आत्मा चैतन्यरूपः ।  
परिणामी कर्ता साक्षाद्भोक्ता स्वदेहपरिमाणः ॥ प्रतिक्षेत्रं भिन्नः पौद्गलिका-  
दृष्टवांश्चायं ॥ १२ ॥ कृत्स्नकर्मक्षयस्वरूपाऽस्य सिद्धिः ॥ छ ॥
- इति श्रीगुणरत्नसुरिकृतः प्रमाणग्रंथः समाप्तः ॥ छ ॥ श्री'तपा'गच्छ-  
नायकश्रीश्रीश्रीश्रीश्रीश्रीसूरसुन्दरसुरिशिष्यपं० समयमाणिक्यगणेशिष्ये-  
णालेखीदं
- „ — (com.) fol. 3<sup>b</sup> नि(नै)गमादयः । अपरनयनिरपेक्षा नयाभासाः ॥ ११ ॥ प्रमाता०  
प्रत्यक्षपरोक्षप्रतीतः । चैतन्यं साकारनिराकारोपयोगाख्यं रूपं(पं) स्वरूपं  
यस्य । परिणमनं परापरपर्यायेषु गमनं(न) ॥ १२ ॥ यस्य । करोति कर्ता साक्षाद्  
भुंक्ते सुखादि । स्वोपात्तवपुर्व्यापकः । प्रतिशरीरं पृथग् । पुद्गलघटितकर्मपरि-  
तंत्रः ॥ ११ ॥ आत्मानः सकलकर्मविलयस्वरूपा सिद्धिः ॥ १३ ॥ इति  
स्याद्वादरत्नाकरप्रमेयरत्नमालासूत्रयोरुद्धारावचूर्णिः ॥ ॥ छ ॥ श्रीः ॥  
छ ॥ छ ॥ etc.

Reference.— This work does not seem to have been published.

प्रमाणनयतत्त्वालोक                      Pramāṇanayatattvāloka  
[ प्रमाणनयतत्त्वालोकालङ्कारः ]    [ Pramāṇanayatattvālokālāṅkāra ]

No. 26

368.  
1895-1902.

Size.— 10½ in. by 4½ in.

1 That this popular name is not correct and it should be प्रमाणनयतत्त्वालोक was suggested by the late Muni Himāṇśuvijaya in his article published in the "Jaina" on 27th November 1932.

**Extent.**— 13-2=11 folios ; 13 lines to a page ; 40 letters to a line.

**Description.**— Country paper thick, rough and white ; Jaina Devanāgarī characters ; bold, big, perfectly legible and elegant hand-writing ; foll. numbered in the right-hand margin ; borders ruled in three lines and edges in one, in red ink ; foll. 8 and 9 lacking ; otherwise complete ; red chalk used ; fol. 13<sup>b</sup> blank ; the entire work is divided into eight paricchēdas, the extent of each of which is as under ;—

Paricchēda	I	fol.	1 <sup>a</sup>	to	1 <sup>b</sup>
„	II	foll.	1 <sup>b</sup>	„	2 <sup>a</sup>
„	III	„	2 <sup>a</sup>	„	5 <sup>a</sup>
„	IV	„	5 <sup>a</sup>	„	6 <sup>a</sup>
„	V	fol.	6 <sup>a</sup>	„	6 <sup>b</sup>
„	VI	foll.	6 <sup>b</sup>	„	11 <sup>a</sup> 1
„	VII	„	11 <sup>a</sup>	„	12 <sup>b</sup>
„	VIII	„	12 <sup>b</sup>	„	13 <sup>a</sup> .

**Age.**— Somewhat old.

**Author.**— Vādin Deva Sūri. He is the same person who is said to have defeated in Sāṃvat 1181 Kumudacandra a Digambara saint in the court of King Jayasimha of Gujarat. See Mudritakumudacandraprakaraṇa and Gurvāvali ( v. 74 ). Vādin Deva Sūri is a pupil of Mūnicandra, for whose works etc. see B. B. R. A. S. vols. III-IV, p. 424. The life-period of Vādin Deva Sūri runs from Sāṃvat 1143 to 1226. See Indian Antiquary vol. XI, p. 254.

**Subjct.**— The text containing about 374 sūtras and expounding Jaina logic in Sanskrit.

**Begins**— fol. 1<sup>a</sup> ॥ ६६० ॥

रागद्वेषविजेतारं ज्ञातारं विश्ववस्तुनः ।

शक्रपूज्यं गिरामीशं तीर्थेशं स्मृतिमानये ॥ १ ॥

प्रमाणनयतस्वव्यवस्थापनार्थमिदमुपक्रम्यते १ स्वपरव्यसायिज्ञानं प्रमाणम् ॥ २

**Ends.**— fol. 13<sup>a</sup> उभयोस्तस्वनिर्णिनीषुत्वे यावत्तत्त्वनिर्णयं यावत्स्फूर्तिं च वाच्यम् २१

1 Foll. 11 and 9 are to be excluded.

इति श्रीदेवाचार्यनिर्मिते प्रमाणनयतत्त्वालोकालंकारे वादस्वरूप-  
निर्णयो नामाष्टमः परिच्छेदः समाप्तः ॥ तत्समाप्तौ समाप्तं चेदं संपूर्णं चेदं  
भीरत्नाकरावतारि(का)घट्टम् ॥

Reference.— Published in the Yaśovijaya Jaina Granthamālā as No. 1. The text with Syādvādaratnākara, a svōpajña commentary on the same was published by the Sheth Mansukhbhai Bhagubhai at Ahmedabad in Saṃvat 1970 and in five parts by Motilal Ladhaji in his Ārhatamata-prabhākara Series as the 4th mayūkha, in Vīra Saṃvat 2453, 2453, 2454, 2454 and 2457 respectively. The text up to two paricchēdas with Ratnākaraṇavāṭarīkā, Rājāśekhara's pañjikā on the same and Jñānacandra's tiṭṭhaṇa on the text has been published in the Yaśovijaya Jaina Granthamālā as No. 5 in Vīra Saṃvat 2431. A portion (chs. 1— ) of the text along with a Hindī translation has been published some years ago. Himāṃśuvijaya has edited the text, and it has been also published.

For a summary of the contents see Satiscandra Vidyābhusana's "A History of Indian Logic" ( p. 200 ff. )

For a description of the additional Mss. of the text see B. B. R. A. S. vols. III-IV, Nos. 1632, 1633 and 1636. ( pp. 419-420 ). For additional Mss. of the text see Limbdī Catalogue No. 1771.

The text viz. Pramāṇanayatattvāloka is compared with Parikṣāmukha by Pandit Vamśīdhara in his article viz. "प्रमाणनयतत्त्वालोकालंकार की समीक्षा" published in two instalments in "Śrī Jaina Siddhānta Bhāskara" ( vol. II, Nos. 1 and 2 ), in Vikrama Saṃvat 1992. Herein he has made an attempt to prove that Vādin Deva Sūri has profusely utilized Parikṣāmukha and even then he has tried to make his work appear as original. This Pandit has challenged the order of certain sūtras of Pramāṇanayatattvāloka and at times he has found fault with certain sūtras e. g. those pertaining to Saptabhaṅgī.

Pandit Sukhlal in his article ' "भट्टारक अकलंक के और एक अलभ्य ग्रन्थ की प्राप्ति" ' ( p. 2 ) observes :—

“ प्रमाण-संग्रह छोटा होने पर भी ऐतिहासिक दृष्टि से बड़े महत्त्व का है। क्यों कि परीक्षामुख में नहीं पर वादिदेवसूरि के प्रमाणनयतत्त्वालोक में विद्यमान नय और वादि-परिच्छेद की चाबी प्रमाण-संग्रह में से मिल जाती है। उपाध्याय यशोविजयजीने अपनी जैनतर्क-भाषा लघीयस्त्रयी के आधार पर जिस तरह लिखी है उसी तरह से अकलंक की प्रमाण-संग्रह कृति के आधार पर परीक्षामुख, प्रमाणनय-तत्त्वालोक, प्रमाण-मीमांसा आदि की रचना हुई है। ”

### प्रमाणनयतत्त्वालोक

### Pramāṇanayatattvāloka

No. 27

1388.  
1887-91.

Size.— 10 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$  in.

Extent.— 13 folios ; 12 lines to a page ; 35 letters to a line.

Description.— Country paper thick, rough and white ; Jaina Devanāgarī characters ; big, perfectly legible and good handwriting ; borders ruled in two lines and edges in one, in red ink ; red ink used to mark the colophon of each of the paricchēdas ; foll. numbered in both the margins ; fol. 1<sup>a</sup> blank ; an edge of the last fol. slightly gone ; condition on the whole very good ; complete ; the extent of each of the paricchēdas is ■ under :—

Paricchēda	I	fol.	1 <sup>b</sup>	to	2 <sup>a</sup>
„	II	fol.	2 <sup>a</sup>	„	2 <sup>b</sup>
„	III	fol.	2 <sup>b</sup>	„	6 <sup>a</sup>
„	IV	„	6 <sup>a</sup>	„	7 <sup>a</sup>
„	V	fol.	7 <sup>a</sup>		
„	VI	fol.	7 <sup>a</sup>	to	10 <sup>b</sup>
„	VII	„	11 <sup>a</sup>	„	12 <sup>b</sup>
„	VIII	„	12 <sup>b</sup>	„	13 <sup>a</sup> .

■ This is published in “Śrī Jaina Siddhānta Bhāṣkara” ( vol. III, No. I, pp. 1-6 ).

Age.— Not later than Samvat 1875.

Begins.— fol. 1<sup>b</sup> ॥ ६० ॥ श्रीपरमात्मने नमः ॥

श्लोकः ॥

रागद्वेषविजेतारं etc. ॥ in No. 26.

—fol. 2<sup>a</sup> इति श्रीदेवगुप्ताचार्यनिर्मिते प्रमाणनयतस्वालोकांकारे प्रमाण-  
स्वरूपनिर्णयः प्रथमः परिच्छेदः ॥ १ ॥

—fol. 2<sup>b</sup> इति श्रीदेवगुप्ता<sup>०</sup> १ प्रत्यक्षस्वरूपनिर्णयो द्वितीयः ॥ २ ॥

—fol. 6<sup>a</sup> इति श्रीदेवा<sup>०</sup> २ प्रमा<sup>०</sup> स्मरणप्रत्याभिज्ञानतर्कानुमानस्वरूपनिर्णय-  
स्तृतीयः परिच्छेदः ॥ ३ ॥

—fol. 7<sup>b</sup> इति श्रीदेव<sup>०</sup> ३ आगमाख्यप्रमाणस्वरूपनिर्णयो नाम चतुर्थः ॥ ४ ॥

—fol. 7<sup>b</sup> इति श्रीदेव<sup>०</sup> ४ विषयस्वरूपनिर्णयो नाम पंचमः परिच्छेदः ॥ ५ ॥

—fol. 10<sup>b</sup> इति श्रीदेव<sup>०</sup> ५ फलप्रमाणस्वरूपाभासनिर्णयो नाम षष्ठः (६) ॥ ६ ॥

—fol. 12<sup>b</sup> इति श्रीदेव<sup>०</sup> ६ सप्तमो नयात्मस्वरूपः परिच्छेदः ॥ ७ ॥

Ends.— fol. 13<sup>a</sup> उभयोस्तत्त्वनिर्णीयुत्वे etc. up to वाच्यम् practically as in  
No. 26. This is followed by the writing as under :—

॥ २३ ॥ इति श्रीदेवाचार्य<sup>०</sup> ७ प्रमाणनयतस्वालोकांकारेऽष्टमो  
वादन्यायः परिच्छेदः ॥ ८ ॥ स्याद्वाक्तरत्नाकरसूत्रम् । समितिगिरिधनाग-  
( १८७५ )मितेऽन्वे नभोराकायामले एरि'पल्लिका'यां हनिराजसुन्दरेण  
स्वशिष्यप्रतिशिष्योपकृतये संविग्रहनिरूपविजयस्यांतिकात्प्रतेरुपारे पोथी.  
Then in a different hand we have :— हेमचंद्री छे ॥

N. B.— For other details see No. 26. Here the author is named  
at times as Devagupta.

## प्रमाणनयतत्त्वालोक

## Pramāṇanayatattvāloka

No. 28

1389.  
1887-91.

Size.— 12 in. by 5½ in.

Extent.— 12 folios ; 13 lines to a page ; 30 letters to a line.

Description.— Country paper somewhat thick, rough and greyish ; Jaina Devanāgarī characters ; big, legible and fair handwriting ; marginal notes on fol. 1<sup>a</sup> ; borders ruled in two lines and edges in one, in red ink ; red chalk and yellow pigment used ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> numbered as 1 instead of fol. 1<sup>b</sup> to be so numbered ; foll. 8 to 10 less legible ; the 12th ( last ) fol. torn in four places ; condition on the whole good ; complete ; the entire work is divided into eight pariccheda as under :—

Pariccheda	I	fol.	1 <sup>b</sup>	to	2 <sup>a</sup>
„	II	fol.	2 <sup>a</sup>	„	2 <sup>b</sup>
„	III	„	2 <sup>b</sup>	„	6 <sup>a</sup>
„	IV	„	6 <sup>a</sup>	„	7 <sup>a</sup>
„	V	„	7 <sup>a</sup>	„	7 <sup>b</sup>
„	VI	„	7 <sup>b</sup>	„	10 <sup>a</sup>
„	VII	„	10 <sup>a</sup>	„	11 <sup>b</sup>
„	VIII	„	11 <sup>b</sup>	„	12 <sup>b</sup> .

Age.— Does not seem to be modern.

Begins.— ( text ) fol. 1<sup>a</sup> ॥ ६० ॥ श्रीगुरुभ्यो नमः ॥

रागद्वेष etc. as in No. 26.

„ — ( com. ) fol. 1<sup>a</sup> रागद्वेषयोर्विशेषेण जयशील इति etc.

Ends.—fol. 12<sup>b</sup> (text) उभयोस्तत्त्वनिगिनीषु etc. .... up to लोकालंकारेऽष्टमो वादव्यापपरिच्छेदः समाप्तः practically as in No. 26. This is followed by the line as under :—

कल्याणमस्तु श्रीः ॥

N. B.— For other details see No. 26.

## प्रमाणनयतत्त्वालोक

## Pramāṇanayatattvāloka

No. 29

772.  
1892-95.Size.— 11 $\frac{3}{4}$  in. by 4 $\frac{3}{8}$  in.

Extent.— 8 folios ; 17 lines ■ ■ page ; 51 letters to a line.

Description.— Country paper thin, brittle and grey ; Jaina Devanāgarī characters with occasional **पुढमायाः** ; big, clear and fair hand-writing ; borders ruled in two pairs of lines in black ink ; in many ■ case the space between these pairs is coloured red ; unnumbered sides have a small disc in red colour in the centre whereas the numbered in each of the two margins, too ; red chalk used ; edges of the 6th and the 8th (last) foll. badly damaged ; strips of paper pasted to the edges of all the foll ; condition on the whole fair ■ complete ; fol. 8<sup>b</sup> is blank ; the entire work is divided into 8 paricchēdas as under :—

Paricchēda	I	fol.	1 <sup>a</sup>	
„	II	„	„	to 1 <sup>b</sup>
„	III	foll.	1 <sup>b</sup>	„ 4 <sup>a</sup>
„	IV	fol.	4 <sup>a</sup>	„ 4 <sup>b</sup>
„	V	foll.	4 <sup>b</sup>	„ 5 <sup>a</sup>
„	VI	„	5 <sup>a</sup>	„ 6 <sup>b</sup>
„	VII	„	6 <sup>b</sup>	„ 7 <sup>b</sup>
„	VIII	„	7 <sup>b</sup>	„ 8 <sup>a</sup> .

Age.— Old.

Begins.— fol. 1<sup>a</sup> ॥ ५६० ॥

रागद्वेषविजेतारं etc. as in No. 26.

Ends.— fol. 8<sup>a</sup> उभयोस्तस्वनिर्णिनीषु etc..... up to नामाष्टमः परिच्छेदः ॥  
practically as in No. 26. Then we have :

॥ छ ॥ तत्समाप्तौ च समाप्तं श्रीशा(स्या)द्वावरत्नाकरसूत्रं ॥ कु ॥

N. B.— For other details see No. 26.



प्रमाणनयतस्वालोका

Pramāṇanayatattvāloka

No. 30

362.

A. 1882-83.

Size.— 10½ in. by 4½ in.

Extent.— 3 folios ; 22 lines to a page ; 65 letters to a line.

Description.— Country paper very thin and whitish ; Jaina Devanāgarī characters ; very small, quite legible, uniform and elegant hand-writing ; borders ruled in three lines in red ink ; red chalk used ; foll. numbered just in the corner, in the right-hand margin only ; condition tolerably good ; for, edges of only two of the foll. are slightly damaged ; complete ; the entire work is divided into eight paricchedas as under :—

Pariccheda	I	fol.	1 <sup>a</sup>
„	II	„	„
„	III	foll.	„ to 2 <sup>a</sup>
„	IV	fol.	2 <sup>a</sup> to 2 <sup>b</sup>
„	V	„	2 <sup>b</sup>
„	VI	foll.	„ to 3 <sup>a</sup>
„	VII	fol.	3 <sup>a</sup> to 3 <sup>b</sup>
„	VIII	„	3 <sup>b</sup> .

Age.— Pretty old.

Begins.— fol. 1<sup>a</sup> ॥ ए०० ॥

रागद्वेषविजेतारं etc. as in No. 26.

Ends.— fol. 3<sup>b</sup> उभयोस्तत्त्व etc. up to ०लंकारे as in No. 26. This is followed by the line ॥ under :—

॥ इमो वादन्यायपरिच्छेदः ॥ ३ ॥ ८ ॥ स्याद्वाक्तरत्नाकरसूत्रं ॥ ३ ॥

N. B.— For other details see No. 26.

प्रमाणनयतत्त्वलोक

Pramāṇanayatattvāloka

No. 31

1489.  
1887-91.

Size.— 10½ in. by 4¾ in.

Extent.— 3 folios ; 23 lines to a page ; 80 letters to a line.

Description.— Country paper very thin and white ; Jaina Devanāgarī characters ; extremely small, quite legible, uniform and elegant hand-writing ; borders ruled in three lines in red ink ; red chalk used ; foll. numbered in the right-hand margin only ; edges of the first and the last foll. slightly damaged ; condition very good ; complete ; the entire work is divided into eight pariccheda ; the extent of each of them is as under :—

Pariccheda	I	fol.	1 <sup>a</sup>
„	II	„	1 <sup>a</sup>
„	III	fol.	1 <sup>a</sup> to 2 <sup>a</sup>
„	IV	fol.	2 <sup>a</sup>
„	V	„	2 <sup>a</sup>
„	VI	fol.	2 <sup>a</sup> to 3 <sup>a</sup>
„	VII	fol.	3 <sup>a</sup>
„	VIII	„	3 <sup>a</sup> to 3 <sup>b</sup> .

Age.— Pretty old.

Begins.— fol. 1<sup>a</sup> ॥ एज ० ॥

रागद्वैविजितारं etc. ■ in No. 26.

Ends.— fol. 3<sup>b</sup> उभयोस्तच्च etc. practically up to परिच्छेदः ■ in No. 26.

This is followed by तत्समाप्तौ च समाप्तमिदं स्याद्वादरत्नाकरसूत्रम्.

Then we have a part of an incomplete work starting with नैयायिकानां मते षोडशसङ्ख्यः etc. and ending with अयमेव भेदेतुर्यत्कारणभेदश्चेति क्रमः ॥ श्रीः ॥

N. B.— For other details see No. 26.

प्रमाणनयतत्त्वालोक  
रत्नाकरसवतारिकासहित

Pramāṇanayatattvāloka  
with Ratnākarāvatārikā

No. 32

189.  
1881-82.

Size.—10 $\frac{1}{4}$  in. by 4 $\frac{3}{8}$  in.

Extent.—80 folios ; 17 lines to a page ; 60 letters to a line.

Description.—Country paper thin, rough and greyish ; Jaina Devanāgarī characters with occasional पृथमात्रास ; small, quite legible, uniform and good hand-writing ; borders ruled in two pairs of lines in black ink ; the space between these pairs coloured red ; red chalk used ; foll. numbered in the right-hand margin ; foll. 66 to 70 numbered as 2, 3, 4 etc. up to 6 ; unnumbered sides have a small disc in red colour in the centre only ; the numbered, in each of the two margins, too ; a piece of white paper of the size of a fol. pasted to fol. 1<sup>a</sup> ; edges of some of the foll. slightly gone ; condition on the whole good ; fol. 1<sup>a</sup> blank ; both the text and the commentary complete ; extent 5000 ślokaś ; the extent of each of the 8 paricchedas together with their corresponding portion of the commentary is as under :—

Pariccheda	I	with	com.	foll.	1 <sup>b</sup> to 16 <sup>a</sup>
„	II	„	„	„	16 <sup>a</sup> to 27 <sup>b</sup>
„	III	„	„	„	27 <sup>b</sup> to 37 <sup>a</sup>
„	IV	„	„	„	37 <sup>a</sup> to 48 <sup>b</sup>
„	V	„	„	„	48 <sup>b</sup> to 53 <sup>b</sup>
„	VI	„	„	„	53 <sup>b</sup> to 62 <sup>b</sup>
„	VII	„	„	„	62 <sup>b</sup> to 75 <sup>a</sup>
„	VIII	„	„	„	75 <sup>a</sup> to 80 <sup>b</sup> .

Age.—Pretty old.

Author of the commentary—Ratnaprabha Sūri, pupil of Vādi Deva Sūri and author of Upadeśamālādogaṭṭikā ( see B. B. R. A. S. vols. III, IV, No. 1571, p. 404 ).

Subject.— A small (laghu) commentary elucidating Pramāṇanaya-tattvāloka. There is also Syādvādaratnākara, a bigger commentary on the text.

Begins.— (text) fol. 1<sup>b</sup>

रागद्वेषविजेतारं etc. as in No. 26.

„ — (com.) fol. 1<sup>b</sup> ॥ ८५७ ॥

नमः स्याद्वादवादिने ॥

सिद्धये वर्द्धमानस्ताव etc. as in No. 33.

— (com.) fol. 1<sup>b</sup> प्रमाणनयतत्त्वालोकारूपतत्त्वत्रार्थमात्रप्रकाशनपरा रत्ना-  
करावतारिकानाम्नी लघीयसी टीका प्रकटीक्रियते ॥ etc.

— (com.) fol. 26<sup>b</sup> यदा तु धरित्री धरि(त्री)धरात्रिभुवनादिविधानं न प्रतीत(तं)  
तदानीं त्रिनयनो भुवनभवनांतर्भाविभावत्रातप्रयोतनप्रबलवेदनप्रतीपवानिति  
निर्द्दनदानमनोरथप्रथैवेयमिति ।

त्यादित्रय(च)नद्वयेन स्यादि(क)वचनत्रयेण वर्णस्तु ।

त्रिभिरधिकैर्दशभिरयं व्यधायि शिवसिद्धिविध्वंसः ॥

ति ते ॥ टाड्(ङ्)स(स्) तथदधन । पञ्चमं । यरलव । केवलिनः

कथलाहारवत्त्वे सर्ववित्तं विरुध्यत इति(ती)ष्टी(ष्ट)वतो नग्नादान विघटयितु-  
माहुः ॥ etc.

— (com.) fol. 78<sup>b</sup> व्याकरणसंस्कारहीनं यथा शब्दो(ऽ)नित्यं कृतकत्वस्मादिति ।  
असमर्थं यथा अयं हेतुर्न स्वसाध्यगमक इत्यर्थेना(ऽ)सौ स्वसाध्यघातक इत्य-  
श्लीलं यथा नोद[र्श]नार्थे चकारादिपदं निरर्थकं यथा शब्दो अनित्यः कृतः  
स्वत्विति । etc.

Ends.—(text) fol. 80<sup>b</sup>

उभयोस्तत्त्व etc. up to यावत्स्फूर्ति वाच्यमिति ॥ as in No. 26.

— „ (com.) fol. 80<sup>b</sup> अनिर्णये वा etc. up to व्यधावृत्तिकां as in No. 33.

This is followed by the lines under :—

वृत्तिः पञ्च सहस्राणि येते(ने)यं परिपठ्यते ।

भारती २ चास्य प्रसर्पे(र्ष)ति प्रजल्पतः ॥

इति वाक्यस्वरूपनिर्णयो[ऽ]र्ना(ना)मऽष्टमः परिच्छेदः ॥ ८५ ॥ ८६ ॥

ग्रंथाग्रं ५००० ॥ ८५ ॥ ८६ ॥ भवतुः ॥ ८५ ॥ ८६ ॥ etc.

Some letters are made illegible by applying black ink.  
Then we have :

॥ छ ॥ स्याद्वाकिन्यायामिधानोऽयं ग्रन्थो निश्चयार्थरूपः ॥

Reference.— Both the text and the commentary are published.  
See No. 26. For description of an additional Ms. see B. B. R. A. S. vols. III-IV, No. 1633. As stated there “ this Ms. was caused to be written by a goldsmith named Kālu, son of Gaṇapati in Saṃvat 1519 ”. For Mss. of Ratnākaraṅgavāṭarīkā see the same Catalogue Nos. 1634 and 1635 ( pp. 419 and 420 ). Of course, they contain over and above Ratnākaraṅgavāṭarīkā, Rājāśekhara's Pañjikā and Jñānacandra's tippana respectively.

For a Ms. of Ratnākaraṅgavāṭarīkā see Limbdī Catalogue No. 2179 and for one with tippana see the same Catalogue No. 2180.

Harishatya Bhattacharyya M.A., B.L. has translated the text into English and has also given the digest of Ratnākaraṅgavāṭarīkā in English. This translation and the digest have been published by instalments in “ The Jaina Gazette ”, the 1st appearing in Vol. XVII, Nos. 9 & 10 ( Sept., Oct. 1921 ) on pp. 273-279. In vol. XX, No. 10, ( Oct. 1924 ) there is the English translation of sūtra 56 of chap. VI.

प्रमाणनयतत्त्वलोक  
रत्नाकरावतारिकासहित

Pramāṇanayatattvāloka  
with Ratnākaraṅgavāṭarīkā

No. 33

771.  
1899-1915.

Size.—10<sup>3</sup>/<sub>8</sub> in. by 4<sup>3</sup>/<sub>8</sub> in.

Extent.—72 folios ; 17 lines to a page ; 72 letters to a line.

Description.— Country paper thin, smooth and grey ; Jaina Devanāgarī characters with वृद्धमात्रा ; small, legible and elegant hand-writing ; borders ruled in four lines in black ink ;

marginal notes added at times | edges of the first and the last foll. slightly worn out; a strip of paper pasted to fol. 72<sup>b</sup>; condition on the whole good; yellow pigment and white paste well used; red chalk also used; fol. 43 numbered as 44 also; the subsequent ones hence numbered as 45 etc.; both the text and the commentary complete; the former is divided into eight paricchedas; the extent of each of them along with the corresponding portion of the vṛtti is as under :—

Pariccheda	I	with	vṛtti	foll.	1 <sup>a</sup> to 13 <sup>b</sup>
„	II	„	„	„	13 <sup>b</sup> „ 23 <sup>a</sup>
„	III	„	„	„	23 <sup>a</sup> „ 31 <sup>a</sup>
„	IV	„	„	„	31 <sup>a</sup> „ 41 <sup>a</sup>
„	V	„	„	„	41 <sup>a</sup> „ 47 <sup>a</sup>
„	VI	„	„	„	47 <sup>a</sup> „ 55 <sup>a</sup>
„	VII	„	„	„	55 <sup>a</sup> „ 67 <sup>a</sup>
„	VIII	„	„	„	67 <sup>a</sup> „ 72 <sup>b</sup> .

There is some space kept blank in the centre of the numbered and the unnumbered foll. well.

Age.—Pretty old.

Begins— (text) fol. 1<sup>a</sup>

रागद्वेषविजेतारं etc. as in No. 26.

„ — (com.) fol. 1<sup>a</sup> ॥ एष ७ ॥ ॐ नमो वीतरागाय ॥

सिद्धये वर्द्धमानः स्ताव ताव्ना यस्तस्मिन्मण्डली ।

प्रत्यृक्षालमङ्गोवे दीप्रदीपाङ्कुरायते ॥ १ ॥

देवश्च स्विप्रमया दिग्भरस्यापिता पराङ्कितिः ।

प्रत्यक्षं विदुषानां जयतु ते देवसुरयो नव्याः ॥ २ ॥

स्याद्वाद्यमुद्रामपनिग्रमकत्या

क्षमाहतां स्तौमि जिनेश्वराणां ॥

सम्न्यायमार्गाङ्गुतस्य वस्यं

सा श्रीस्तवस्य पुनः ॥ कण्डः ॥ ३ ॥

इह हि लक्ष्यमाणाक्षोदीयोऽर्थाक्षुणाक्षरक्षीरनिरन्तरे । तत् इतो दृश्य-

मानस्याद्वादमहासुब्राह्मणितानिग्रहमेयसहस्रोत्तुंगतंगत्तरंगभंगिसंगसौभाग्यभाजने ।  
etc.

— (tippanaka) fol. 1<sup>a</sup> मोक्षाय । प्रारिप्सितकार्यसमाप्तिलक्षणाथैवा प्रत्युहा  
विष्णाः प्रतिकूला ऊहाश्च ॥ १ ॥

— (com.) fol. 37<sup>a</sup> अब्राशंका(?)त्तरपरीहरप्रकारमौक्तिककणप्रचयावचाय  
स्याद्वादरत्नाकरात्तो(ः) किं कैः कर्तव्यः । etc.

Ends.— (text) fol. 72<sup>a</sup> उभयोस्तत्त्वनिर्णिनीडु । etc. यावत्स्फूर्तिं च वाच्यमिति  
practically as in No. 26.

— (com.) fol. 72<sup>a</sup> एकः स्वात्मनि तत्त्वनिर्णिनीडुः परश्च परत्र द्वौ वा परस्पर-  
मित्येवं द्वावपि यदा तत्त्वनिर्णिनीडु भवतः । तदा यावत्(त्त)तो तत्त्वस्य  
निर्णयो भवति । तावत्ताभ्यां स्फूर्तौ सत्यां वक्तव्यं । अनिर्णये वा यावत्स्फुरति  
तावद्वक्तव्यं । एवं च स्थितमेतत् ।

स्वं स्वं दर्शनमाश्रित्य सम्यक् साधनदूषणैः ।

जिगीषोर्निर्णिनीषोर्वा वाद एकः कथा भवेत् ॥ १ ॥

भंगः कथात्रयस्यात्र निग्रहस्थाननिर्णयः ।

श्रीमद्रत्नाकरग्रंथाद् धीधनैरवधार्यतां ॥ २ ॥

यतः

प्रमेयरत्नकोटीभिः पूर्णो रत्नाकरो महान् ।

तत्रावतारमात्रेण वृत्तेरस्याः कृतार्थता[ः] ॥ ३ ॥

प्रमाणे च प्रमेये च बालानां बुद्धिसिद्धये ।

किंचिद्वचनचातुर्यं चापलायेयमादधे[ः] ॥ ४ ॥

आ(?) न्यायमार्गादतिक्रांतं किंचिदत्र मतिभ्रमात् ।

यदुक्तं तार्किकैः शोध्यं तत्कुर्वाणेः कृपां मयि ॥ ५ ॥

आशावासः समयसंमिधां संचयैश्रीयमाने

स्त्रीनिर्वाणोचितशुचिबच्चश्रातुरीचित्रभानौ ।

प्राजापत्यं प्रथयति तथा सिद्धराजे जयश्री-

र्यस्योद्वाहं व्याधित स सदा नंदताद् देवसूरिः ॥ ६ ॥

प्रज्ञातः पदवेदिभिः स्फुटदृशा संभावितस्तार्किकैः

कुर्वाणः प्रमदान्महाकविकथां सिद्धान्तमार्गाध्वरा(गः) ।

दुर्वाचकुशदेवसूरिचरणांभोजद्वयीषद्वपदः

श्रीरत्नप्रभसूरिरल्पतरधीरेतां व्यधाद्वृत्तिकां ॥ ७ ॥

वृत्तिः पञ्च सहस्राणि येनेयं परिपठ्यते ।

भारती १ भारती वा(ऽ)स्य प्रसर्पति प्रजल्पतः ॥

इति प्रमाणनयतत्त्वालोकलंकारे श्रीरत्नप्रभाचार्यविरचितायां  
रत्नाकरावतारिकाख्यलघुटीकायां वादस्वरूपनिर्णयो नामाष्टमः परिच्छेदः॥

॥ छ ॥ तत्समाप्तौ समाप्तेयं रत्नाकरावतारिकेति लघुटीकेति । ग्रंथाग्र-  
संख्या सहस्र ५०००. ॥ छ ॥ छ ॥ श्री ॥ छ ॥ श्री ॥ साहाश्रीवृत्ता-  
भार्याबाहुगुरुवेष्टतसाहसाहिसाकिरणेन भंडारे गृहीता छतवर्द्धमान शान्ति-  
दास परिपालनार्थ २ ॥

N. B.—For others details see No. 32.

प्रमाणनयतत्त्वालोक  
रत्नाकरावतारिकासहित

Pramāṇanayatatvāloka  
with Ratnākarāvatārikā

No. 31.

812.

1892-95.

Size.— 8 in. by 13 $\frac{1}{8}$  in.

Extent.— 118 folios ; 25 lines to a page ; 34 letters to a line.

Description.— Foreign paper with water-marks, thick and white ;  
Jaina Devanāgarī characters ; bold, big, legible and good  
hand-writing ; foll. 46 etc., written in ■ comparatively  
smaller hand-writing ; borders unruled ; numbers for  
foll. 1 to 50 entered in the left-hand margin instead of  
in the right-hand one ■ usual ; the rest, numbered in  
both the margins as usual ; red chalk and yellow pigment  
used ( vide fol. 83 ) ; this Ms. contains both the text  
and the commentary ; both complete ; the former contains  
eight paricchedas ; the extent of each of them together  
with the corresponding portion of the vṛtti is as under :—

1 This is in dual.

■ For a more or less repetition of this line see D. C. J. M. ( Vol. XVII, pt. II, pp. 45 and 58 ).



Pariccheda	I	with	vṛtti	fol.	1 <sup>a</sup>	to	30 <sup>b</sup>
"	II	"	"	"	30 <sup>b</sup>	"	50 <sup>b</sup>
"	III	"	"	"	50 <sup>b</sup>	"	62 <sup>b</sup>
"	IV	"	"	"	62 <sup>b</sup>	"	76 <sup>b</sup>
"	V	"	"	"	76 <sup>b</sup>	"	83 <sup>b</sup>
"	VI	"	"	"	83 <sup>b</sup>	"	95 <sup>a</sup>
"	VII	"	"	"	95 <sup>b</sup>	"	111 <sup>a</sup>
"	VIII	"	"	"	111 <sup>a</sup>	"	118 <sup>a</sup>

In the left-hand margin the title is written as *स्याद्वाद०* and *स्याद्वाद०*, too.

Age.— Samvat 1947.

Begins.— (text) fol. 1<sup>b</sup>

रागद्वेषविजेतारं etc. as in No. 26.

" — (com.) fol. 1<sup>a</sup>

सिद्धये वर्तमानः स्तात् etc. as in No. 33.

Ends.— (text) fol. 118<sup>a</sup>

उभयोस्तच्च etc. up to यावत्सकृतिं च वाच्यमिति practically  
as in No. 26.

" — (com.) fol. 118<sup>a</sup>

एकः स्वात्मनि etc. up to परिच्छेद. practically as in No. 33.

This is followed by समाप्तः ॥ छ ॥ छ ॥

श्री'मेदपाटा'विमदेशारादश्री-

स्वेताह्वयपार्श्वतस(त)कृतोऽधृत ।

श्रीरामदेवोऽभितवो ह रामो-

ऽभिरामरामः सुखधामसाधुः ॥ १ ॥

ततो(?) लो) भिस्तरणी अितातसरणिः श्रीबहुरीसारणि-

दानेन युमणिर्निजात्व(न्व)यमणिः श्लोकेन राकामणिः ।

प्रज्ञान्मेषहृदस्पतिः) सुरपतिः तैश्वर्यतो सपतिः)

स्थांतप्रीतिपरप्रसक्तिवसतिर्यः कृतधर्मोन्नतिः २

सकृत्कृतिकृतकर्मा कर्मादेवी वृदेवगेयगुणाः)

सस्यश्रीणां सीता सीतेव सधर्म्यणी तस्य[:] ३

तयोस्तनुजो जिनराजमान्यः

सदा सदाज्ञः सुतरां वदान्यः ।

प्रवीणधीर्धर्मधुराधुरीणः

प्रीणन् प्रजाः स्वामहुणाहसाधुः ॥

स्वशिलनैर्मल्यकलास्तचंद्रा

चंद्रास्तुलिश्र्वदनचारुवाचा ।

प्राणप्रिया प्रास्तसमस्तदोषा

योषासु रेखा भवति स्म तस्यः] ५

आस्ते तयोः सुनुरनुनराज-

मानः स्फुरत्प्रीर्नरासिंहसाधुः

गौमीस्तथा रोहिणी-स्वेतलादि-

देव्यौ त्रिगंगीव यदीयपत्न्यः ६

प्रीधर्मलीनाऽखिलदोषहीना

दानाद्यदीना शमशर्मपीना

तस्य स्वसा वीरिणीरादिमा(ऽ)स्ति

वाह्नी द्वितीयाऽतुलशीललीला ७

इतश्च—

साधुर्दोषाह्वानः पत्नी पूनीरनुपण्याऽस्य

पांडव इव सहदेवः सलः सहदेवसंज्ञितोऽस्ति तयोः ८

त(ति)नानुनस्नेहा कदलीदेहाकरे गृहीती(?)या

लक्षप्रमितं ग्रंथं व्यलीलिखं(ख)द्र(?) भक्ति(ः) पूर्वं ९

श्रुत्वोपदेशं यरुसोमसुंदर-

श्रीसूरिराजं त्रिनवश्रुतीदुषु १४९३

वर्षेण रत्नादिकरावतारिकां

साऽलीलिखद्भक्तिभरेण वीरिणीः १०

व्यवहारिमेधहीरादेवीपुत्रः पवित्रः पुणपात्रं

‘आगरि’ह्वयनगरे श्राद्धो ङोडाभिधोऽलेखीत् ११

इति लेखयितुप्रशस्तिः छ ।

सूत्रतो(ऽ)प्यर्थतो(ऽ)व्येकादशांगी मेधपाधिका

वपुर्ह्वयपुनाय श्रीजिनसुंदरवर्यः १

प्रसादेन पदोस्तेवासुधितास्तमितः नयः

वर्षाणि विंशतिं यावद्वाक्यैस्म सुदिताशयः २  
 तेन गुणधीरपंडितनाम्ना धाम्ना स्फुटं कपटकोटैः  
 शुद्धा सच्चूर्णितेषा प्रतिः कृता स्वपरहितहेतोः ३  
 संभवत् १९४७ का इति

N. B.— For other details see No. 32.

प्रमाणनयतत्त्वालोक  
 रत्नाकरावतारिकासहित

Pramāṇanayatattvāloka  
 with Ratnākarāvatārikā

No. 35

180.  
 1873-74.

Size.— 10 $\frac{3}{8}$  in. by 5 $\frac{1}{8}$  in.

Extent.— 176 + 1 = 177 folios; 11 lines to a page; 40 letters to a line.

Description.— Country paper tough and white; Jaina Devanāgarī characters; bold, big, legible and fair hand-writing; numbers for foll. entered mostly twice as usual; fol. 1<sup>a</sup> blank; yellow pigment profusely used; the 6th fol. repeated; foll. 114 to 140 written on a thinner paper; foll. 155 and 156 wrongly numbered as 55 and 56; so are foll. 170 to 174; foll. 7 to 113 have the borders ruled in three lines and edges in two, in red ink; the rest have their borders unruled; this Ms. contains both the text and the commentary; both complete; the former is divided into eight paricchēdas; the extent of each of them with the corresponding portion of the vṛtti is as under:—

Paricchēda	I	with vṛtti	foll.	1 <sup>b</sup>	to	31 <sup>a</sup>
„	II	„	„	31 <sup>a</sup>	„	56 <sup>a</sup>
„	III	„	„	56 <sup>a</sup>	„	78 <sup>a</sup>
„	IV	„	„	78 <sup>a</sup>	„	103 <sup>b</sup>
„	V	„	„	103 <sup>b</sup>	„	115 <sup>b</sup>
„	VI	„	„	115 <sup>b</sup>	„	135 <sup>b</sup>
„	VII	„	„	135 <sup>b</sup>	„	164 <sup>a</sup>
„	VIII	„	„	164 <sup>a</sup>	„	176 <sup>b</sup>

Age.— Modern.

Begins.—(text) fol. 2<sup>a</sup>

रागद्वेषविजेतारं etc. as in No. 26.

„ — (com.) fol. 1<sup>b</sup> ॥ श्रीसर्वज्ञाय स्वस्ति

सिद्धये वर्द्धमानः स्ताव etc. as in No. 33.

Ends.— (text) fol. 176<sup>a</sup> उभयोस्तत्त्व० etc. up to यावत्सकृतिं च वाच्यमिति practically as in No. 26.

„ — (com.) fol. 176<sup>a</sup>

एकः स्वात्मनि etc. up to लघुटीकेति as in No. 33.

N. B.— For other details see No. 32.

प्रमाणनयतत्त्वालोक  
रत्नाकरावतारिकासहित

Pramāṇanayatattvāloka  
with Ratnākarāvatārikā

No. 36

1253.  
1884-87.

Size.— 10 in. by 4½ in.

Extent.— 128 folios ; 13 lines to a page ; 44 letters to a line.

Description.— Country paper thin, rough and white ; Devanāgarī characters with occasional पुष्टमात्राः ; small, quite legible, fairly uniform and good hand-writing ; borders ruled in four lines in black ink ; the space between the pairs coloured yellow ; foll. numbered in both the margins ; fol. 1<sup>a</sup> decorated with a beautiful design in various colours ; the name रत्नाकरावतारिका is written in the left-hand margin of the numbered side at the top ; unnumbered sides have a small disc in red colour in the centre only, whereas some of the numbered sides, in each of the two margins, too ; marginal notes of the first and last foll. slightly gone ; condition on the whole good ; both the text and the commentary complete ; the former is divided into eight paric-

chedas ; the extent of each of them with the corresponding portion of the vṛtti is as under :—

Pariccheda	I	with vṛtti	fol.	1 <sup>b</sup> to 24 <sup>a</sup>
„	II	„ „	„	24 <sup>a</sup> „ 42 <sup>a</sup>
„	III	„ „	„	42 <sup>a</sup> „ 57 <sup>a</sup>
„	IV	„ „	„	57 <sup>a</sup> „ 75 <sup>a</sup>
„	V	„ „	„	75 <sup>a</sup> „ 84 <sup>a</sup>
„	VI	„ „	„	84 <sup>a</sup> „ 98 <sup>b</sup>
„	VII	„ „	„	98 <sup>b</sup> „ 119 <sup>a</sup>
„	VIII	„ „	„	119 <sup>a</sup> „ 127 <sup>b</sup>

Age.— Not later than Saṃvat 1836.

Begins.— (text) fol. 1<sup>b</sup>

रागद्वेषविजेतारं etc. ■ in No. 26.

„ — (com.) fol. 1<sup>b</sup> ६० ५

सिद्धये वर्द्धमानं स्तात् etc. ■ in No. 33.

Ends.— ( text ) fol. 128<sup>a</sup> उभयोस्तत्त्वनिर्णिणनीडु etc. up to बाध्यमिति । as in No. 26.

„ — (com.) fol. 128<sup>a</sup>

अनिर्णये etc. up to प्रजल्पतः as in No. 26. This is followed by the lines as under:—

छ ॥ ॥ इति प्रमाणनयतत्त्वालोकालंकारे श्रीरत्नप्रभाचार्यविर-  
चितायां रत्नाकरावतारिकाख्यलघुटीकायां वादस्वरूपनिर्णयो नाम  
अष्टमः परिच्छेदः । ]स्तत्समाप्तौ च समाप्तेयं ॥ छ ॥ छ ॥ छ ॥ छ ॥ ॥ श्री ॥  
'कविहीरसागर(?)वाचनार्थं ॥

N. B.—For other details see No. 32.

प्रमाणनयतत्त्वश्लोक  
रत्नाकरावतारिकासहित

Pramāṇanayatattvāloka  
with Ratnākarāvatārikā

No. 37

1390.  
1887-91.

Size.— 10 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in.

Extent.— 69 folios ; 17 lines to a page ; 66 letters to a line.

Description.— Country paper thin, tough and greyish ; Jaina Devanāgarī characters with occasional पृथग्मात्राः ; small, legible and good hand-writing ; borders ruled in four lines in red ink ; red chalk and yellow pigment used ; edges of the first fol. slightly damaged ; foll. numbered in the right-hand margin ; some foll. have a double set of numbering ; the first set consisting of 361, 362, etc. upto 402 and the other 1, 2 etc. as usual ; this Ms. contains both the text and its small commentary entitled Ratnākarāvatārikā ; both complete ; the text is divided into eight paricchēdas ; the extent of each of them along with the corresponding portion of the commentary is as under:—

Paricchēda	I	with vṛtti	fol.	1 <sup>a</sup> to 12 <sup>b</sup>
„	II	„ „	„	12 <sup>b</sup> „ 21 <sup>b</sup>
„	III	„ „	„	21 <sup>b</sup> „ 29 <sup>a</sup>
„	IV	„ „	„	29 <sup>a</sup> „ 38 <sup>b</sup>
„	V	„ „	„	38 <sup>b</sup> „ 43 <sup>b</sup>
„	VI	„ „	„	43 <sup>b</sup> „ 51 <sup>b</sup>
„	VII	„ „	„	51 <sup>b</sup> „ 63 <sup>b</sup>
„	VIII	„ „	„	63 <sup>b</sup> „ 69 <sup>a</sup> .

Age.—Sāmvat 1508.

Begins.— (text) fol. 1<sup>a</sup>

रागद्वेषविजितारं etc. as in No. 26.

„ — (com.) ॥ ६०॥ उँ नमः सर्वज्ञाय ॥

सिद्धये वर्द्धमानः स्तात् etc. as in No. 33.

Ends.— (text) fol. 68<sup>b</sup> इमयोस्तत्त्व० etc. as in No. 26.

Ends.—(com.) fol. 69<sup>a</sup>

एकः स्वात्मनि etc. up to अष्टमः परिच्छेदः समाप्तः ॥ as in No.

33. This is followed by the lines as under:—

यादृशं पुस्तकं दृष्टं तादृशं लिखितं मया ।

यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥ ६ ॥

सं० १५०८ वर्षे कार्तिकमासकृष्णपक्षे एकादश्यां तिथौ बारे शनौ । मह-

कृपासतीशवाल्लिखितं ॥ ६ ॥ श्री ॥ ६ ॥ ६ ॥

N. B.— For further particulars see No. 32.

रत्नाकरावतारिकापाञ्जिका

Ratnākarāvatārikāpañjikā

No. 38

1340.

1891-95.

Size.— 10½ in. by 4½ in.

Extent.— 17 folios ; 19 lines to a page ; 69 letters to a line.

Description.— Country paper very thin and grey ; Jaina Devanāgarī characters with occasional वृद्धमात्राः ; small, legible and good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; edges of the first two and the last two foll. slightly worn out ; strips of paper pasted to fol. 17<sup>a</sup> ; condition on the whole good ; vādi etc. explained in a tabular form on fol. 17<sup>b</sup> ; only the प्रतीकः of the text seem to be given ; complete ; the entire work is divided into eight sections corresponding to the eight paricchēdas of the original work viz. Pramāṇanayatattvāloka. The extent of each of them is as under:—

Section	I	fol.	1 <sup>a</sup>	to	3 <sup>b</sup>
„	II	„	3 <sup>b</sup>	„	6 <sup>a</sup>
„	III	„	6 <sup>a</sup>	„	8 <sup>b</sup>
„	IV	„	8 <sup>b</sup>	„	12 <sup>a</sup>
„	V	„	12 <sup>a</sup>	„	14 <sup>a</sup>
„	VI	„	14 <sup>a</sup>	„	15 <sup>b</sup>
„	VII	„	15 <sup>b</sup>	„	17 <sup>b</sup>
„	VIII	fol.	17 <sup>b</sup>		

Age.—Pretty old.

Author.—Rājaśekhara Sūri, pupil of Śrītilaka of Harṣapuriya gaccha. Rājaśekhara made a pratiṣṭhā at Patan in Saṃvat 1418. See Buddhisaṅgāra Sūri's Dhātupratimālekhasaṃgraha I, No. 227. His guru, too, had made pratiṣṭhās on Mount Abu in Saṃvat 1378 as can be seen from Jinavijaya's Prācīna-Jaina-lehasaṃgraha, vol. II, Nos. 144 and 145.

Over and above this work two more works of this Rājaśekhara Sūri may be mentioned. They are: (1) Prabandha-kośa also known as Caturviṃśatiprabandha composed in Saṃ. 1405 and his Pañjikā on Śrīdhara's Nyāyakandalī. See Peterson Reports III, p. 272ff. In this connection Prof. H. D. Velankar has given his spiritual geneology as under:—

Jayasimha Sūri—Abhayadeva ( who was called Maladhāri by King Karna, who advised Khengāra of Saurāṣṭra and converted Pradyumna, the king's minister ) —Hemacandra—Śrīcandra and Vibudhacandra—Municandra (who converted King Ānala of the Caulukya dynasty )—Devaprabha ( author of Pāṇḍavacaritra and Dharmasāra )—Naracandra ( author of Anarghyarāghavaṭippaṇa<sup>1</sup>, Kandaliṭippaṇa, Jyautiśasāra and Prākṛtadipikā )—Narendraprabha ( author of Alaṃkāramahodadhī and Kākutsthakeli )—Padmadeva—Śrītilaka—Rājaśekhara.

Subject—An explanatory gloss on Ratnākarāvatārikā. This gloss is styled by the author himself as vivṛti and pañjikā as well.

Begins.—fol. 1<sup>a</sup>

उद्दिष्टांशुर्देशनायां पातु वः प्रथमो जिनः ।

परब्रह्मप्रकाशानां वर्णिज्जामिदं दश(र्श)यन् ॥ १ ॥

जयंतु गौतमायास्ते येऽपवर्गे गता अपि ।

शास्त्ररूपेण देहेनोपकुर्वन्ति जगत्त्रयः ॥ २ ॥

नंदन्ति गुरवोऽस्माकं वात्सल्यासुतसिधवः ।

मलधारिगणाधीशः श्रीश्रीतिलकसूरयः ॥ ३ ॥

1 Two Mss. of this tippaṇa are described in the Descriptive Catalogue of Nāṭaka Mss. ( vol XIV ) as Nos. 15 and 16. There the author Naracandra Sūri is mentioned as a pupil of Maladhārin.



स्याद्वादरत्नाकर इत्यस्ति तके(?)मि(म)हत्तमः ।  
 वादिद्वन्द्वारकश्रीमद्देवस्यारिबिनिर्मितः ॥ ४ ॥  
 श्रीदेवस्यारिशिष्येन्द्रे श्रीरत्नप्रभस्यारिभिः ।  
 तत्र टीका लघुश्वके रत्नाकरावतारिका ॥ ५ ॥  
 ग्रंथस्यैतस्य भागौ द्वौ सुगमावन्तरांतरा ।  
 भागास्त्रयस्तु विषमाः प्रायसो(शो) मंदमेधसां ॥ ६ ॥  
 अतोऽहं विवृतिं तत्र कर्तुमिच्छामि किंचन ।  
 तनोतु मयि सास्त्रिघ्यं श्रीमती भाषितेश्वरी ॥ ७ ॥  
 व्याख्येयपदमत्यंतं तद्व्याख्यानं तु तत्परः ।  
 एष एव क्रमः शास्त्रे सर्वत्रास्मिन् भविष्यति ॥ ८ ॥  
 आध्याय पुस्तकं येऽत्र सर्वज्ञाः स्युर्जयन्ति ते ।  
 किञ्चि(ज्)ज्ञानबोधेन सफलोऽयं मम ॥ ९ ॥  
 ग्रंथारम्भे शिष्टसमयपरिपालनाय ग्रंथकृद्देवगुप्तासिद्धान्तानां क्रमाक्रम-  
 स्कारनामाह ॥ etc.

fol. 3<sup>b</sup> समाप्तः प्रथमः परिच्छेदः ॥

„ 6<sup>a</sup> द्वितीयपरिच्छेदे स्थलसंख्या ॥ etc.

„ 8<sup>a</sup> तृतीयपरिच्छेदः ॥

„ 8<sup>b</sup> इति तृतीयपरिच्छेदवाक्यसंग्रहः ॥

„ 11<sup>b</sup> चतुर्थपरिच्छेदे वाक्यस्थलानि ॥ etc. एवं

„ 14<sup>a</sup> एवं पंचमपरिच्छेदे वादाः सप्त ॥

„ 15<sup>b</sup> इति षष्ठ(ष्टः) परिच्छेदः । etc. एवं एकादश ॥ छ ॥ छ॥

„ 17<sup>b</sup> इति सप्तमपरिच्छेदे वाक्यसंग्रहः ॥ एवं त्रयोदश ॥ छ ॥ छ॥

Ends.—fol. 17<sup>b</sup> अनित्यत्वस्य दोषमात्रेण यदि पराजयप्राप्तिरित्यतो(ऽ)ग्रे तदेति । शेषः  
 पराजयाय कल्पेरन्निति । ननु तथेति ज्ञातव्यं । अथ कथमित्यादिपरः कस्यायं  
 संदेह इत्यादि सूरिः । आशावास इत्यादिपद्ये प्राजापत्यमिति पुरोधस्त्वं ।

समाप्तमष्टमपरिच्छेदविवरणं । तत्समाप्तौ च रत्नाकरावतारिका-  
 पंजिका सिद्धिसौधमध्यमध्यासामास ॥ छ ॥

श्रीस्थूलभद्रवंशे 'हर्षपुरीये' क्रियानिधौ गच्छे ।

देव्याश्चक्रेभ्यर्था दत्तवरः षष्ठपारणकी ॥ १ ॥

श्रीयुर्जरैकगुणोद्घोषित 'मलधारि' विशदवरबिरुदः ।

श्रीअभयदेवस्यारिनिरीहकृडामणिस्वीपि ॥ २ ॥

श्रीहेमचंद्रसुरिस्ताच्छिष्यो ग्रंथलक्षणकर्ता(ऽ)भूत् ।  
 श्री'गुर्जर'जयसिंहक्षितिपतिनतचलननलिनयुगः ॥ ३ ॥  
 मुनिचंद्रसुरि-हरिभद्रसुरि-नरचंद्रसुरयः सर्वे ।  
 तेषामन्वयतिलकः सुरिश्रीतिलक इत्युदितः ॥ ४ ॥  
 तस्यास्मि प्रियशिष्योऽहं सुरिः श्रीराजशेखरः ।  
 विद्वत्प्रसादतो ग्रंथग्रंथन(ना)रे(र)ध्वपौरुषः ॥ ५ ॥  
 सोऽस्तं मोहतमःस्तोमविहस्तजनदीपिकां ।  
 पंजिकां रचयायास विनेयजनरंजिकां ॥ ६ ॥  
 दोषः कश्चन यो(ऽ)त्राभून्मम प्रातिभमांशतः ।  
 दूरे कार्यः स धीमद्भिः कुर्वाणैर्ममतां मयि ॥ ७ ॥  
 पुष्पदंताभिर्मौ दीपौ यावद् द्योतयतो जगत् ।  
 तावच्छादयं ग्रंथो विदग्धजनबल्लभः ॥ ८ ॥  
 छ ॥ शुभं भवतु ॥ छ ॥ पं० **न्यासारण**

Reference.— Published in the Yaśovijaya Jaina Granthamālā. See  
 No. 26. For a description of an additional Ms. of this  
 work along with Ratnākarāvatārika see B. B. R. A. S. vols.  
 III-IV, pp. 419 and 420 (No. 1634).

प्रमाणनयतत्त्वालोक  
 वृत्तिसहित

Pramāṇanayatattvāloka  
 with vṛtti

No. 39

49.  
 1880-81.

Size—10 $\frac{3}{4}$  in. by 4 in.

Extent.— about 100 leaves ; 5 to 7 lines to a leaf ; 50 to 55 letters to a line.

Description.—Palm-leaf thin, brittle and greyish ; Jaina Devanāgarī characters with वृत्तमात्राः ; sufficiently big, legible, uniform and good hand-writing ; this Ms. presents an appearance of the work having been divided into two separate columns ; but, really it is not so ; for, the lines of the 1st column

Jain...10

are continued to the second; borders of each of the columns ruled in two lines in black ink; from the numbering in letter-numerals in the left-hand margin, it may be inferred that the leaves must have been numbered in the right-hand margin, too, as usual as 1, 2 etc.; there is a hole in the space between the columns of each leaf; almost every leaf more or less worn out; condition very poor, since the leaves are in fragments; 'begins' and 'ends' are not hence given here exactly; red chalk used.

Age.—Old.

Begins.— leaf ३ तत्र तावत् । पक्षलक्षणव्युदस्तान् पक्षाभासानाह ॥ २० ॥

प्रतिपाद्यस्य यः सिद्धः पक्षाभासोऽक्षलिङ्गतः ।

लोकस्य वचनाभ्यां च वाचितोऽनेकका(?)मतः । etc.

प्रमाणनयतत्त्वालोक  
टीकासहित

Pramāṇanayatattvāloka  
with ṭikā

No. 40

174.  
1873-74.

Size.— 10½ in. by 4¾ in.

Extent.—(text) 15 folios; 11 lines to a page; 30 letters to a line.

„—(com.) „ „ ; 27<sup>1</sup> „ „ „ „ ; 16<sup>2</sup> „ „ „ „

Description.—Country paper thin and greyish; Jaina Devanāgarī characters; bold, big, clear and good hand-writing; this Ms. contains both the text and the commentary; this is a पञ्चपाटी Ms.; the commentary written in usual in a smaller hand; yellow pigment used; the commentary covers up the first chapter (pariccheda) and a little more<sup>3</sup>; however, the space for it is reserved; most of the foll. more or less worm-eaten; condition fair; the text goes up to the end;

1-2 These refer to a column.

3 It stops after expounding to some extent the 12th-sūtra of the second pariccheda.

it is divided into eight paricchedas ; the extent of each of them together with the corresponding portion of the commentary where written is as under:—

Pariccheda	I	with com.	fol.	1 <sup>a</sup> to 1 <sup>b</sup>
„	II	„ „	fol.	1 <sup>b</sup> „ 3 <sup>a</sup>
„	III	„ „	„	3 <sup>b</sup> „ 7 <sup>b</sup>
„	IV	„ „	„	8 <sup>a</sup> „ 9 <sup>b</sup>
„	V	„ „	„	9 <sup>b</sup> „ 10 <sup>a</sup>
„	VI	„ „	„	10 <sup>a</sup> „ 13 <sup>b</sup>
„	VII	„ „	„	13 <sup>b</sup> „ 15 <sup>a</sup>
„	VIII	„ „	„	15 <sup>a</sup> „ 15 <sup>b</sup>

Age.—Not modern.

Author of the commentary.—Not mentioned.

Subject.—The text together with its explanation in Sanskrit.

Begins.—(text) fol. 1<sup>a</sup> ५ ॐ ॥ वीतरागाय नमः ॥

रागद्वेषविजितारं etc. as in No. 26.

„ —( com. ) ५ ॐ ॥ तीर्थेशमत्र श्रीमहावीरं अहं स्तुतिमानये रागद्वेषयो-  
र्विशेषेण जयनशीलमिति तच्छीलित्वं ततः कर्मजा तुजा चेत्यनेन वही-  
समासप्रतिषेधो न स्यात् । etc.

— (text) fol. 1<sup>b</sup> इति श्रीदेवाचार्यनिर्मिते प्रमाणनयतत्त्वालंकारे  
प्रमाणस्वरूपनिर्णयो नाम प्रथमः परिच्छेदः ॥ पुण्यधवलगाणिनाऽलि(ले)खि (।)

Ends. — (text) fol. 15<sup>b</sup> उभयोस्तस्व० etc. up to यावत्स्मृतिं वाच्यं as in No.  
26. This is followed by इति श्रीदेवाचार्यनिर्मिते प्रमाणनय-  
तत्त्वालोकालंकारे वादस्वरूपनिर्णयोऽष्टमः परिच्छेदः ॥

— (com.) fol. 2<sup>a</sup> असा० असंकी(?) परस्परस्वरूपवैविक्रये नानुसूयमानत्वात्  
दर्शनादयो सिध्यन्ते । तथानुसूचनमप्यमीषा(षां) सामस्तेनाप्येकद्वित्रार्थ(?)द-  
संख्यतयोप्ययमानत्वात् । तथाहि चित्रक्षयोपशमनात्प्रमातु(ः) कदाचिद्दर्श-  
नावग्रहौ कदाचिद्दर्शनावग्रहसंशयादयः क्रमेण समुत्पज्जन्ति ॥ This Ms.  
ends thus.

Reference.—Cf. No. 1636 of B. B. R. A. S. vols. III-IV ( p. 420 ).

प्रमाणप्रकाश

Pramāṇaprakāśa

No. 41

1302.
<hr/> 1891-95.

Size.— 10 $\frac{1}{8}$  in. by 4 $\frac{1}{4}$  in.

Extent.— 1 folio ; 12 lines to a page ; 38 letters to a line.

Description.—Country paper thin, rough and white ; Jaina Devanāgarī characters with occasional वृद्धमात्राः ; sufficiently big, legible, uniform and good hand-writing ; borders ruled in three lines in red ink ; the 1st fol. numbered in the right-hand margin only ; complete ; condition very good ; in the left-hand margin the title is written as प्रमाणप्रकाश.

Age.—Old.

Author.—Padmasāgara Gaṇi. For details see No. 13.

Subject.—Discussion about the prāmāṇya. Side by side it is a devotional poem eulogizing Lord Śāntinātha, the 16th Tirthaṅkara of the Jains.

Begins.— fol. 1<sup>a</sup> ॥ ५६० ॥

स्वस्ति भियां यस्य पदं प्रमाण-

प्रकाशमाविःकुरुते मतं मतं ॥

उपास्महे तं प्रणिधानमुत्थितं

ज्ञानात्मकं शांतिजगत्त्रयेश्वरं ॥ १ ॥

प्रामाण्यहेमेश्वरसंनिकर्ष-

पोते क्षिपत्येष तवारियोगः ॥

त्वद्दर्शितं न व्यभिचाररंघ्रं

ददर्शं जात्यथ इवापि पश्यन् ॥ २ ॥ etc.

Ends.— fol. 1<sup>b</sup>

स्वामिभिर्जन्यव्यवसायि सम्यग्-

ज्ञानप्रमाणोत्तमरत्नहारं ॥

यो न्यस्यति स्वेवदृष्टं (?) स नूनं

स्यात्संपदामास्पदमंगिवल्लभः ॥ २० ॥

इति स्फुरद्वाचकधर्मसागर-

कामाब्जभृङ्गः कविपद्मसागरः ॥

श्रीशान्तिनाथस्तवनं प्रमाण-

प्रकाशसंज्ञं विदधे [विदधे] विद्युत् ॥ २२ ॥

इति शान्तिस्तोत्रं पण्डितपद्मसागराणिकृतं ॥ अद् ॥

Reference.— Published. See p. 28, fn.

प्रमाणप्रकाश  
स्वोपज्ञवृत्तिसहित

Pramāṇaprakāśa  
with svopajña vṛtti

No. 42

1383 (a).  
1891-95.

Size.— 10<sup>3</sup>/<sub>8</sub> in. by 4<sup>1</sup>/<sub>4</sub> in.

Extent.— 29 folios ; 11 lines to a page ; 38 letters to a line.

Description.—Country paper thin, rough and greyish ; Jaina Devanāgarī characters with occasional वृत्तमात्राः ; big, quite legible, uniform and very good hand-writing ; borders ruled in four lines in black ink ; the space between the pairs coloured red ; red chalk used ; yellow pigment, too ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank except that ■ title नयप्रकाशवृत्ति is written on it ; small bits of paper pasted to fol. 1<sup>a</sup> ; condition on the whole good ; both the text and the commentary incomplete though the foliation is continuous ; the text goes up to the sixth verse and the commentary pertaining to it ends abruptly ; it appears that the foll. pertaining to Nayaprakāśa and its vṛtti have been wrongly placed in this Ms. ; the latter work seems to begin with a commentary to the 3rd verse and it goes up to the end. See No. 14.

Age.—Not modern.

Author of the text.—Padmasāgara.

„ „ „ com.— „

Subject.— Exposition of the pramāṇas in verse and its explanation in prose. Both are in Sanskrit.

Begins.— (text) fol. 1<sup>b</sup>

स्वस्ति त्रिषां यस्य पदं प्रमाण-

प्रकाशमाविःकुरुते मतं मतं ॥

उपास्महे तं प्रणिधानद्विस्थितं ।

ज्ञानात्मकं ज्ञातिजगत्त्रयेऽश्वरं ॥ १ ॥

,, — (text) fol. 2<sup>a</sup>

प्रामाण्यहेमेश्वरसंनिकर्ष-

पोते क्षिपत्येष तवारियौ(?)यो)गः ॥

त्वद्दर्शितं न व्यभिचाररंघ्रं ।

ददर्श जात्यंघ्रं इवापि पश्य ॥ २ ॥

,, — (com.) fol. 1<sup>b</sup> ॥ सरस्वत्यै नमो नमः ॥

सरस्वत्या पदद्वंद्वं नमस्कृत्य पुनर्योरोः ।

श्रीप्रमाणप्रकाशस्य वृत्तिं कुर्वे यथामतं ॥ १ ॥

इह स्वपरिच्छित्तिजननसमर्थप्रमाणलक्षणव्युत्पादनाय प्रमाणप्रकाशं

चिकीर्षुः प्रकृतशास्त्रपरिसमाप्तये लौकिकावगीतशिष्टाचारावबोधितकर्तव्यताकं

प्रस्तुतस्तुतिकश्रीज्ञातिजिननामांकितप्रथमकाव्येन मंगलमाचरति ॥ etc.

Ends.— (text) fol. 3<sup>b</sup>

अद्यापि चेद् द्रव्यमहो ततः किं

मनस्तथा लोक इहेदमंबकं ॥

एतत्रयस्यापि च तत्र संनिधि-

घटादिबद्धित एव यस्मात् ॥ ६ ॥

,, — (com.) fol. 3<sup>b</sup> व्याख्या । चेद्यद्यपि द्रव्यं गगनसंनिकर्षेण तत्प्रमोत्यादे

सहकारि कारणं स्यादिति ब्रूये । मनस्तथेति तत्सहकारि किं ममो चालोको

वा अंबकमिति चक्षुर्बा सहकारि स्यात् नैतत्पक्षत्रयमपि संगच्छते । यदस्तदानी-

ममीषां त्रयाणामपि घटसंनिकर्षवत् संनिध्यात् । न च मनसा सह तदानीं

चक्षुःसंनिकर्षाभावेण आत्मा मनसा सह संयुज्यते मन इन्द्रियेणेत्यादि प्रक्रिया-

स्तत्रासंभवेन विद्यमानेनापि संनिकर्षेण न गगनविषयकप्रमोत्याद् इति वाच्यं

मनसः शरीरपरिमाणकत्वे ज्ञानेन्द्रियसंनिकृष्टत्वात् । प्रयोगो यथा मानामध्यम-

परिमाणाधिकरणं पृथिव्यादिपरमाणुचतुष्टयव्यतिरिक्तत्वे सति ध्मे(?)विभु-

त्वात् य ॥

Reference.— Both (?) are published.

प्रमाणमीमांसा  
स्वोपज्ञवृत्तिसहितः

Pramāṇamīmāṃsā  
with svopajña vṛtti

No. 43

1356.  
1884-87.

Size.—10½ in. by 4¼ in.

Extent.— 23 folios ; 15 lines to a page ; 49 letters to a line.

Description.— Country paper thin, rough and white ; Jaina Devanāgarī characters ; small, fairly legible, uniform and tolerably good hand-writing ; borders of all the foll. except the 20th ruled in two lines in red ink, whereas those of the 20th in three ; edges of all the foll. in one ; red chalk and yellow pigment used ; foll. 1 to 12 numbered twice in the right-hand margin : once as 1, 2 etc. and another time as 17, 18 etc. ; edges of the first and the last foll. slightly gone ; condition on the whole good ; both the text and the commentary complete so far as they go ; they start with the 1st sūtra of the second āhnika of the first adhyāya which ends on fol. 9<sup>a</sup> and stops with Parokṣakhaṇḍa i. e. to say the first āhnika of the second adhyāya.

Age.— The 18th century.

Author of the text.— Hemacandra Sūri, the well-known polygrapher. <sup>2</sup>

„ of the commentary.— The same ■ mentioned above.

Subject.— A work on logic and its explanation. Both ■ in Sanskrit. Probably this is the first Śvetāmbara work having āhnikas as the subdivisions of the adhyāyas. It

1 Cf.—

“बोधबीजमुपस्कृत् तत्त्वाभ्यासेन धीमताम् ।

जैनसिद्धान्तसूत्राणां स्वेषां वृत्तिर्विधीयते ॥ २ ॥”

—Pramāṇamīmāṃsā

2 For description of ■ Ms. containing Hemacandra's Kavyānuśīšana and its commentary styled as Alankāracūḍāmaṇi composed by the author himself see the “Descriptive Catalogue of Alankāra, Saṅgīta and Nāṭya Mss. (Vol. XII) pp. 139-141.



has got two āhnikas for at least the first two adhyāyas as is the case with Tattvārtharājavārtika.

Begins.— ( text ) fol. 1<sup>a</sup> अबिशदः परोक्षः. This is followed by its commentary. Then we have another sūtra as under :—

स्मृतिप्रत्यभिज्ञानोद्धानुमानागमास्तद्विधयः ( यः )

„—( com. ) fol. 1<sup>a</sup> ॥ ६६७ ॥ इहोद्दिष्टे प्रत्यक्षपरोक्षलक्षणे प्रमाणद्वये लक्षितं प्रत्यक्षमिदानीं परोक्षलक्षणमाह ॥ This is followed by the first sūtra of the text noted above, and after that we have :—

सामान्यलक्षणानुवादेन विशेषलक्षणविधानात् सम्यगर्थनिर्णय इत्यनुवर्तते तेनाविशदः सम्यगर्थनिर्णयः परोक्षः प्रमाणमिति विभागमाह. This is followed by the second sūtra noted above and after that we have : तदिति परोक्षस्य परामर्शस्तेन etc.

—(com.) fol. 9<sup>a</sup> इत्याचार्यश्रीहेमचंद्रविरचितायां प्रमाणमीमांसायास्त(इ)-  
वृत्तेश्च प्रथमस्याध्यायस्य द्वितीयमाह्निकं प्रथमो(ऽ)ध्यायः(ः) समाप्तः ॥

Ends.— ( text ) fol. 17<sup>b</sup> ॥ सविग्रहो वादिप्रतिवादिनोः ॥ This is followed by its commentary and then we have the following sūtra :—

न विप्रतिपक्ष्यप्रतिपत्तिमात्रं ।

„—(com.) fol. 23<sup>a</sup> अयं च प्राशस्त(क्त)श्चतुरंगो वादः कदाचित् पत्रालंबनमप्येषक्षते(ऽ)तस्तल्लक्षणमत्रावश्यतयाभिधातव्यं यतो नाविज्ञातस्वरूपस्यास्वलंबनं जषा(या)य प्रभवति न चाविज्ञातस्वरूपं परं भेत्तुं शक्यमित्याह(?हुः) ॥

इति श्रीप्रमाणमीमांसायां परोक्षबंधः विवरणं ॥ सकलपांडितपुरंदर-  
पांडितश्रीपञ्चयविजयगणेशिष्ययुक्तिविजयलिपिकृतं सं १७<sup>१</sup>

Reference.— The text together with the author's own commentary is published up to the 1st āhnika of the second adhyāya in the Ārhata-mata Prabhākara Series as No. 1 in Vira Saṁvat 2452. In this edition we find the comparison of Pramāṇamīmāṃsā with Gautamasūtra, the life of Hemacandra Sūri, his works, alphabetical index of the sūtras of the text and quotations traced and untraced as well. Furthermore, there is an illustration of Hemacandra Sūri

1 Figures are missing.

and Kumārapāla, which is said to be reproduced from a palm-leaf Ms. dated Vikrama Samvat 1294. As there seems to be no other Ms. of Pramāṇamīmāṃsā deposited at the Bhandarkar O. R. Institute, this very one seems to have been utilized in preparing the edition above referred to. See p. 10 of this edition.<sup>1</sup>

It may be noted that there is another work named 15 Pramāṇamīmāṃsā. It is referred to in Anekāntajayapatāka (ch. V). See p. 53<sup>b</sup> of the edition published by Mansukhbhai Bhagubhai, Ahmedabad. From its svopajña commentary (vol. II, p. 68<sup>2</sup>) we see that this work was not composed by the guru of Haribhadra himself but by some other ācārya who flourished before him.

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1 Pramāṇamīmāṃsā along with the author's commentary and notes by Pandit Sukhlalji Sanghvi and 7 Appendices has been published in Singhi Jaina Series in A. D. 1931.

2 This is the page of my edition which is being published in the Gaekwad's Oriental Series.

## ( II ) THE DIGAMBARA WORKS

आलापपद्धति

Ālāpapaddhati

No. 44

1040.  
1884-87.

Size.—9½ in. by 4 in.

Extent.—11 folios ; 10 lines to a page ; 32 letters to a line.

Description.—Country paper thin, rough and white ; Jaina Devanāgarī characters ; bold, big, legible and good hand-writing ; borders ruled in three lines in red ink ; yellow pigment used ; red chalk, too ; white paste also ; complete.

Age.—Pretty old.

Author.—Paṇḍita Devasena of Mūla Saṅgha, pupil of Vimalasena.

Subject.—A Sanskrit work elucidating the method of describing dravyas etc., and forming as it were a supplement to Nayacakra composed by the same author in Prākṛit. This work deals with guṇas ( attributes ) and paryāyas ( modifications ) of dravyas ( substances ).

Begins.—fol. 1<sup>a</sup> ए॒रु॒त नमः॑ सिद्धेभ्यः॑ ॥

गुणानां विस्तरं वक्ष्ये स्वभावानां तथैव च ।

पर्यायाणां विशेषेण नत्वा वीरं जिनेश्वरं ॥ १ ॥

आलापपद्धतिर्वचनरचनाऽनुक्रमेण । मयचक्रस्योपरि उच्यते ॥ etc.

Ends.—fol. 11<sup>b</sup> असद्गतव्यवहारो द्विविधः । उपचरितानुपचरितभेदात् । तत्र संश्लेषरहितवस्तुसंबन्धविषयः उपचरितासद्गतव्यवहारः । यथा देवदत्तस्य धनमिति । संश्लेषरहितवस्तुसंबन्धविषयोऽनुपचरितासद्गतव्यवहारः । यथा जीवस्य शरीरमिति ॥ च्छ ॥

इति सुखबोधार्थमालापपद्धतिः । श्रीदेवसेनपंडितविरचिता समाप्ता ॥ च्छ ॥

Reference.—This work is published in Sanātana Jaina Granthamālā vol. I, Bombay, in A. D. 1905. It is also published along with Nayacakra in the Maṇikyacandra Digambara Jaina Granthamālā, No. 16, Bombay, 1620. See Peterson, Report III, introduction p. 22ff. For an additional Ms. etc. see B. B. R. A. S. vols. III-IV., p. 403.

आलापपद्धति

Alāpapaddhati

No. 45

694.  
1875-76.

Size.—10½ in. by 3½ in.

Extent.—14 folios ; 8 lines to a page ; 29 letters to a line.

Description.—Country paper thin, tough and greyish ; Devanāgarī characters ; thick, big, legible and good hand-writing ; borders ruled in three lines and edges in two, in red ink ; corners of almost every fol. slightly worn out ; condition of the whole good ; complete.

Age.—Samvat 1812.

Begins.—fol. 1<sup>b</sup>.

गुणानां विस्तरं वक्ष्ये स्वभावानां तथैव च ।

पर्यायानां विशेषेण नत्वा दीरं जिनेश्वरं ॥

छ ॥ etc.

Ends.—fol. 14<sup>b</sup> असद्वस्तुव्यवहारो द्विविधः । उपचरितानुपचरितभेदात् । तत्र संश्लेषरहितवस्तुसंबंधविषयः उपचरितासद्वस्तुव्यवहारो यथा देवदत्तस्य धनमिति । संश्लेषसहितवस्तुसंबंधविषयोऽनुपचरितासद्वस्तुव्यवहारो यथा जीवस्य शरीरमिति ॥ इति सुखबोधार्थमालापपद्धतिः । श्रीदेवसेन-पंडितविरचिता परिसमाप्ता । सं० १८१२ माघ शु० ४ दिने संपूर्ण ॥

N. B.—For other details see No. 44.

## आलापपद्धति

Ālāpapaddhati

No. 46

218.  
1902-1907.

Extent.— 7 folios ; 14 lines to a page ; 42 letters to a line.

Description.— Country paper rough and white ; Jaina Devanāgarī characters with वृष्टमात्राः ; bold, big, quite legible and elegant hand-writing ; borders ruled in three lines and edgcs in two, in red ink ; a piece of paper pasted to the edges of all the foll. ; condition tolerably good ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; so is the fol. 7<sup>b</sup> ; complete ; 205 verses in all ; in the end two verses are quoted from *Trilokagupti*.

Age.— Not quite modern.

Begins.— fol. 1<sup>a</sup> ॥ ॐ ॥ अहं ॥

गुणानां विस्तरं वक्ष्ये etc. as in No. 44.

Ends.— fol. 6<sup>b</sup> ( अ )सद्धृतव्यवहारो द्विविधः etc. up to समाप्ता as in No. 44. This is followed by the writing as under :—

॥ २ ॥ श्लोक २०५ ॥ श्री-

‘ भरहे ’ पंचमआरे जिणसुहाधार होइ सगंथा ।

साहसित्ता कोडि नरगण जिणवरादिदा ( ? द्वा ) ?

पंचानव कोडिउ पक्षवणोलसंसपणवीसा ।

पणसदो य पणवीसा एते नरग हुंति सद्धाणी २

त्रिलोकगुप्तिग्रंथे ॥ श्री ॥ ॥ श्री ॥

N. B.— For further particulars see No. 44.

## आलापपद्धति

Ālāpapaddhati

No. 47

1041.  
1884-87.Size—10 $\frac{3}{4}$  in. by 5 in.

Extent.— 14 folios ; 8 lines to a page ; 27 letters to a line.

Description.—Country paper rough and white ; Jaina Devanāgarī characters ; very big, bold, clear and good hand-writing ; borders ruled in three lines and edges in one, in red ink ; numbers for foll. entered twice as usual ; edges of the 14th fol. slightly worn out ; fol. 14<sup>b</sup> blank ; complete ; in the left-hand margin the title is written as सुषवो.

Age.—Samvat 1647.

Begins.—fol. 1<sup>b</sup> ॐ नमः ॥

गुणानां विस्तरं etc. as in No. 44.

Ends.—fol. 13<sup>b</sup> असद्व्यवहारो द्विविधः । etc. up to समाप्ता as in No.

44. This is followed by the lines as under—

शुभमस्तु ॥ संवत् १६४७ वर्षे कार्तिकशुद्धि ४ श्रृय । लिखितं साह ओओ-  
दास । लिख्यते पुरनमलकाईस्थ ॥

N. B.—For further particulars see No. 44.

आलापपद्धति

Alāpapaddhati

No. 48

1173.  
1891-95.

Size.—11¼ in. by 5¾ in.

Extent.—9-1=8 folios ; 13 lines to a page ; 28 letters to a line.

Description.—Country paper very rough and greyish ; Jaina Devanāgarī characters ; very big, legible and fair hand-writing ; borders ruled indifferently in three lines in red ink ; white pigment used ; foll. numbered in both the margins ; fol. 1<sup>a</sup> missing ; so incomplete.

Age.—Not later than Samvat 1697.

Begins.—fol. 2<sup>a</sup> १ असंख्यातभागवद्धिः । संख्यातभागवद्धिः । संख्यातगुणवद्धिः ।  
असंख्यातगुणवद्धिः । अनंतगुणवद्धिः इति षट्पद्धिः । etc.

Ends.— fol. 9<sup>b</sup> असद्वृत्तव्यवहारोऽपि etc. up to समाप्ता practically as in No. 44. This is followed by सं० १६९७ वर्षे आसौज शुद्धि ७ शुक्र.

N. B.—For other details see No. 44.

### आलापपद्धति

Alāpapaddhati

No. 49

519.  
1884-86.

Size.— 9 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in.

Extent.—9 folios ; 10 lines to a page ; 36 letters to a line.

Description.—Country paper thin and greyish ; Jaina Devanāgarī characters ; big, clear and good hand-writing ; borders ruled in two lines and edges in one, in red ink ; white paste and yellow pigment as well used ; red chalk, too ; edges of the first two foll. slightly damaged ; numbers for foll. entered twice as usual ; complete ; the scribe has styled this work as *Nayacakra* in the end.

Age.—Pretty old.

Begins.— fol. 1<sup>a</sup> श्रीगणेशाय नमः ॥ ॐ सिद्धेभ्यः ॥

गुणानां विस्तरं etc. as in No. 44.

Ends.— fol. 9<sup>b</sup> असद्वृत्तव्यवहारोऽपि द्विविधः etc. up to श्रीदेवसेनपंडित-  
विरचिता समाप्ता इति श्रीनयचक्रं संपूर्णं ।

N. B.—For other details see No. 44.

### आलापपद्धति

Alāpapaddhati

No. 50

406.  
1871-72.

Size.— 10 $\frac{1}{2}$  in. by 4 $\frac{3}{8}$  in.

Extent.—4 folios ; 17 lines to a page ; 42 letters to a line.

**Description.**—Country paper rough and white ; Jaina Devanāgarī characters ; small, clear and fair hand-writing ; borders not ruled ; yellow pigment used ; complete ; foll. numbered in the right-hand margin ; the scribe has styled this work as Nayacakra, just in the beginning and in the end.

**Age.**—Not modern.

**Begins.**— fol. 1<sup>a</sup> ॥ अहं ॥ नयचक्रं लिख्यते ।

गुणानां विस्तरं वक्ष्ये स्वभावानां तथैव च ।

पर्यायाणां विशेषेण नत्वा वीरं जिनेश्वरं ॥ १ ॥

आलापपद्धतिर्व्याख्यानुक्रमेण नयचक्रस्योपर्युच्यते सा च किमर्थं  
द्रव्यक्षणसिद्ध्यर्थं ॥ etc.

**Ends.**— fol. 4<sup>b</sup> असद्भूतव्यवहारोऽपि द्विविधः उपचरितानुपचरितभेदात् । तत्र  
संश्लेषरहितवस्तुसंबंधविषय उपचारितासद्भूतव्यवहारः यथा देवदत्तस्य  
धनामिति । संश्लेषरहितसंबंधविषयोऽनुपचारितासद्भूतव्यवहारः यथा जीवस्य  
शरीरमिति । इति सुखबोधार्थमालापपद्धतिः । श्रीदेवसेनपंडितविरचितं  
नयचक्रं समाप्तं ।

मम निष्ठाणाओ गोयम वरससहस्त्राणि दुष्ति ति ।

सयद्विओ विष्कमनिष्ठाणाओ अद्वारतिसिंमि तस्संत ॥ १ ॥

लिपं श्रीमुक्तिसौभाग्यगणिभिः स्वार्थं श्रेयः ॥

**N. B.**—For other details see No. 44.

न्यायदीपिका

Nyāyadīpikā

No. 51

1438.  
1886-92.

**Size.**— 9 $\frac{7}{8}$  in. by 4 $\frac{3}{8}$  in.

**Extent.**—16-1=15 folios ; 17 lines to a page ; 51 letters to a line.

**Description.**—Country paper thick, tough and white ; Jaina Devanāgarī characters ; small, legible and good hand-writing ; borders ruled in two lines and edges in one, in black ink ; space between the two lines coloured red ; red



chalk and yellow pigment used rarely ; foll. numbered in the right-hand margin ; fol. 13th lacking ; fol. 16<sup>b</sup> blank ; practically complete ; the entire work is divided into three sections known as prakāśas ; the extent of each of them is as under :—

Prakāśa	I	foll.	1 <sup>a</sup> to 3 <sup>a</sup>
,,	II	,,	3 <sup>a</sup> ,, 5 <sup>a</sup>
,,	III	,,	5 <sup>a</sup> ,, 16 <sup>a</sup> .

Age.—Fairly old.

Author.—Abhinava Dharmabhūṣaṇa, pupil of Vardhamāna Sūri ( vide No. ). The word 'Abhinava' is used to distinguish him from another Dharmabhūṣaṇa who has flourished earlier than this. It means 'younger.' Compare the ~~name~~ of Abhinava Śākaṭāyana, Abhinava Bhoja, Abhinava Guptā etc.<sup>1</sup>

Subject—The entire work in Sanskrit deals with pramāṇas in three prakāśas. The first discusses the fundamental characteristics of pramāṇa, the second, pratyakṣa pramāṇa and incidentally sarvajñasiddhi, and the third parokṣa pramāṇa and saptabhaṅgī. Tattvārthādhigamaśāstra, Āptamīmāṃsā and other important works are quoted. Bhāṣya on Tattvārtha is quoted in the first prakāśa on fol. 3<sup>b</sup>.

Begins. --fol. 1<sup>a</sup>

॥ ॐ ॥ श्रीसरस्वत्यै नमः ॥ श्रीगुरुभ्यो नमः ॥

श्रीवर्द्धमानमहर्षेण नत्वा बालप्रबुद्धये ।

विरच्यते मितस्पष्टसंदर्भन्यायदीपिका ॥ १ ॥

“प्रमाणनयैरधिगमः” इति महाशास्त्रतत्त्वार्थसूत्रं । तत्सल्ल परम-  
पुरुषार्थनिःश्रेयससाधनसम्यग्दर्शनादिविषयभूतजीवादितत्त्वाधिगमोपायनिरूप-  
णपरं प्रमाणनयाभ्यां हि विवेचिता जीवादयः सम्यगाधिगम्यन्ते । etc.  
प्रमाणनयात्मकन्यायस्वरूपप्रतिबोधक्रमहाशास्त्राधिकारसंपत्तये प्रकरणाभिद-  
मारभ्यते ॥ etc.

<sup>1</sup> For a fairly big list of the names of works and authors beginning with 'abhi-  
nava' see "index" (p. 926) of "History of Classical Sanskrit Literature" by  
M. Krishnamachariar.

**Begins.**— fol. 2<sup>a</sup> इति परमार्हताचार्यधर्मभूषणयतिविरचिताया न्यायदीपिका

कार्या प्रमाणसामान्यलक्षणं प्रकाशः प्रथमः

— fol. 3<sup>b</sup> भाष्यं (ये ?) संशयो (या) दिनिर्णयविरोधो न त्वग्रह इति etc.

— fol. 5<sup>a</sup> इति परमार्हताचार्यधर्मभूषणयतिविरचितायां न्यायप्रदीपिका

कार्या प्रत्यक्षप्रकाशः दुः

**Ends.**— fol. 16<sup>a</sup> तदुक्तमात्ममीमासायां स्वामिसमंतभद्राचार्यैः

“ मिथ्यासह(स)हो मिथ्या चेन्न मिथ्यैकांता(ऽ)स्ति नः ।

निरपेक्षो नया मिथ्या सापेक्षा वस्तु तेऽर्थकृत ॥ ” इति

ततो नयप्रमाणाभ्यां वस्तुसिद्धिरिति सिद्धे सिद्धांतपर्याप्तमागमप्रमाणं ।

इति श्रीमद्वर्धमानभ० आचार्यशुक्राचार्यसिद्धसिद्धसारस्वतोदयश्री-

मद्व(मि)नवधर्मभूषणाचार्यविरचितायां न्यायदीपिकायां आगमप्रकाश  
संपूर्णा चेभं न्यायदीपिका ।

मद्वगुरो वर्द्धमानेशो वर्द्धमानदयानिधिः (ये ?) ।

श्रीपरमहंससंघातः । सख्येयं न्यायदीपिका ॥ १ ॥

सम्यग्ज्ञानं प्रमाणं स्यात् तत् स्यात् पूर्वनिश्चयं ।

क्रितोपादानमहितहानयः स्युः प्रमाणतः ॥ २ ॥

तस्मात् नव ज्ञानमव स्यात् प्रमाणं नैद्विषादिकं ।

य(ज)लाद्रक्षे(?) तैलाद्रक्षेद्रक्षे शिथिलबंधनात् ।

परहस्तगता रक्षे एषं वदति पुस्तिका ॥ १ ॥

पंडितपीयूषधरगणधुधारासुरेशविद्युधश्रीश्री५श्रीकुमारविजयगणेशिष्य-

हानिगुणविजयेन ।

**Reference.**— Published by Jaina sāhitya-prasāraka-kāryālaya, Hirabag, Bombay, in A. D. 1926. See Dr. Theodor Aufrecht's monumental work viz. *Catalogus Catalogorum* (an alphabetical register of Sanskrit works and authors) pt. I, p. 722, Leipzig, 1891-1903. See K. B. Pathak's paper "Kumārila in Digambara Jaina literature" (p. 208, fn.) published in Transactions of the ninth International Congress of Orientalists, Vol. I, London, in A. D. 1893.

## न्यायदीपिका

## Nyāyadipikā

No. 52

919.  
1892-95.Size.—10 $\frac{7}{8}$  in. by 5 $\frac{1}{8}$  in.

Extent.— 53 folios ; 8 lines to a page ; 32 letters to a line.

Description.— Country paper thick, rough and white ; Jaina Devanāgarī characters ; bold, big, legible and good hand-writing ; borders ruled in three lines and edges in two, in red ink ; numbers for foll. entered twice — usual ; foll. 1<sup>a</sup> and 53<sup>b</sup> blank ; marginal notes written at times ; red chalk used ; complete ; condition very good ; the entire work is divided into three prakāśas ; the extent of each of them is as under :—

Prakāśa	I	foll.	1 <sup>b</sup>	9 <sup>a</sup>
„	II	„	9 <sup>a</sup>	17 <sup>b</sup>
„	III	„	17 <sup>b</sup>	53 <sup>a</sup> .

Age.—Samvat 1919.

Begins.— fol. 1<sup>b</sup> ॥ ॐ नमः सिद्धेभ्यः । अथ न्यायदीपिका लिख्यते ।

श्रीवर्द्धमानमहं etc. as in No. 51.

Ends.— fol. 53<sup>a</sup> तद्वत्तमाप्तमिमांसायां etc. up to आगमप्रकाशः as in No. 51. This is followed by समाप्तः संवत् १९१९ जेष्ठ शुद्ध नौमी संपूर्ण ॥ श्री etc.

N. B.— For other details see No. 51.

## न्यायदीपिका

## Nyāyadipikā

No. 53

533.  
1884-86.Size.— 11 $\frac{1}{8}$  in. by 5 $\frac{1}{8}$  in.

Extent.— 48-1 = 47 folios ; 8 lines to a page ; 32 letters to a line.

Description.— Country paper thick, tough and white ; Jaina Devanāgarī characters ; bold, big, legible and good hand-writing ; borders ruled in three lines and edges in two, in red

ink ; foll. numbered twice as usual ; red chalk and yellow pigment used ; foll. 1<sup>a</sup> and 48<sup>b</sup> practically blank ; fol. 9<sup>th</sup> numbered as 10<sup>th</sup>, too, the following numbered as 11<sup>th</sup>, etc. ; marginal notes occasionally added ; fol. 14<sup>th</sup> lacking ; otherwise complete ; the entire work is divided into three prakāśas ; the extent of each of them is as under :—

Prakāśa	I	foll.	1 <sup>b</sup>	to	8 <sup>b</sup>
„	II	„	8 <sup>b</sup>	„	16 <sup>b</sup>
„	III	„	16 <sup>b</sup>	„	48 <sup>a</sup> .

Age.— Samvat 1899.

Begins.— fol. 1<sup>b</sup> ॥ ६० ॥ ॐ नमो(ऽ)हृद्भ्यः ॥ ॥

श्रीवर्द्धमानमहं etc. as in No. 51.

Ends.— fol. 47<sup>b</sup> तदुक्तमाप्तमीमांसायां etc. up to आगमप्रकाशः समाप्तः । as in No. 52. This is followed by the lines as under :—

संवत् १८९९ का भावणमासे कृष्णपक्षे चतुर्विंश्यां शुक्रवासरे लिखितं  
पञ्चालालचोदरीणा लिखाइतं श्योजीलालछावडा ।  
श्रीरत्न ॥ ॥ कल्याणमस्तु ॥ ॥ श्री ॥ ॥ श्री ॥

N. B.— For other details see No. 51.

न्यायदीपिका

Nyāyadīpikā

No. 54

950.

1892-95.

Size.— 11<sup>3</sup>/<sub>8</sub> in. by 5<sup>1</sup>/<sub>4</sub> in.

Extent.— 25 folios ; 12 lines to a page ; 38 letters to a line.

Description.— Country paper rough and white ; Jaina Devanāgarī characters ; bold, clear and fair hand-writing ; borders ruled in two lines and edges in one, in black ink ; fol. 1<sup>a</sup> blank ; yellow pigment used rarely ; complete ; condition very good ; the entire work is divided into three prakāśas ; the extent of each of them is as under :—

Prakāśa	I	foll.	1 <sup>b</sup>	to	5 <sup>b</sup>
„	II	„	5 <sup>b</sup>	„	9 <sup>b</sup>
„	III	„	9 <sup>b</sup>	„	25 <sup>b</sup> .

Age.— Samvat 1878; Śāka 1743.

Begins.— fol. 1<sup>b</sup> ॐ नमः सिद्धेभ्यः ॥

श्रीवर्द्धमानमहंते । etc. as in No. 51.

Ends.— fol. 25<sup>a</sup> तदुक्तमाप्तमभिर्मासाणां etc. up to अभ्यस्यकाः समाप्तः ।  
as in No. 52. This is followed by the lines as under :—

य(म)हो etc. up to न्यायदीपिका । as in No. 51.

Then we have :—

इति श्रीन्यायदीपिका संपूर्णः ॥ संबद् १८७८ साके १७५३  
श्रीरस्तु । etc.

N. B.— For other details see No. 51.

न्यायदीपिका

No. 55

Size.— 10 in. by 4½ in.

Extent.— 15 folios ; 17 lines to a page ; 50 letters to a line.

Description.— Country paper thin, brittle and grey ; Jaina Deva-nāgarī characters ; small, legible and good hand-writing ; borders ruled in three lines and edges in one, in red ink ; fol. 15<sup>b</sup> blank ; marginal notes occasionally added ; red chalk and yellow pigment used ; edges of the first and the last foll. slightly worn out ; some of the foll. a little bit worm-eaten ; strips of paper pasted to it ; condition very fair ; complete ; the entire work is divided into three prakāśas ; the extent of each of them is as under :—

Prakāśa	I	fol. 1 <sup>a</sup> to 3 <sup>a</sup>
„	II	„ 3 <sup>a</sup> „ 5 <sup>a</sup>
„	III	„ 5 <sup>a</sup> „ 15 <sup>a</sup> .

Age.— Samvat 1736

Begins.— fol. 1<sup>a</sup> ॐ नमः ॥

श्रीवर्द्धमानमहंते । etc. as in No. 51.

Nyāyadipikā

806.

1895-1902.

Ends.— fol. 15<sup>a</sup> तदुक्तमष्टसहस्रीमध्ये मिथ्यासङ्गो । etc. up to नैवेद्यादिकं ॥  
as in No. 51. This is followed by the lines as under :—

इति श्रीमद्वर्द्धमानाचार्यशिष्यश्रीचर्मभूषणवेरचित न्यायदीपिका  
सम(मा)प्ता [ः] । लिखितं संदितद्वयसिलिकेन ।  
तर्करामर्षिद्वय । कथमित्युक्तसाधुना ।  
माघे सितचतुर्दश्यां । लिखिता न्यायदीपिका ॥ १ ॥

N. B.— For other details see No. 51.

### न्यायदीपिका

### Nyāyadīpikā

No. 58

1147.  
1884-87.

Size.— 11½ in. by 7½ in.

Extent.— 72 folios ; 7 lines to a page ; 25 letters to a line.

Description.— Country paper thin, smooth and white; Jaina Devanāgarī characters; bold, very big, legible and very good hand-writing; borders elaborately ruled; numbers for foll. entered twice as usual; fol. 1<sup>a</sup> practically blank; strips of paper pasted to foll. 1<sup>a</sup>, 10<sup>b</sup> and 72<sup>b</sup>; fol. 72<sup>b</sup> partly torn; condition on the whole good; notes written at times; yellow pigment used; complete the entire work is divided into three prakāśas; the extent of each of them is as under :—

Prakāśa	I	foll. 1 <sup>b</sup> to 12 <sup>a</sup>
„	II	„ 12 <sup>a</sup> „ 24 <sup>b</sup>
„	III	„ 24 <sup>a</sup> „ 72 <sup>b</sup> .

Age.— Samvat 1902.

Begins.— fol. 1<sup>b</sup> श्रीगणेशाय नमः ॥ ॐ नमो(ऽ)हंद्भ्यः ॥

श्रीवर्द्धमानमहंत । etc. as in No. 51.

Ends.— fol. 71<sup>b</sup> तदुक्तमाप्तमर्मांसायां । etc. up to इति श्रीमद्वर्द्धमानं...  
आगमप्रकाशः समाप्तः । as in No. 52. This is followed by the lines as under :—

संवत् १९०२ का मिति आबण वदि १२ सौम्य । लिप्यकृतं ब्राह्मण-  
रामकुमार 'सवाईजयपुर' मध्ये । पठनार्थं संधीपञ्चालालजी । शुभं भवतु ॥  
कल्याणमस्तु । श्रीरस्तु ॥ शुभं भवतु ॥

N. B.— For other details see No. 51.

### न्यायदीपिका

Nyāyadipikā

No. 57

1148.

1884-87.

Size.— 10 $\frac{7}{8}$  in. by 4 $\frac{7}{8}$  in.

Extent.— 40 folios ; 9 lines to a page ; 36 letters to a line.

Description.— Country paper thin, rough and white ; Jaina Deva-  
nāgarī characters with occasional वृद्धमात्रास ; bold, big,  
legible and good hand-writing ; borders ruled in four lines  
and edges in two, in black ink ; red chalk, white paste and  
yellow pigment, too, used ; foll 1<sup>a</sup> and 40<sup>b</sup> blank ; numbers  
for foll. entered twice as usual ; marginal notes added at  
times ; corners of the first three foll. damaged ; fol. 8th  
torn in the middle ; ■ part of a margin of fol. 40th worn  
out ; condition tolerably fair ; complete ; the entire work  
is divided into three prakāśas ; the extent of each of them  
is as under :—

Prakāśa	I	foll. 1 <sup>b</sup> to	7 <sup>a</sup>
„	II	„ 7 <sup>a</sup> „	13 <sup>b</sup>
„	III	„ 13 <sup>b</sup> „	40 <sup>a</sup> .

Age.— Fairly old.

Begins.— fol. 1<sup>b</sup> एवं

श्रीवर्द्धमानमहंत etc as in No. 51.

Ends.— fol. 40<sup>a</sup> तदुक्तमाप्तमीमांसायां etc. up to मङ्गुरो etc. .... न्याय-  
दीपिका ॥ १ ॥ as in No. 51. This is followed by the lines :—

इति न्यायदीपिका संपूर्णा ॥ श्रीरस्तु ॥ कल्याणमस्तु ॥ १०

N. B.— For other details see No. 51.

## न्यायदीपिका

## Nyāyadīpikā

No. 58

623.

1875-76.

Size.— 10½ in. by 5 in.

Extent.— 33 folios ; 11 lines to a page ; 37 letters 10 ■ line.

Description.— Country paper thin and greyish ; Jaina Devanāgarī characters ; bold, big, legible and good hand-writing ; fol. 1<sup>a</sup> practically blank ; red chalk and yellow pigment used ; marginal notes written ■ times ; fol. 32 followed by ■ fol. unnumbered and almost blank ; fol. 33<sup>b</sup> blank ; condition very good ; incomplete as it ends abruptly while discussing saptabhaṅgī in the third prakāśa ; the entire work is divided into three prakāśas ; the extent of each of them is ■ under :—

Prakāśa	I	fol.	1 <sup>a</sup>	to	6 <sup>a</sup>
„	II	„	6 <sup>a</sup>	„	11 <sup>b</sup>
„	III	„	11 <sup>b</sup>	„	32 <sup>b</sup> .

Age.— Pretty old.

Begins.— fol. 1<sup>b</sup> ॥ श्रीसरस्वत्यै नमः ॥

श्रीवर्द्धमानमहंत । etc. as in No. 51.

Ends.— fol. 32<sup>b</sup> सैषा नवविनियोगपरिपाटी सप्तभंगीत्युच्यते भंगशब्दस्य वस्तुस्वरूप-  
भेदवाचकत्वात् सप्तानां भंगानां समाहारः सप्तभंगीति सिद्धे । नन्वेकत्र वस्तुनि  
सप्तानां कथं संभव इति चेत् यथैकस्मिन् रूपवात् षट् ।

This Ms ends here thus abruptly. Then on fol. 33<sup>a</sup>  
we have :—

अयान् स्वधर्मो विदुः परधर्मोऽस्वद्विदितः ।

स्वधर्मे निधनं भयः परधर्मो भयावहः ॥<sup>1</sup>

N. B.— For other details see No. 51.

1 This verse occurs in Bhagvad-gītā (III, 35).



न्यायदीपिका

Nyayadipika

No. 59

624.

1876-77.

Size.— 9 $\frac{7}{8}$  in. by 4 $\frac{7}{8}$  in.

Extent.— 42 folios ; 10 lines to a page ; 30 letters to a line.

Description.— Country paper thin and white ; Jaina Devanāgarī characters ; bold, big, legible and good hand-writing ; borders ruled in two lines and edges in one, in red ink ; foll. 1<sup>a</sup> and 42<sup>b</sup> blank ; white paste used ; some of the foll. have their numbers entered in both the margins as usual ; several foll. numbered once only in the left-hand margin ; complete ; the entire work is divided into three prakāśas ; the extent of each of them is as under :—

Prakāśa	I	foll.	1 <sup>b</sup>	to	7 <sup>b</sup>
„	II	„	7 <sup>b</sup>	„	14 <sup>a</sup>
„	III	„	14 <sup>a</sup>	„	42 <sup>a</sup> .

Age.— Samvat 1928.

Begins.— fol. 1<sup>b</sup> ॥ ५० ॥ ॐ नमः सिद्धेभ्यः ॥ अथ न्यायदीपिका लिख्यते ॥  
 श्रीवर्द्धमानमहंत । etc. as in No. 51.

Ends.— fol. 42<sup>a</sup> तदुक्तमाप्तमीमांसाया । etc. up to आद्यमप्रकाशः समाप्तः ॥  
 as in No. 52. This is followed by the line as under :—  
 संवत् १९२८ का मार्गसिंह कृष्ण १२ ।

N. B.— For other details see No. 51.

न्यायदीपिका

Nyayadipika

No. 60

1057.

1887-91.

Size.— 12 $\frac{3}{8}$  in. by 6 $\frac{1}{4}$  in.

Extent.— 28 folios ; 11 lines to a page ; 42 letters to a line.

Description.— Country paper tough and white ; Jaina Devanāgarī characters , big, clear and fair hand-writing ; borders not ruled ; numbers for foll. entered twice as usual ; fol. 1<sup>a</sup> blank ; red chalk used ; yellow pigment, too ; marginal notes written here and there ; complete ; condition very good ; the entire work is divided into three prakāśas ; the extent of each of them is as under :—

Prakāśa	I	foll.	1 <sup>b</sup> to 6 <sup>a</sup>
„	II	„	6 <sup>a</sup> „ 10 <sup>a</sup>
„	III	„	10 <sup>a</sup> „ 28 <sup>b</sup> .

Age.— Samvat 1871.

Begins.— fol. 1<sup>b</sup> श्रीगणेशाय नमः ॥ अर्हते नमः ॥

श्रीवर्द्धमानमहंतं । etc. as in No. 51.

Ends.— fol. 28<sup>b</sup> तदुक्तमाप्तमीमांसायां । etc. up to इति आगमप्रकाशः समाप्तः ॥ as in No. 52. This is followed by the line as follows :—

समाप्ता चेयं न्यायदीपिका शुभं ॥ एषा ॥

संवत्सरे १८७१ मिति चैत्र वदी ८ (?) शनिवासरे 'इंद्रप्रस्थे' लिखितं ब्राह्मणवंशोद्भवेन ।

यद्गुरोर्वर्द्धमानेधो वर्द्धमानदयानिधेः ॥

श्रीपादस्नेहसंबंधात् सिद्धेयं न्यायदीपिका ॥ १ ॥

N. B.—For other details see No. 51.

न्यायदीपिका

Nyāyadipikā

No. 61

1058.

1887-91.

Size.— 10½ in. by 5 in.

Extent.— 50 folios ; ■ lines to a page ; 32 letters to ■ line.

Description.— Country paper rough and white ; Jaina Devanāgarī characters : bold, big, clear and good hand-writing ; borders of all the foll. except 33 to 48 ruled in three lines

and edges in two, in red ink ; yellow pigment and red chalk used ; numbers for foll. entered twice as usual ; fol. 1<sup>a</sup> 32 and 50<sup>b</sup> blank ; marginal notes occasionally written ; corners of the first two foll. worn out ; strips of paper pasted to fol. 1<sup>a</sup> ; condition tolerably good ; complete ; the entire work is divided into three prakāśas ; the extent of each of them is as under :—

Prakāśa	I	foll.	1 <sup>b</sup>	to	8 <sup>b</sup>
„	II	„	8 <sup>b</sup>	„	17 <sup>a</sup>
„	III	„	17 <sup>a</sup>	„	50 <sup>a</sup> .

Age.— Samvat 1890.

Begins.— fol. 1<sup>b</sup> **ॐ नमः सिद्धेभ्यः ॥ अथ न्यायदीपिका लिख्यते ॥**

**धीवर्द्धमानमर्हंत ।** etc. as in No. 51.

Ends.— fol. 50<sup>a</sup> **तदुक्तमाप्तमर्मासायां ।** etc. up to समाप्तः as in No. 52.

This is followed by the line as under :—

संवत् १८९० चैत्रशुक्लद्वादशीभौमवासरे शेषं पूर्णकृतं रामवक्त्रेण  
'काशलीवाल'संज्ञकगोत्रेण । 'सवाईजय'नगरे वर्तमाने सवाई जयसिंह-  
राज्ये । 'अंबावती'संज्ञकराजमार्गे स्वप्रासादे स्वज्ञानावरणकर्मक्षयार्थं ॥  
॥ शुभमस्तु ॥

N. B.— For other details see No. 51.

परीक्षामुख  
प्रमेयरत्नमालासहित

Parikṣāmukha  
with Prameyaratnamālā

No. 62

1448.  
1886-92.

Size.— 11½ in. by 7¼ in.

Extent.— 149 folios ; 7 lines to a page ; 26 letters to a line.

Description.— Country paper thin and white ; Jaina Devanāgarī characters ; bold, very big, legible and good hand-writing ; borders ruled in three lines and edges in one, in red ink ; marginal and interlinear annotations given at times ;

yellow pigment used ; numbers for foll. entered twice as usual; fol. 1<sup>a</sup> blank; this Ms. contains both the text and the commentary ; white paste used ; foll. 108 to 114 wrongly numbered as 208, 209 etc ; both the text and the commentary complete ; the former is divided into six paricchadas ( sections ) ; the extent of each of them together with the corresponding portion of the commentary is ■■ under :—

Paricchada	I	with	com.	foll.	1 <sup>b</sup>	to	16 <sup>b</sup>
„	II	„	„	■	16 <sup>b</sup>	„	56 <sup>a</sup>
„	III	„	„	■	56 <sup>a</sup>	„	105 <sup>a</sup>
„	IV	„	■	„	105 <sup>a</sup>	„	130 <sup>a</sup>
„	V	„	„	„	130 <sup>a</sup>	„	131 <sup>a</sup>
„	VI	„	„	„	131 <sup>a</sup>	„	149 <sup>b</sup> .

Age.— Not quite modern.

Author of the text. — Māṇikyanandin. He has based his work on that of Akalaṅka. He flourished in the ninth century or so.

„ „ „ commentary.— Anantavīrya. He wrote this commentary for Śāntiṣena at the request of Hiraya, son of Vaijeya and Nāṇāmva. Anantavīrya is mentioned by Mādhavācārya in his Śarvadarśanasamgraha.

Subject.—The text contains sūtras on logic which may be compared with those of Pramāṇanayatatvāloka<sup>1</sup>. The commentary ( laghuvṛtti ) known as Prameyaratnamālā explains these sūtras.

Pramāṇasāmānya, pratyakṣa, parokṣa, viśaya, phala and pramāṇabhāṣa respectively form the main topic of each of the sections of the text.

Begins.— ( text ) fol. 4<sup>b</sup> स्वापूर्वार्थव्यवसायात्मकं ज्ञानं प्रमाणमिति ॥

„ — ( com. ) fol. 1<sup>b</sup> ॥ ६७ ॥ ॐ नमः सिद्धेभ्यः ॥

नतामरशिरोरत्नप्रभापोतनखत्विषे ॥

नमो जिनाय दुर्वारमारवीरमक्षिदे ॥ १ ॥

अकलंकवचोभोधेरुद्वे येन धीमता ॥

न्यायविद्यासुतं तस्मै नमो माणिक्यनंदिने ॥ ३ ॥

प्रभेदवचनोदारचंप्रिकाप्रसरे सति ।

मादृशाः क नु गण्यन्ते ज्योतिर्दिगणसन्निभाः ॥ ३ ॥

तथापि तद्वचो पूर्ववचनारुचिरं सतां ॥

चेतोहरं श्रुतं यद्वचनं नवघटे जलं ॥ ४ ॥

वैजेयप्रियपुत्रस्य हीरग्यस्योपरोधतः ॥

शांतिषेणार्थमारब्धा परीक्षामुखपंचिका ॥ ५ ॥ छ ॥ etc.

इति तद्वगाहनाय पोतप्रायमिदं प्रकरणमाचार्यः प्राह । etc.

( com. ) fol. 16<sup>b</sup> इति परीक्षामुखलघुवृत्तौ प्रमाणस्य स्वरूपोद्देशः समाप्तः ॥

„ fol. 56<sup>a</sup> इति परीक्षामुखस्य लघुवृत्तौ द्वितीयः समुद्देशः ॥

„ fol. 105<sup>a</sup> इति परीक्षामुखस्य लघुवृत्तौ परोक्षप्रपञ्चस्तृतीयः समुद्देशः ॥

„ fol. 130<sup>a</sup> इति परीक्षामुखस्य लघुवृत्तौ विषयसमुद्देशश्चतुर्थः ॥ ४ ॥

„ fol. 131<sup>a</sup> इति परीक्षामुखलघुवृत्तौ फलसमुद्देशः पञ्चमः ॥ ५ ॥

Ends.— ( text ) fol. 146<sup>b</sup>

सम्बन्धवद् विचारणीयमिति ॥

„ ( com. ) fol. 148<sup>a</sup>

परीक्षामुखमादर्शं हेयोपादेयतत्त्वयोः ॥

संविदे मादृशो बालः परीक्षादक्षवद् व्यधां ॥ १ ॥ etc.

„ fol. 149<sup>a</sup>

अकलंकशशांकर्यत् प्रकटोक्तमखिलमाननिभनिकरे ॥

तत् संक्षिप्तं सूरिभिरुक्तमिर्व्यक्तमेतेन ॥ १ ॥

इति परीक्षामुखलघुवृत्तौ प्रमाणाद्याभासः समुद्देशः षष्ठः परिच्छेदः ॥

धीमांश्च वैजेयनामाश्चद्व्यणीर्गुणशालिनां ॥

‘बदरीपाल’ वंशालिद्वयोर्मथुमाणिरुज्जितः ॥ १ ॥

तदीयपत्नी भुवि विश्रुता (ss)सीम् ।

नाणां वनामा यणशीलसीमा ॥

यां रेवतीति प्रथितादिकेति ।

प्रमावतीति प्रवदंति संतः ॥ २० ॥

तस्यामधुर्द्विष्वजनीनद्वानि-

दर्नांबुवाहो भुवि हीरयाख्यः ।

स्वगोघ्रविस्तारनभौष्टुमाली ।

सम्यक्स्वरत्नाभरणार्चिताङ्गः ॥ ३ ॥

तस्योपरोधवशतो विशदोरुकीर्त्ति-

र्माणिक्यनन्दिकृतशास्त्रमगाधबोधम् ।

स्पष्टीकृतं कतिपयैर्वचनैरुदारे-

र्वालयबोधकरमेतद्वर्तमानवीर्यैः ॥ ४ ॥

इति प्रमेयरत्नमाला(५)परनामधेया परीक्षामुखवृत्तिः समाप्ता[.]॥

Reference.— The text is published in *Sanātana-Jaina-granthamālā*, vol. I, at Bombay, in A. D. 1905. Both the text and the commentary are published in the *Bibliotheca Indica*, at Calcutta, in A. D. 1909. They are also published by Biharilal Jain, Hirabag, Bombay, in A. D. 1927. For a summary of the contents of *Parikṣāmukha* see *History of Indian Logic* (p. 188ff.) by Satiscandra Vidyabhusana. For quotations see P. Peterson Report IV, p. 155ff.

For description of additional Mss. having both the text and the commentary see B. B. R. A. S. vol. III-IV, Nos. 1626 and 1627 (pp. 417-418). For an additional Ms. of *Prameyaratnamālā* see "Alphabetical index. of Mss. in the Government Oriental Mss. Library, Madras", Madras, 1893.

Rajendralāla Mitra's *Notices of Sanskrit Mss.*, published under orders of the Government of Bengal (Calcutta in A. D. 1884), Vol. VII, pp. 176-177, K. B. Pathak's paper viz. "the position of Kumārila in Digambara Jaina literature" (*Transactions of the ninth international congress of Orientalists* vol. I, pp. 186-214), and his article "Bhartṛhari and Kumārila" published in "the Journal of the Bombay Branch of the Royal Asiatic Society", vol. XVIII, pp. 213-238 may be also consulted.

परीक्षामुख  
प्रमेयरत्नमालासहित

Parikṣāmukha  
with Prameyaratnamālā

No. 63

529.

1884-86.

Size.— 10 $\frac{3}{4}$  in. by 5 $\frac{1}{4}$  in.

Extent.— 78 folios ; 10 lines to a page ; 33 letters to a line.

Description.— Country paper tough and white ; Jaina Devanāgarī characters ; big, bold, legible and fair hand-writing ; borders ruled in two lines and edges, in one, in red ink ; yellow pigment used ; red chalk, also ; this Ms. contains both the text and a small commentary ; numbers for foll. entered twice as usual ; fol. 1<sup>a</sup> blank ; a piece of paper of the same ~~size~~ as a fol. pasted to fol. 1<sup>a</sup> ; the text is complete while the commentary is practically so ; for, it lacks in the colophon only ; the text is divided into six samuddeśas ; the extent of each of them along with the corresponding portion of the commentary is as under:—

Samuddeśa	I	with com. foll.	1 <sup>a</sup>	to	10 <sup>a</sup>
„	II	„ „ „	10 <sup>a</sup>	„	30 <sup>b</sup>
„	III	„ „ „	30 <sup>b</sup>	„	56 <sup>a</sup>
„	IV	„ „ „	56 <sup>a</sup>	„	69 <sup>a</sup>
„	V	„ „ „	69 <sup>a</sup>	„	69 <sup>b</sup>
„	VI	„ „ „	69 <sup>b</sup>	„	78 <sup>b</sup> .

Age.— Not quite modern.

Begins.— ( text ) fol. 3<sup>b</sup>

स्वापूर्वार्थः । etc. as in No. 62.

„ ( com. ) fol. 1<sup>b</sup> ॥ ६० ॥ ॐ ॥ नमः सिद्धेभ्यः ॥

नतामरशिरोरत्न । etc. up to माणिक्यनंदिने ॥ १ ॥

Then follows:—

न स्यादिति तच्चयानुवाददुरःसरं वस्तुनिर्देशपरं प्रतिज्ञाश्लोकमाह ॥ ६१ ॥

प्रमाणादर्थसंसिद्धिस्तदा भासाद् विपर्ययः ॥

इति वक्ष्ये तयोर्लक्ष्म सिद्धमल्पं लघीयतः ॥

इत्यस्यार्थः । etc.

Ends.— ( text ) fol. 77<sup>b</sup>

संभवद्वयद् विचारणीयमिति । as in No. 62.

„ ( Com. ) fol. 78<sup>b</sup>

परीक्षामुखमादर्श । etc. up to समुद्देशः षष्ठः परिच्छेदः ॥

as in No. 62.

Then we have :

श्रीमान् वैजयनामाऽध्वरणी । The next fol. is lacking.

N. B.— For other details see No. 62.

परीक्षामुख  
प्रमेयरत्नमालासाहित

Parikṣāmukha  
with Prameyaratnamālā

No. 64

1391.

1891-95.

Size.— 10 $\frac{3}{8}$  in. by 4 $\frac{1}{4}$  in.

Extent.— 25 folios ; 17 lines to a page ; 60 letters to a line.

Description.— Country paper thin and greyish ; Jaina Devanāgarī characters with पुष्टमात्राः ; small, legible and good handwriting ; borders ruled in four lines in black ink ; red chalk used ; strips of paper pasted to foll. 1<sup>a</sup>, 1<sup>b</sup>, 25<sup>a</sup> and 25<sup>b</sup> ; edges of several foll. slightly worn out ; some foll. are a little bit worm-eaten ; condition tolerably fair ; fol. 25<sup>a</sup> practically blank ; both the text and the commentary complete ; the former is divided into six samuddeśas ; the extent of each of them along with the corresponding portion of the commentary is as under:—

Samuddeśa	I	with com. foll.	1 <sup>a</sup>	to	3 <sup>b</sup>
„	II	„ „ „	3 <sup>b</sup>	„	10 <sup>b</sup>
„	III	„ „ „	10 <sup>b</sup>	„	18 <sup>b</sup>
„	IV	„ „ „	18 <sup>b</sup>	„	22 <sup>b</sup>
„	V	„ „ „	fol.	22 <sup>b</sup>	
„	VI	„ „ „	fol.	22 <sup>b</sup>	„ 25 <sup>a</sup> .

Extent 1563 ślokaś.

Age.— Not modern.



Begins.— ( text ) fol. 1<sup>b</sup>

स्वापूर्वार्थ । etc. ■■ in No. 62.

„— ( com. ) fol. 1<sup>a</sup>

॥ ५ ६ ॥ ॐ नमो जिनैश्वर्यः ॥

नतामरशिरोरत्न । etc. ■■ in No. 62.

Ends.— fol. 24<sup>b</sup> ( text )

संभवद्वन्द्वह विचारणीयमिति । as in No. 62.

„— ( com. ) fol. 24<sup>b</sup>

परीक्षामुखमादर्श । etc. up to षष्ठः परिच्छेदः ॥ as

in No. 62.

Then follows—

ग्रंथाग्रं १५६३ समाप्तं परीक्षामुखलघुवृत्तिः ॥ छ ॥ etc. श्री'खरतर'-  
मच्छे श्रीकीर्तिरत्नसूरीणां शिष्यबा० लावण्यशीलगणीनां प्रति(र्)दत्ता  
वाच्यमाना चिरं नन्दतु ॥ श्री ॥

N. B.— For additional particulars see No. 62.

परीक्षामुख  
प्रमेयरत्नमालासहित

Parikṣāmukha  
with Prameyaratnamālā

No. 65

226.

1902-1907.

Size.— 11 in. by 6½ in.

Extent.— 87 folios ; 10 lines to a page ; 29 letters to a line.

Description.— Country paper thick and greyish ; Jaina Devanāgarī characters ; small, legible and good hand-writing ; borders ruled in three lines and edges in one, in red ink ; numbers for foll. entered twice as usual ; a small piece of paper pasted to ■ corner of fol. 1<sup>a</sup> ; foll. 1<sup>a</sup> and 87<sup>b</sup> blank ; margins kept in all the four directions ; marginal notes written at times ; red chalk used ; yellow pigment, too ; this Ms. contains both the text and the commentary ; both complete ; the former is divided into six samuddeśas ; the extent of each of them along with the corresponding portion of the commentary is as under :—

Samuddeśa	I	with com. foll.	1 <sup>b</sup>	to	11 <sup>a</sup>
„	II	„ „ „	11 <sup>a</sup>	„	30 <sup>b</sup>
„	III	„ „ „	30 <sup>b</sup>	„	60 <sup>a</sup>
„	IV	„ „ „	60 <sup>a</sup>	„	75 <sup>b</sup>
„	V	„ „ „	75 <sup>b</sup>	„	76 <sup>a</sup>
„	VI	„ „ „	76 <sup>a</sup>	„	87 <sup>a</sup> .

Age.— Śaṁvat 1882.

Begins.— ( text ) fol. 3<sup>b</sup> स्वाध्यायार्थं । etc. as in No. 62.

„ — ( com. ) fol. 1<sup>b</sup>॥ ६७ ॥ ॐ नमः सिद्धेभ्यः ॥

नतामर । etc. as in No. 62.

Ends.— ( text ) fol. 85<sup>a</sup>

संभवदन्यद्विचारणीयमिति । as in No. 62.

„ — ( com. ) fol. 86<sup>a</sup>

परीक्षामुख । etc. up to परीक्षामुखवृत्तिः । समाप्ता ॥ as

in No. 62. Then follows in a smaller hand-writing :—

कार्तिकवदि २ सं० १८९२ ॥ मे लिखी ।

N. B.— For other details see No. 62.

प्रमेयकमलमार्तण्ड  
[ परीक्षामुखालङ्कार ]

Prameyakamalamārtanḍa  
[ Parikṣāmukhālankāra ]

No. 66

1061.

1887-91.

Size.— 27½ in. by 2 in.

Extent.— 200 leaves ; 7 lines to a leaf ; 125 letters to a line.

Description.— Palm-leaf durable and greyish ; this Ms. contains the text together with notes on it, variants and the table of contents ; the text written in old Canarese characters ; the rest in Grantha characters ; <sup>1</sup> the Ms. presents an appearance as if the work is divided into three columns ; but, this is true only so far as the table of

<sup>1</sup> This is what the copyist informs me.

contents is concerned; leaves numbered in the space between the first two columns; complete; notes are here reproduced as written in the Ms.; condition good; the entire work is divided into six paricchadas; the extent of the last two is as under :—

Pariccheda V leaves 180<sup>b</sup> to 194

„ VI „ 194 „ 200

Age.— Not modern.

Author.— Prabhācandra.

Subject.— A Sanskrit commentary to Parikṣāmukha; the details about the contents can be made out from the following list :—

शक्तिवादः leaf 44<sup>a</sup>, 1st line

अन्योन्याभावनिराकरणं 47<sup>b</sup>, 1st line

प्रत्येकद्रव्यभावेन्द्रियभेदः 54

मुख्यप्रत्यक्षनिरूपणप्रकरणम् 57

सर्वज्ञनिराकरणम्—

मीमांसापूर्वपक्षः 59

स्याद्वादिसिद्धान्तम् 61<sup>b</sup>

नैयायिकपूर्वपक्षः 65<sup>b</sup>

स्याद्वादिसिद्धान्तम् 67<sup>b</sup>

सांख्यपूर्वपक्षः 72<sup>a</sup>

स्याद्वादिसिद्धान्तम् 73<sup>b</sup>

श्वेताम्बरमतम्—अर्हतः कब(व)लाहारः 77<sup>a</sup>

नैयायिकः पाषाणमयो मुक्तिरिति पूर्वपक्षः 80<sup>a</sup>

जैनसिद्धान्तः 83<sup>a</sup>

श्वेताम्बरस्त्रीणां मोक्षनिराकरणम् 87<sup>a</sup>

परोक्षनिरूपणम्— ( स्मृति )निरूपणञ्च 89<sup>a</sup>

प्रत्यभिज्ञाननिरूपणम् 90<sup>a</sup>

व्याप्तनिरूपणम् 93<sup>a</sup>

अनुमाननिरूपणम् 95<sup>a</sup>

आगमप्रमाणनिरूपणम् 106<sup>a</sup>

विषयनिरूपणम्—सौगतमतनिराकरणम् 129<sup>a</sup>

- ब्राह्मणजातिनिराकरणम् 133, 7th line  
 ऊर्ध्वतः (?) सामान्यनिरूपणम् सौगतमतक्षणिकनिरासः 135  
 जैनमते समवायादिसम्बन्धनिरूपणम् 143<sup>b</sup>  
 नैयायिकमतवदपदार्थप्ररूपणम् 147<sup>b</sup>, 2nd line  
 पदार्थानां भेदाभेदाविरोधनिरूपणम् 149  
 शब्दस्य (?) भुत्वस्थापनपूर्वपक्षः 155<sup>a</sup>, 3rd line  
 शब्दस्य गुणत्वनिराकरणपूर्वकद्रव्यत्वस्थापनम् 155<sup>b</sup>  
 कालनिरूपणम् 160  
 दिग्द्रव्यनिराकरणम् 161<sup>b</sup>  
 आत्मनिरूपणम् 162<sup>a</sup>  
 नैयायिकाभ्युपगतचतुर्विंशतिगुणनिराकरणम् 167<sup>a</sup>  
 कर्मनिराकरणम् 171, 7th line  
 विशे( ? )निराकरणम् 172  
 समवायनिराकरणम् 172<sup>b</sup>  
 समवायनिराकरणम् 174  
 नैयायिकाभ्युपगतप्रमाणप्रमेयादिषोडशपदार्थनिराकरणम् 178<sup>b</sup>  
 धर्माधर्मयोः द्वाद्वा(?)दिभिः द्रव्यत्वं अनुमानेन साध्यते 179<sup>a</sup>  
 तत्पुटे सप्तमपदक्तौ फलविप्रतिपत्तिनिरासार्थं अज्ञानानिवृत्तिवादः 179<sup>a</sup>  
 चतुर्थपरिच्छेदः संपूर्णः हेत्वाभासनिरूपणश्च 180<sup>b</sup>  
 पञ्चमः परिच्छेदः नयानिरूपणं च 194  
 ( 7 पुटे ) सप्तमङ्गीनिरूपणम् 195  
 पञ्चवादः 197<sup>a</sup>

Begins.— leaf 1<sup>a</sup> श्रीवासुपूज्याय नमः ।

सिद्धेर्धाम महारिमोहहननं कीर्तेः परं मन्दिरं  
 मिथ्यात्वप्रतिपक्षमक्षयद्वयं 'संशीतिविध्वंसनम् ।  
 सर्वप्राणिहितं 'प्रभेन्दुवचनं सिद्धं प्रमालक्षणं  
 सन्तश्चेतासि चिन्तयन्तु सततं श्रीवर्धमानं जितम् ॥

Ends.— leaf 200<sup>a</sup> यथाद्वाहं तद्वरणे etc. up to the following verse :

श्रीपद्मानन्दिसैद्धान्तशिष्योऽनेकगुणालयः ।

प्रभाचन्द्रश्चिरं जीयाद् रत्ननन्दिपदे रतः ॥

This is as in No. 67. It is followed by the lines as under :—

<sup>1</sup> सन्देह ।

<sup>2</sup> चन्द्र इव निर्मलवचनं, प्रभाचन्द्रस्वामिवचनम् ।

श्रीभोजदेवरा(ज्ये) श्रीमद् धारा निवासिना परापरपरमेष्ठिपदप्रणामार्जिता-  
मलपुण्यनिरा(रु)तनिखिलमनःकलङ्कि(ङ्के)नः(न) श्रीमत्प्रभाचन्द्रपण्डितेन  
निखिलप्रमाणप्रमेयस्वरूपो(द्)द्योतिपरीक्षामुख्यपदं विवृति(त)मिति मङ्गलम्  
श्रीपारीक्षितायाय नमः । श्रील सन्त. साय नमः । श्रीसरस्वत्यै नमः ॥

यादृशं पुस्तकं दृष्ट्वा तादृशं लिखितं मया ।

यदि शुद्धमङ्गल(?)शुद्धं वा मम दोषो न विद्यते ॥

शुभं भवति लेखकपाठकयोर्मङ्गलमपि ॥

Reference.— Published by the proprietor of the Nirṇayasāgara press, Bombay, in A. D. 1912. It is once more published by him along with an extensive Hindi introduction of Mahendrakumāra in A. D. 1941. The title is noted as Prameyakamārtanda instead of Prameyakamalamārtanda, by Guerinet, in his work *Essai de Bibliographi*. For Mss. see Rajendralal Mitra's "Notices of Sanskrit Mss. published under orders of the Government of Bengal" Vol. VII (A. D. 1884) pp. 186 and 187. For description of an additional Ms. see Keith's *Catalogue of the Sanskrit and Prākṛit Manuscripts in the Library of the India office* Vol. II, pt. II, No. 7574, p. 1314.

Pandit Varnśīdhara has said in his article<sup>1</sup> (p. 18) that the text has been utilized by Vādi Deva Sūri while compiling *Pramāṇanayatattvaloka*.

प्रमेयकमलमार्तण्ड

Prameyakamalamārtanda

No. 67

638.

1875-76.

Size.— 11½ in. by 5½ in.

Extent.— 374 + 1 = 375 folios; 11 lines to a page; 40 letters to a line.

Description.— Country paper thick, tough and greyish; Jaina Devanāgarī characters; bold, big, legible and good handwriting; borders ruled in two lines and edges in one, in

1 See p. 51 where this article is referred to.

red ink ; fol. 1<sup>a</sup> blank ; red chalk used profusely ; white paste and black ink used in place of yellow pigment ; the last fol. separately numbered as one ; complete ; the entire work is divided into six paricchedas as under :—

Pariccheda	I	fol.	1 <sup>b</sup>	to	77 <sup>b</sup>
„	II	„	77 <sup>b</sup>	„	169 <sup>b</sup>
„	III	„	169 <sup>b</sup>	„	241 <sup>b</sup>
„	IV	„	241 <sup>b</sup>	„	335 <sup>b</sup>
„	V	„	335 <sup>b</sup>	„	362 <sup>b</sup>
„	VI	„	362 <sup>b</sup>	„	375 <sup>b</sup> .

Age.— Sāhvat 1795.

Begins.— fol. 1<sup>b</sup> ६ ६० ॥ श्रीवीरवर्द्धमानाय नमः ॥

सिद्धेर्द्धाम महारिमोहहननं कीर्त्तैः परं मंदिरं  
मिथ्यात्वप्रतिपक्षमक्षयसुखं संशीतिविध्वंसनं ।

सर्वप्राणिहितं प्रभेदुभवनं सिद्धं प्रमालक्षणं ।

संतश्चेतसि चित्तयंतु सततं श्रीवर्द्धमानं जिनं ॥ १ ॥ etc.

fol. 1<sup>b</sup> तत्र पञ्चगणन्य संबंधाभिधेयरहितत्वाशंकापनोदार्थं etc.

fol. 77<sup>b</sup> इति श्रीप्रभाचंद्रविरचिते प्रमेयकमलमार्त्तडे परीक्षा-  
मुखालंकारे प्रथमः परिच्छेदः समाप्तः ॥ छ ॥

fol. 169<sup>b</sup> इति श्रीप्रभाचंद्रविरचिते प्रमेयकमलमार्त्तडे परीक्षा-  
मुखालंकारे द्वितीयः परिच्छेदः समाप्तः ॥ छ ॥

fol. 241<sup>b</sup> इति श्रीप्रभाचंद्रविरचिते प्रमेयकमलमार्त्तडे परीक्षा-  
मुखालंकारे तृतीयः परिच्छेदः समाप्तः ॥ छ छ

fol. 335<sup>b</sup> इति श्रीप्रभाचंद्रविरचिते प्रमेयकमलमार्त्तडे परीक्षा-  
मुखालंकारे चतुर्थः परिच्छेदः समाप्तः छ

fol. 362<sup>b</sup> इति श्रीप्रभाचंद्रविरचिते प्रमेयकमलमार्त्तडे परीक्षा-  
मुखालंकारे पञ्चमः परिच्छेदः समाप्तः ॥

Ends — fol. 374<sup>b</sup> यथाह्यहं तत्करणेऽनल्पप्रज्ञस्तथा तद्ग्रहण... <sup>1</sup>नल्पप्रज्ञस्तं प्रतीदं  
शास्त्रं विहितं यस्तु शास्त्रांतरद्वारेणायगतहेयोपायस्वरूपो न तं प्रतीत्यर्थं  
इति ॥ छ ॥

इति श्रीप्रभाचंद्रविरचिते प्रमेयकमलमार्त्तंडे परीक्षामुखालंकारे

परिच्छेदः समाप्तः ॥ छ ॥

श्रीभीरं निखिलार्थगोचरमलं शिष्यप्रबोधप्रदं

यद् व्यक्तं पद्मद्वितीयमखिलं माणिक्यनंदिप्रभोः ।

तद् व्याख्यातमदो ~~प्राप्तमपि~~ किञ्चिन्मया लेस(श)तः

स्थेयाद् बुद्धधियां मनोरतिगृहे चंपार्कतारावधि ॥ १ ॥

मोहध्वांतविनास(श)नो निखिलतो विज्ञानशुद्धिप्रदो

मेयानंतनभोविसर्पणपटुर्वस्तूक्तिभाभासुरः ।

शिष्याब्जप्रतिबोधने सद्बुद्धितो यो(ऽ)त्रे परीक्षामुखा-

ज्जीयात् सो(ऽ)त्र निबंध एव सुचिरं मार्त्तंडकल्पो(ऽ)मलः ॥ २ ॥

गुरुः श्रीनंदिमाणिक्य(क्यो) नंदिताशेषसज्जनः ।

नंदता(द्) दूरितैकांतरजाजैनमतार्णवः ॥ ३ ॥

श्रीपद्मनंदिसिद्धांततशि( चिह्न )ष्योऽनेकगुणालयः ।

प्रभाचंद्रः(चि)(श्रि)रं जीयाद् रत्ननंदिपद(दे) रतः ॥४॥ छ ॥

- इति श्रीप्रमेयकमलमार्त्तंडग्रंथ समाप्तः शुभं श्रूयात् ॥

छ ॥ श्री ॥ etc. संवत्सर १७९५ भाद्रपदमासे कृष्णैकादशीतिथौ

‘सवाईजयनगरे’ लिखाप्य भ० महेंद्रकीर्तिकस्य मौजीरामघट्टापितं ॥

अयं अयं ‘करोली’मध्ये ‘अजमेरि’पट्टाम्नायवर्ती सरिरामकीर्ति पं०-

लछीराम मनालाल लक्ष्मीचंद्र रामचंद्रकस्य कन्हाराम‘सोगाणी’-

गोत्रक्षीरचंद्रेण घट्टापितं संवत् १८९५ वैशाखसुदि ३ अक्षयतृतीयायां

रामकीर्तिकस्य पठनार्थं । ‘चंद्रप्रभजिनागरे चट्टापितम् ॥

॥ संवत् १७९५ वर्षे मासोत्तमभाद्रपदमासे शुक्लपक्षे एकादशीतिथौ

‘सवाईजयपुर’नगरे सवाईजयसिंहजीराज्ये प्रवर्तमाने श्रीमच्छंद्रप्रभजी-

चैत्यालयेऽनेकविधमहिमोपेते श्री‘मूल’संघेन ‘नंदा’म्नाये ‘बलात्कार’ गणे

‘सरस्वती’गच्छे श्रीकुंदकुंदाचार्यान्वये<sup>१</sup> भट्टारकश्रीसुरेंद्रकीर्तिस्तत्पट्टे

भट्टारकश्रीजगत्कीर्तिस्तत्पट्टे भट्टारकजिह्वादेवेंद्रकीर्तिजित् तत्पट्टोदयादि-

दिनमणितुल्यो भट्टारकजिह्वा<sup>१०८</sup>श्रीमन्महेंद्रकीर्तिजित् तदाम्नाये ‘बंटे-

लवाला’न्वये ‘बाबडा’गोत्रे साहजीश्रीलक्ष्मीदासजी तद्भार्या लक्ष्मादे

तत्पुत्रौ द्वौ प्रथमपुत्रसाहजीश्रीलूणकर्णजी तद्भार्या रयणादे तत्पुत्रौ द्वौ

प्रथमपुत्रसाहजीश्रीमौजीरामजी तद्भार्या महिमादे तत्पुत्रा षट् प्रथमपुत्र-

चिरं<sup>०</sup> रिषभदासजी तद्भार्या रायवदे तत्पुत्रचिरंजीव सवाईराममौजी-

रामजी द्वितीयपुत्रचिरं बुद्धेराम तद्भार्या उत्तमदे तत्पुत्रचिरंजीफते-  
 रामजी मौजीरामजी तृतीयपुत्रचिरंजीलालचंदजी तद्भार्या ललितादे  
 मौजीरामजी चतुर्थपुत्रचिरंजीबालचंद्रजी तद्भार्या बालमदे मौजी  
 तत्पुत्रचिरंजीजयचंदजी मौजीरामजी पंचमपुत्रचिरंजी टेकचंदजी  
 तद्भार्या तिलकादे षष्ठपुत्रचिरंजीश्रीचंदजी तद्भार्या सुरंगदे लूणकर-  
 णजी द्वितीयसाहजी श्रीधेमराजजी तद्भार्या प्यारमदेजी लक्ष्मीदासजी  
 द्वितीयपुत्र गुजरमल्लजी तद्भार्या गुजरदे तत्पुत्रादयः प्रथमपुत्रसाहजी  
 श्रीअनोपचंदजी द्वितीयपुत्रसाहजी श्रीसभाचंदजी तृतीयपुत्रसाहजी  
 श्रीद्वयाचंदजी एतेषां मध्ये जिनपूजाकरणशास्त्रश्रवणपरोपकारकरणजीर्ण-  
 चैत्यालयोद्धरणसाहजी श्रीमौजीरामजी व्रतोत्तमदस(श)लक्षणव्रतोबा-  
 पनसमये प्रमेयकमलमार्तण्डउत्तकं लिख्याप्य भट्टारकजिष्ठीमन्महेन्द्र-  
 कीर्त्तये घटापितं निजज्ञानावरणीकर्मक्षयोपशमार्थं ।

ज्ञानवान् ज्ञानदानेन निर्भयोऽभयदानतः ।

अन्नदानात् सुखी नित्यं निर्व्याधिभेषजाद् भवेत् ॥ १ ॥

पुत्र(स्त)कमिदमाचंद्रसूर्यकं निःप्रत्यूहेन संविष्टतां श्रीमज्जिनचरणारविंद-  
 प्रसादादहर्निशम् ॥

N. B.— For others details see No. 66.

प्रमेयकमलमार्तण्ड

Prameyakamalamārtanda

No. 68

836.

1875-76.

Size.— 11½ in. by 5½ in.

Extent.— 459 folios ; 13 lines to a page ; 40 letters to a line.

Description.— Country paper thick, rough and white ; Jaina Deva-  
 nāgarī characters ; bold, big, legible and good hand-writ-  
 ing ; borders ruled in two lines in red ink ; a few foll.  
 numbered twice as usual ; foll. 291 to 459 also numbered



as 1, 2 etc.; edges of fol. 459 badly damaged; condition on the whole tolerably fair; lacune on fol. 322; foll. 1<sup>a</sup>, 435<sup>a</sup>, 459<sup>b</sup> blank; complete; the entire work is divided into six pariccheda under :—

Pariccheda	I	foll.	1 <sup>b</sup>	to	92 <sup>b</sup>
„	II	„	92 <sup>b</sup>	„	207 <sup>b</sup>
„	III	„	207 <sup>b</sup>	„	290 <sup>b</sup>
„	IV	„	290 <sup>b</sup>	„	408 <sup>b</sup>
„	V	„	408 <sup>b</sup>	„	444 <sup>b</sup>
„	VI	„	444 <sup>b</sup>	„	459 <sup>b</sup> .

Age.— Sarhvat 1931.

Begins.— fol. 1<sup>b</sup> ॐ नमः श्रीसर्वज्ञाय

सिद्धेर्दाम् etc. as in No. 67.

Ends.— fol. 458<sup>a</sup> यथाहं etc. up to जैनमताण्णवः ३ as in No. 67.

Then we have:—

इति श्रीप्रभाचंद्रविरचिते प्रमेयकमलमार्तण्डः समाप्तः ॥ शुभं भवतु ॥  
सर्वकल्याणमस्तु ॥ संवत् १४८९ वर्षे अश्विनमासे शुक्लपक्षे सप्तम्यां तिथौ  
रविदिने लिखितं श्री 'द्व(द्व)गरपुर' नगरे राउलश्रीगङ्गपालदेवविजयराज्ये  
लिखितं ॥

यादृशं पुस्तकं दृष्टं तादृशं लिखितं मया ॥

यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥

संवत् १४९२ वर्षे 'बडली' वासि श्री 'उकेश' ज्ञातीयह्रांसूनुताश्री-

चमल लेखितोऽयं पुस्तकः संवत् १९३१ वर्षे आषाढमासे शुक्लपक्षे ५ सौम्य-  
वासरे समाप्तोऽयं ने (ग्रं)थः

N. B.— For other details see No. 66.

प्रमाणपरीक्षा  
टिप्पणकसहित

No. 69

Pramāṇaparīkṣā  
with ṭippanaka  
1060.  
1887-91.

Size.— 19½ in. by 2 in.

Extent.— 28 leaves ; 8 lines to a leaf ; 92 to 101 letters to a line.

Description.— Palm-leaf durable and greyish ; Canarese characters ; this Ms. contains the text and a small commentary as well ; the former written in a bigger hand as compared with the latter ; legible and good hand-writing ; this Ms. presents an appearance of having been divided into three columns, but really it is not so ; for the lines from the first column extend to the rest ; borders not ruled ; condition good ; complete ; leaves numbered in the space between the first two columns as 1, 2, 3 etc. in the Canarese script ; the copyist informs me that it is difficult to make out the small commentary.

Age.— Fairly old.

Author of the text.— Vidyānanda. Is he same as the author of Aptaparīkṣā and Aṣṭasahasrī ?

Author of the ṭippanaka.— Not mentioned.

Subject.— Logic and its explanatory notes in Sanskrit.

Begins— leaf 1<sup>a</sup> श्रीपञ्चलुकभ्यो नमः ।

जयन्ति निर्जिता.<sup>1</sup> दृ सर्वदैवान्तनिर(?)यः ।

सत्यमत्वाधिपाः शम्भुद्विषयानन्दा जिनेश्वराः ।

अथ प्रमाणपरीक्षा । तत्र प्रमाणलक्षणं परीक्ष्यते । सम्बन्धज्ञानं प्रमाणम् । प्रमाणत्वान्यथानुपपत्तेः । संनिकर्षादेरज्ञानमपि प्रमाणम् । स्वार्थतासाधकतमत्वादिति वा (?) नाशङ्कनीयम् । तस्य स्वप्रमितौ साधकतमत्वासंभवात् । न ह्यचेतनोऽर्थः स्वप्रमितौ करणं प.<sup>1</sup> दिवत् । स्वार्थप्रमिता तरनो (?) मित्यनालोचितवचनम् । नैयायिकानां स्वप्रमिता.<sup>1</sup> साधकतमस्वार्थप्रमितौ साधकतमत्वानुपपत्तेः । तथाहि etc.

Ends.— leaf 28<sup>b</sup> <sup>1</sup>...संप्रत्यप्रमाणफलव्यवहार इत्यप्यप्रतिपत्ति(?)कं वचनं परमार्थतः स्वेष्टसिद्धिबिरोधात् । ततः पारमार्थिकं प्रमाणं चेष्टसिद्धिलक्षणमित्यनुज्ञातव्यम् । ततः सर्वपुरुषार्थसिद्धिविधानादिति संक्षेपः ।

इति प्रमाणस्य परीक्ष्य लक्षणं

विशेषसंख्यां विषयं फलं ततः ।

Letters are illegible,

15 [ J. L. P. ]

प्रमुदतस्वं प्रथह(?)दृष्टयः

प्रयान्तविद्याफलमिष्टमुचकैः ॥

॥ इति प्रमाणपरीक्षा समाप्ता ॥

Reference.— For a Ms. of the work having the same title viz. *Pramāṇaparīkṣā* see *Limbdi Catalogue* No. 1772. A side of a folio (15<sup>o</sup>) of this Ms. noted in the *Limbdi Catal.* is given in *Citrakalpadruma* as *citra* No. 18. This page is given as a specimen of corrections beautifully carried out in Mss. See p. 84 of *Citrakalpadruma* and the line written below this *citra*.

लघीयस्त्रयालङ्कार  
न्यायकुमुदचन्द्रसहित

No. 70

Laghīyastrayālaṅkāra  
with Nyāyakumudacandra

1056 (a).  
1887-91.

Size.— 20 $\frac{1}{2}$  in. by 2 $\frac{1}{4}$  in.

Extent.— 260 leaves ; 6 to 10 lines to a leaf ; 80 letters to a line.

Description.— Palm-leaf durable and greyish ; Canarese characters ; for a specimen see below :—

ॠ	ॡ	ॢ
ॠ	ॡ	ॢ
ॣ	।	॥
ॣ	।	॥
॥	॥	॥
॥	॥	॥

1 This is at times referred to as *Laghīyastray* and *Laghīyastrayi* as well.

2 This is named as *Nyāyakumudacandrodaya*, too.

Legible and good hand-writing ; leaves numbered just above a hole in the space between the first two columns ; there are two holes for strings to pass ; condition good ; complete ; there are ■ good many haplographical errors ; in the margin of the first leaf we have :—

न्यायकुसुमचन्द्रोदय नान्दिश्लोकोपन्यासः

The entire work is divided into seven paricchedas as under :—

Pariccheda	I	Leaves	1 <sup>a</sup> to	93 <sup>a</sup>
„	II	„	93 <sup>a</sup>	155 <sup>a</sup>
„	III	„	155 <sup>a</sup>	182 <sup>a</sup>
„	IV	„	182 <sup>a</sup>	199 <sup>b</sup>
„	V	„	199 <sup>b</sup>	211 <sup>b</sup>
„	VI	„	212 <sup>a</sup>	242 <sup>a</sup>
„	VII	„	242 <sup>a</sup>	260 <sup>a</sup> .

Leaves 104 and 105 placed in this Ms. belong to another work viz. बृहत्सव्यम्बुस्तोत्र.

On comparing this Ms. with the press-copy prepared for its publication the copyist observes that the following 5 verses are not to be found in the Ms., though given in the press-copy :—

fol. 60<sup>a</sup>

न स्वतो नापि परतो न द्वाभ्यां नाप्यहेतुतः ।  
 उत्पन्ना जातु विद्यन्ते भावाः कचन ( केचन ) ॥ <sup>2</sup>  
 मया माया त( य )था स्वप्नो मन्धर्वनगरं यथा ।  
 यथोत्पादस्तथा स्थानं तथा भङ्ग उदाहृतः ॥ <sup>2</sup>  
 मंत्राण्युपप्लुताक्षाणां यथा सुष्ठकलादयः ।  
 अन्यथैवावभासन्ते तद्रूपरहिता अपि ॥  
 अविभागोऽपि बुद्ध्यात्मा विपर्यासितदर्शने ।  
 ग्राह्यग्राहकसंभितिवेदना व लक्ष्यते ॥ <sup>4</sup>

fol. 60<sup>b</sup>

नाभ्योऽनुभाष्यो बुद्ध्याऽस्ति तस्या नानुभवोऽपरः ।  
 ग्राह्यग्राहकवैधुर्यात् स्वयं नैव प्रकाशते ॥ <sup>5</sup> इति

१ माध्मिककारिकावृत्ति प्रत्ययप० कारिका १ ।

२ माध्मिककारिकावृत्ति संस्कृत० कारिका ३४ ।

3-5 These verses are from Pramāṇavārtika (III).

Age.—Śaka 1765 ( i. e. A. D. 1843 ).

Author of the text.—Akalaṅka. For his life in Hindi see Kamta Prasad Jain's article “*श्रीमद्महाकलंकदेव*” published in “*Śrī Jaina Siddhānta Bhāskara*” ( Vol. III, pt. IV, pp. 149-165 ). Here a list of his works is given — under :—

( 1 ) अष्टशती, ( 2 ) राजवार्तिकालंकार, ( 3 ) न्यायविनिश्चय, ( 4 ) लघीयस्यम्, ( 5 ) बृहत्त्रयी, ( 6 ) न्यायचुलिका ( not found as yet ), ( 7 ) अकलंकस्तोत्र ( of doubtful origin ), ( 8 ) स्वरूपसंज्ञोपन, ( 9 ) प्रमाणरत्नप्रदीप, ( 10 ) प्रमाणसंग्रह and ( 11 ) जैनवर्णाश्रम.

To this I may be add his commentary on *Rajavārtika*, *Laghīyastraya* and *Siddhiviniścaya*.

Akalaṅka and Prabhācandra as well, are referred to by Jinasena in his *Ādipurāṇa*. So Akalaṅka's date may be looked upon as one not later than 830 A. D.

As regards his date see K. B. Pathak's article ( pp. 213-238 ) published in the “*Journal of the Bombay Branch of the Royal Asiatic Society*”, 1894 and his another article “*On the Date of Akalaṅka*” published in “*The Annals of the Bhandarkar Oriental Research Institute*” ( Vol. XII, pp. 157-160 ).

Baṅgiya Mahākośa may be consulted. If not, a Gujarātī reader may refer to Suśīla's article *इतिहास अने दर्शन* ( pp. 38-40 ) published in “*Jainacharya Shri Atmanand Centenary Commemoration Volume*” in A. D. 1936.

Author of the com.—Prabhācandra.

Subject.—The text in *kārikās* in Sanskrit is divided into three *praveśas* which respectively deal with *pramāṇa*, *naya* and *nikṣepa*. The commentary written in Sanskrit and composed after *Prameyakamalamārtanda* explains almost all the *kārikās* of these 3 *praveśas* : the 1st in three *paricchedas* discussing ( a ) *pramāṇaparikṣā*, ( b ) *prameyaparikṣā* and ( c ) *āgamaparikṣā*, the 2nd in two *paricchedas* dealing with ( a ) *arthanaya* and ( b ) *śabdanaya*, and the 3rd in two *paricchedas* treating ( a ) *syādvāda* and ( b ) *nikṣepa*.

1 The first two are not commented upon.

The exposition of pramaṇa, naya and nikṣepa given in Laghīyastrayālaṅkāra is more or less based upon Sammai-payaraṇa of Siddhasena Divākara. That is what is said in the Gujarātī prastāvanā ( p. 75 ) of this work.

In Malayagiri Sūri's commentary ( p. 370<sup>b</sup> ) on Āvassaya, Akalaṅka and Laghīyastrayālaṅkāra are mentioned. This Sūri has mentioned the name of Akalaṅka and quoted from Akalaṅka's own com. on Laghīyastrayālaṅkāra ( v. 4 ), in his com. ( p. 74<sup>b</sup> ) on Nandī. He has also quoted from Laghīyastrayālaṅkāra in this very com. ( p. 66<sup>b</sup> ).

Nyāyakumudacandra is quoted by Devabhadra in his ṭippaṇa on pp. 25 and 79 of Nyāyāvatāra and its ṭikā by Siddharṣi ( published by Jaina Śvetāmbara Conference ).

The copyist informs me that in the margins of the Ms., contents are given as under :—

### परिच्छेद ?

- |                              |   |  |
|------------------------------|---|--|
| लघीयसूत्रप्रथमकारिका         | } | स्ववृत्तिरनयोनास्ति  |
| 1 <sup>a</sup> द्वितीयकारिका |   |  |
| 2 <sup>b</sup> तृतीयाकारिका  |   |  |
|                              |   | ( स्ववृत्तिरस्ति तद्व्याख्यानं च 10 <sup>b</sup> )   |
| 30 <sup>b</sup> ”            |   | अत्रापि तद्व्याख्यानं  |
| 31 <sup>b</sup>              |   | विशेषेऽनुगमाभावात् इत्यादि सप्तदश श्लोकाः चार्वाकस्यानुमान-<br>खण्डनपराः ।   |
| 60 <sup>a</sup>              |   | “ न स्वतो नापि परतः न ह्यभ्यां नाप्यहेतुतः ।<br>उत्पन्ना जातु विद्यन्ते भावाः कचन केचन ॥ ”<br>इत्यादि माध्यमिककारिकाः । ११ ॥ |
| 63 <sup>b</sup>              |   | ‘ न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते ’ इत्यादि द्वौ भर्तृहरि-<br>वाक्यपदीये ।   |
| 85 <sup>b</sup> }            |   | ‘ स्वतः सर्वप्रमाणानां प्रामाण्यमिति गम्यताम् ’ इत्यादि मीमांसा-<br>श्लोकवार्तिके श्लो० ।                                    |
| 86 <sup>a</sup> }            |   |  |
| 93 <sup>a</sup>              |   | प्रथमः प्रत्यक्षपरिच्छेदः परिसमाप्यते । अस्मिन् परिच्छेदे लघीय-<br>सूत्रस्य सार्धदश श्लो० ॥                                  |

109<sup>b</sup> तदुक्तं

“लोयागासपयेसे एक्केजे जेठि(ट्टि)या हु एक्किका ।

रयणाणं रासी विव ते कालाण्ण मुळे(णे)यक्का ॥”

इति प्रत्यसंग्रहगता गाथा ।

117<sup>b</sup> एकप्रत्यमयुणं संयोगविभागेष्वनपेक्षं कारणं कर्म इति कणादसूत्रगतं  
कर्मलक्षणम् ।

प्रमाणप्रमेयसंशयप्रयोजनादि न्यायसूत्रम् ।

127<sup>a</sup> — 132<sup>b</sup>

बहुनि न्यायसूत्राण्युद्धृतानि ।

138<sup>a</sup> - 138<sup>b</sup> भेदानां परिमाणात् समन्वयात् शक्तितः प्रवृत्तेश्च ।

कारणकार्यविभागादविभागाद् वैश्वरूप्यस्य ॥<sup>1</sup>

इत्यादि । पर्यन्तं तिस्रः सांख्यकारिकाः ॥

151<sup>a</sup> ‘न तस्य किञ्चिद् भवति न भवत्येव केवलम्’ ॥ इति हेतुविन्दुगतो  
भागः ।

151<sup>b</sup> प्रतीत्यसमुत्पादवर्णनम् अविद्याप्रत्यया संस्कारा इत्यादि

152<sup>b</sup> “सवितर्कविचारा नि पञ्च विज्ञानधातवः

निरूपणानुस्मरणविकल्पेनाविकल्पनाः ॥”

इति अवि(भि)धर्मकोशतः ।

153<sup>a</sup> ‘मिथ्येतरात्मकं दृश्यादृश्ये’त्यादि लघीयस्त्रयगतानां सार्धनवश्लोकानां  
व्याख्यानं अस्मिन् परिच्छेदे वर्तते

155<sup>b</sup> द्वितीयपरिच्छेदसमाप्तिः अस्मिन् परिच्छेदे प्रमाणस्य विषयः प्रदर्शितः

182<sup>a</sup> तृतीयपरिच्छेदसमाप्तिः अस्मिन् परिच्छेदे परोक्षप्रमाणस्य निरूपणम्  
लघीयस्त्रयस्य प्रथमप्रमाणप्रवेशस्य व्याख्यानरूपेण एते त्रयः परिच्छेदाः  
‘न्यायकु’ करेण कृताः

199<sup>b</sup> चतुर्थपरिच्छेदसमाप्तिः

211<sup>b</sup> पञ्चमपरिच्छेदसमाप्तिः

लघीयस्त्रयगतद्वितीयनयप्रवेशस्य व्याख्यानं अनयोः ४-५ परिच्छेदयोः  
कृतम् ॥

242<sup>a</sup> षष्ठपरिच्छेदसमाप्तिः

260<sup>a</sup> सप्तमपरिच्छेदसमाप्तिः

}

लघीयस्त्रयगततृतीयप्रवचनप्रवे  
शस्य व्याख्यानं कृतम्

1 This is the 15th Sāṃkhyakārikā.

■ The ■■■■ of the work is न्यायकुमुदचन्द्र as seen from the colophons and not  
चन्द्रोदय.

Begins.— ( text ) leaf 1<sup>b</sup> ( प्रथमकारिका )

धर्मतीर्थकरेभ्योऽस्तु स्याद्वादिभ्यो नमो नमः ।

ऋषि(ष)रा(भा)दिमहावीरा ते(न्ते)भ्यः स्वात्मोपलब्धये ॥

— ( com. ) leaf 1<sup>a</sup> श्रीमद्बाहुबलिजिनाय नमः । श्रीमत्सिंहसेनात्मजाय नमः । श्रीमदर्हन्मुखकमलविनिर्गतशारदायै नमः । श्रीचारुकीर्तिमुनिपण्डिताय नमः । न्यायकुमुदचन्द्रोदयमिति ग्रन्थं लिखितकार्यस्य भद्रं शुभं मङ्गलम् ॥

सिद्धिप्रदं प्रकटिताखिलवस्तुतत्त्व-

मानन्दमन्दिरमशेषगुणैकपात्रम् ।

श्रीमज्जिनेन्द्रमकलकुम्भमन्तवीर्य-

मानस्य लक्षणपदं प्रवरं प्रबक्ष्ये ॥

यज्ज्ञानोदधिमध्यमुत्तमिदं विश्वप्रपञ्चाश्रितं

प्राप्याभाति विचित्ररत्ननिचयप्रख्यं प्रभाभासुरम् ।

श्रीचिन्ता... सुयमेन्दुसदृशः शास्त्रप्रबन्धश्चिरं

जीयात् स्तोत्रकुतर्कदर्पदलनो भव्याब्जतेजोनिधेः ॥

माणिक्यनन्विपद<sup>१</sup>ममतिमप्रबोधं

<sup>२</sup>व्याख्याय बोधनिधिरेव मनःप्रबन्धः ।

प्रारभ्यते सकलसिद्धिविधौ समर्थे

मूले प्रकाशितजगद्वयवस्तुसार्थे ॥

बोधः कान्त्यममः समस्तविषयः प्राप्याकलंकं पदं

जातस्तेन समस्तवस्तुविषयं व्याख्यायते तत्पदम् ।

किं न श्रीगणभृज्जिनेन्द्रपदतः प्राप्तप्रभावः स्वयं

व्याख्यात्यप्रतिमं बच्चो जनपतिः सर्वात्मभाषात्मकम् ॥

येषां न्यायमहोदधिप्रतरणी वाप्तास्ति सखीमतां

नौतुल्यं निखिलार्थसाधनमिदं प्रारभ्यते तान् प्रति ।

ये तु स्वान्ततपस्तरङ्गतरलावर्तत्रमभ्रामिता-

स्ते दोषैक्षणतत्पराः पदमपि प्राप्तं न तत्र क्षमाः ॥

श्रीमच्छायायमहार्णवस्याखिलप्रमेयरत्नसंदर्भगर्भस्यावगाहनमभ्युत्पन्नप्रज्ञैः

कर्तुमशक्यमिति संक्षेपतस्तद्व्युत्पादनाय तदवगाहने पातप्रख्यं प्रकरणमिदमार्थः प्राह ॥ ७ ॥ तत्र शास्त्रस्यादौ शास्त्रकारो निर्भिन्नेन <sup>३</sup>परिसमाप्त्यादिकफलमभिलषक्षिष्टदेवताविशिष्टं नमस्करोति ॥

१ परिक्षामुख इत्यर्थः ।

२ प्रमेयकमलमार्तण्डरूपेण ।

३ शास्त्र ॥ written above परि,



( text ) leaf 9<sup>a</sup> ( तृतीयकारिका )

प्रत्यक्षं विशदं ज्ञानं मुख्यसंख्यवहारतः ।

परोक्षं तेषु विज्ञानं प्रमाणा इति संग्रहः ॥

( com. ) leaf 31<sup>b</sup>

विशेषेऽनुगमाभावात् सामान्ये सिद्धमाधनात् ।

तद्वतोऽनुपपन्नत्वादनुमानकथा कुतः ? ॥

साहचर्ये च संबन्धि विस्मय इति ... त ।

शतकृत्वोऽपि तद्दृष्टं व्यभिचारस्य संभवात् ॥ etc.

Ends.— ( com. ) leaf 260<sup>a</sup>

भगवः पञ्च गुरुस्तपोभिरमलैः ॥ बुद्धागमं

तेभ्योऽभ्यस्य तदर्थमर्थविषयाञ्छब्दादपञ्चशतः ।

दूरीभूततदात्मकादधिगतो बाधाकलङ्कः पदं

लोकालोकन ... बलप्रज्ञाजिनः स्यात् स्वयम् ॥

प्रवचनपदानेभ्यः स्वार्थास्ततः परिनिष्ठिता-

नसकृदवबुद्धेऽद्वाद्बोधार्थं बुद्धोदितसंशयः ।

भगवदकलङ्कानां स्थानं सुखेन समाश्रितः

कथयतु शिवं पन्थानं वः पदस्य महात्मनाम् ॥

लक्षणसंख्याविषयफलोपेतप्रमाणनयनिक्षेपस्वरूपके हेतु(?)वादरूपे अग-  
म्यगुरुपदेशपरंपरातो यथावदधिगते परमपक्षेणाभ्यस्ये सत्यात्मनो  
जिनेश्वरपदाव्याप्तिलक्षणा स्वार्था संवत्तिर्भवति । तत्संपत्तौ च सुसुष्ठुजन-  
मोक्षगामोपदेशद्वारेण परार्थं संपत्तये असौ जेष्य(?)त इति ॥

॥ इति ... कलङ्कशशाङ्कानुस्यूतप्रवचनप्रवेशः समाप्तः ॥

बोधो मे न तथाविधोऽस्ति न सरस्वत्या प्रदत्तो प( व )रः

पार्ये. ( साहाय्यं ) च न कस्यचिद् वचनतोऽप्यस्ति प्रबन्धोदयः ।

यत् पुण्यं जिननाथभक्तिजनितं तेनायमप्युद्धृतः

संजातो निखिलार्थबोधनिलयः साधु प( प्र ? ) साधा(दा)त् पपरः ॥

कल्याणावसथः सुवर्णरचितो विद्याधरैः सेवित-

स्तुङ्गाङ्गो विदुषप्रियो बहुविधश्रीतो( को ) गिरीन्द्रोपमः ।

<sup>1</sup> भ्राम्य. न बृहस्पतिप्रभृतिभिः प्राप्तं यदीयं पदं

न्यायाम्भोनिधि<sup>2</sup>म. मन्धरमसौ स्थे(?)यात् प्रबन्धः परः ॥

मूलं यस्य समस्तवस्तुविषयं ज्ञानं परं निर्मलं

बु( द्धं ) संख्यवहारसिद्धमखिलं संवादि मानं महत् ।

१ भ्राम्यङ्गिर्न ।

२ मन्धनश्रिरमसौ ।

शाखाः सः समाः प्रवृत्तिवद्वा निक्षेपमूलामला  
जीयाज्जैनमताः पोत्रफलितः स्वर्गादिभिः सत्फलैः ॥  
भयाम्भोजदिवाकरो गुणनिधिर्योऽभूज्जर(ग)द्रूपणः  
सिद्धान्तादिसमस्तशास्त्रजलधिः श्रीपद्मानन्दप्रियः ।  
तस्मिन् दकलङ्कमार्गनिरता तन्न्याय पः खिलः  
हृद्योक्तोऽनुपमप्रमेयरचिता जातः ( ) प्रभाचन्द्रतः ॥

अ(भिधु)प निजविपक्षं निखिलमंतोद्योतनो गुणाम्भोधिः ।  
सविता जयतु जितेन्द्रः शुभप्रबन्धः प्रभाचन्द्रः ॥

इति प्रभाचन्द्रविरचिते न्यायकुमुदचन्द्रे लघु(वी)यस्त्रयालङ्कारे  
सप्तमः परिच्छेदः समाप्तः ॥ श्रीजयसिंहदेवराज्ये श्रीमदधारा निवासिना  
परापरपरमे(हि)प्रणामेऽर्जितामलपुण्यनिराकृतनिखिलमकलं(के)न श्रीमत-  
प्रभाचन्द्रपण्डितेन न्यायकुमुदचन्द्रो लघु(वी)यस्त्रयालङ्कारः कृत इति  
मङ्गलम् ॥

शालिवाहनशकवर्ष १७६५ नेप शुभकृतमंवत्सर ई १५ व  
leaf 260<sup>b</sup> यादृशं पुस्तकं दृष्ट्वा तादृशं लिखितं मया ।

अबखं वा सुबखं ॥ मम दोषो न विद्यते ॥

In *Nyayakumudacandra*, the following quotations occur :—

बाधूपता चेदुक्तामेदवच्छे(बो)द(ध)स्य ज्ञाश्रवति ।

न प्रकाशः प्रकाशे(त) सा हि प्रत्यवमर्शिनी ॥<sup>1</sup>

(com.) leaf 85<sup>b</sup> स्वतः सर्वप्रमाणानां प्रामाण्यमिति गम्यताम् ।<sup>2</sup>

आत्माभावेऽपि भावानां कारणापेक्षिता भवेत् ।

लब्धात्मनां स्वकार्येषु श्रुतिः स्वयमेव तत् ॥<sup>3</sup>

(com.) leaf 86<sup>a</sup> यथैव ग्रन्थं ज्ञानं तत्संकादमपेक्षते ।

संवादि(दे)नापि संवादः परी(सुख)स्तथैव हि ॥<sup>4</sup> etc.

(com.) leaf 127<sup>a</sup> प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धांतावयवतर्कनिर्णयवादजल्प-  
वितंडाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानात् निः-  
श्रेयसाधिगतिरिति ।<sup>5</sup>

<sup>1</sup> वाक्यपदीये १, १२५ ।

<sup>2</sup> मीमांसाश्लोकावार्तिके सू. २, श्लो. ४७ ।

<sup>3</sup> मी. श्लो. वा. सू. २, श्लो. ४८ ।

<sup>4</sup> Untraced.

<sup>5</sup> न्यायसूत्रम् १, १, १ ।

( com. ) leaf 138<sup>b</sup> असद्वकरणादुपादानग्रहणात् सर्वसंभवाभावात् ।

शक्ति(क्त)स्य शक्यकरणा(त्) कारणाभावा(त्)च्च सत्कार्यं इति ॥<sup>1</sup>

( com. ) leaf 152<sup>b</sup> सवितर्कविचारा हि पञ्च विज्ञानधातवः ।<sup>2</sup>

निरूपणानुस्मरणविकल्पेनाविकल्पनाः (? काः) ।<sup>3</sup>

Reference.— The text is published in the Māṇikyachandra Jaina Granthamālā, Hirabag, Bombay, in Śaṃvat 1972. The commentary Nyāyakumudacandra is in press, and is about to be published. <sup>4</sup> Herein this Ms. is utilized.

The commentary is referred to by C. M. Duff in his work "The Chronology of India" ( p. 72 ), Westminster, 1899. In Singhi Series the text along with Akalaṅka's own com. on it is to be published. <sup>5</sup>

### सप्तमङ्गीतरङ्गिणी

### Saptabhaṅgītarāṅgiṇī

No. 71

816.  
1899-1915.

Size.— 8½ in. by 4½ in.

Extent.— 60-2=58 folios ; 9 lines to a page ; 24 letters to a line.

Description.— Foreign paper with water-marks A. Davur etc., rough and white ; Devanāgarī characters ; big, legible and good hand-writing ; borders ruled in two lines in red ink ; numbers of most of the foll. entered twice as usual ; the 30th fol. not numbered even once ; fol 60<sup>b</sup> blank ; foll. 42 and 43 lacking ; otherwise complete ; the Ms. is marked with a blue pencil in some places perhaps by one who may have recently read it.

Age.— Not quite modern.

Author.— Vimaladāsa.

<sup>1</sup> सांख्यकारिका ९ ।

<sup>2-3</sup> See Abhidharmakośa ( I, 32-33 ).

<sup>4</sup> Since then published in two parts ■ Māṇikyachandra Digambara Jaina Granthamālā as Nos. 38 and 39 in A. D. 1928 and 1941 respectively.

<sup>5</sup> Since then published in A. D. 1939 as No. 12.

**Subject.**— Exposition of the seven bhaṅgas or modes of predication in Sanskrit. For one in English see H. Jacobi's article "Jainism" published in the Encyclopedia of Religion and Ethics ( Vol. VII, p. 468 ), Epitome of Jainism ( ch. VIII, pp. 103-135 ), introduction ( pp. LXVIII-LXXXV ) to Pañcāstikāya, my explanatory notes ( pp. 176-192 ) to Nyāyakusumāñjali ( stabaka III, v. 21 ), my book entitled The Jaina Religion and Literature (Vol. I, ch. XI, pp. 143-159 ) etc. For a discussion in French see " La Religion Djaina " ( pp. 127-129 ).

**Begins.**— fol. 1<sup>a</sup> ॥ श्रीगणाधिपतये नमः ॥ ॥ श्रीशुभे नमः ॥

वंदिता सुरसंदोहवंदितांशिसरोरुहं ।

श्रीवीरं कुतुकाव कुर्वे सप्तभंगीतरंगिणी ॥

इह खलु तत्त्वार्थाधिगमोपायं प्रतिपादयितुकामः सूत्रकारः " प्रमाण-  
नयैराधिगमः " इत्याह तत्राधिगमो द्विविधः स्वार्थः परार्थश्चेति ।

**Ends.**— fol. 59<sup>b</sup> घटमहं जानामीत्यनुभावात् ज्ञानानां स्वतः प्रकाशादिति वदन्ति  
तत्रानेकपदार्थनिरूपितविषयताशाल्येकज्ञानं स्वीकृतं विषयतानां च ज्ञान-  
स्वरूपत्वात् तादृशविषयता त्रयात्मकज्ञानं स्वीकृतमिति स्वयंरीत्या मतान्तरे-  
ष्वप्यनेकांतप्रक्रिया बुद्धिमद्भिरुच्येति सर्वमेवदानं(तं) ।

अनेकभंग्येराक्रांतसिद्धातांशुधिसंगता ।

करोतु विद्वदानिदं सप्तभंगीतरंगिणी ॥

सप्तभंगीतरंगिणी कर्ता । श्रीकृष्णार्पणमस्तु ॥ श्री ॥

**Reference.**— Edited by P. B. Anantācārya and published in Śāstra-  
muktāvalī as No. 8, Conjeeveram, in A. D. 1901. For an  
additional Ms. see Alphabetical Index of Mss. in the  
Government Oriental Mss. Library, Madras.—Madras 1893.  
There is ■ Ms. styled ■ Saptabhaṅgisvarūpa in the Līmbdi  
Bhaṇḍāra. See its Catalogue No. 2708.

## (B) Metaphysics, Ethics etc.

## (I) SVETĀMBARA WORKS

अक्रियावाद्यादिसर्वनयादिविचार Akriyāvādyādisarvanayādivicāra

No. 72

1392 (103).  
1891-95.

Extent.— leaf 139<sup>a</sup> to leaf 140<sup>a</sup>.

Description.— Complete so far as it goes. For further details see

अरिहणास्तोत्र No.  $\frac{1392 (1)}{1891-95}$ .

Author.— Not mentioned.

Subject.— Numbers of non-Jaina schools etc.

Begins.— leaf 139<sup>a</sup>

असीयसयं किरियाणं अक्रिरियाणं च होइ चुलसीइ ।

अज्ञानी सत्तट्ठी वेणइयाणं च बत्तीसं ॥ १ ॥

क्रियावादिनप्रणीत्यधिकं ज्ञातं भवति । etc.

Ends.— leaf 140<sup>a</sup> यद्भवे त एव च त्रिकचतुष्कसंयोगगतिभेदात् पंचदशधा प्रदे-

शांतरे (5) मिहिता इति सूत्रकृतांगे ॥ इति औदयिकादिभाव-

स्वरूपं ॥ छ ॥

अग्निशीतत्वस्थापनावाद

Agnīśītatvasthāpanāvāda

No. 73

291 (m).  
A. 1882-83.

Extent.— fol. 25<sup>b</sup> to fol. 28<sup>b</sup>.

Description.— Complete. For further particulars see No.  $\frac{291 (a)}{A. 1882-83}$ .

Begins.— fol. 25<sup>b</sup> ॥ ५६० ॥ तेजसैवापवस्यः स्कंधस्तमः । etc.

Ends.— fol. 28<sup>b</sup> तस्मात् सकलकलंकचक्रवालविकलेनानुमानेन स्वसाध्यं साध्यतयेति स्थितं ॥

अग्निशीतत्वस्थापनावादः समाप्तः ॥ छ ॥

Reference.— There is one Ms. at Simandharasvāmī Temple Bhaṇḍara and one at Jainānanda Pustakālaya, Surat.

अङ्क

Aṅka

No. 74

176 (h).  
1871-72.

Extent.— fol. 28<sup>b</sup>.

Description.— Complete so far as it goes. For other details see

Rṣimaṇḍala No. 176 (a).  
1871-72.

Begins.— fol. 28<sup>b</sup>

१	८४
२	९५
३	१०३
४	११५ etc.

Ends.—fol. 28<sup>b</sup>

१८	२३
१९	२८
२०	१८
२१	१७

अचौर्यादिक्षा (?)

Acauryādīkṣā (?)

No. 75

176 (g).  
1871-72.

Extent.— fol. 27<sup>b</sup>.

Description.— Complete. For other details see Rṣimaṇḍala

No. 176 (a).  
1871-72.

Author.— Balacanda.

Subject.— Evil effects of theft.

Begins— fol. 27<sup>b</sup> सबईयो ३१सौ ।

॥ चोरी कोई करो मत्ती चोरीले विष्णुस रे

चोरीथी ले राजडंड ना करे

सत्त बंड गथे चाल ठासर मुंड फेरबत तास रे । etc.

Ends,— fol. 27<sup>b</sup>

फिट फट करै लोय अजस कीरत होत रमणी ।

कारण जोय होत मोटा जंग रे ॥ १ ॥

भणे धुनी बालचंद सुणो हो भवाकचंद ।

म म कर म ब म कर म म कर परनारीसंग रे ॥ २ ॥

अञ्जलमतवलनप्रकरण  
[ अविधिमतविषौषध ]

Añcalamatadalanaprakarāṇa  
[ Avidhimataviṣausādha ]

No. 76

360.

1880-81.

Size.— 10 $\frac{1}{4}$  in. by 4 $\frac{1}{2}$  in.

Extent.— 14 folios ; 17 lines to a page ; 64 letters to a line.

Description.— Country paper thin, tough and white ; Jaina Devanāgarī characters with occasional **पृष्ठमात्रा**s ; small, quite legible, uniform and very good hand-writing ; borders ruled in two lines in black ink ; foll. numbered in the right-hand margin, in a corner ; red chalk used ; in the centre of the numbered and unnumbered sides as well, there is blank space ; edges of the last fol. slightly damaged ; condition on the whole very good ; complete ; this Ms. is not written by the author himself ; this work composed in Kapadvanj in Sathvat 1480 is divided into 4 adhikāras ( chapters ) as under :—

Adhikāra	I	foll.	1 <sup>a</sup>	to	3 <sup>b</sup>
„	II	„	3 <sup>b</sup>	„	4 <sup>b</sup>
„	III	„	4 <sup>b</sup>	„	6 <sup>b</sup>
„	IV	„	6 <sup>b</sup>	„	14 <sup>b</sup>

Extent 1000 ślokas.

Age.— Sathvat 1480 ( ? ).

Author.— Pandit Harṣabhuṣaṇa Gaṇī<sup>1</sup>, devotee of Munisundara Sūri, pupil of Somasundara Sūri of the Tapā gaccha.

1 He is a pupil of Harṣasena.

Subject.— Refutation of some of the tenets of the Añcala gaccha pertaining to mukhavastrikā, sthāpanācārya, sādha nasuddhi and daśadr̥ṣṭāntasiddhi. Passages have been quoted from various works, to substantiate the statements. Some of them are as under :—

( 1 ) आबद्धकसूत्रचूर्णि	fol. 2 <sup>b</sup> , 7 <sup>b</sup> , 8 <sup>b</sup> , 14 <sup>a</sup>	( 15 ) निशीथसूत्रभाष्य	( उ. १० ) fol. 5 <sup>a</sup> & 10 <sup>a</sup>
( 2 ) उत्तराध्ययनसूत्र	fol. 4 <sup>b</sup>	( 16 ) „ ( उ. ११ )	fol. 10 <sup>b</sup>
( 3 ) उपदेशमाला	„ 7 <sup>b</sup>	( 17 ) न्यायकन्दलीभाष्य	„ 9 <sup>a</sup>
( 4 ) उपोद्घातनिर्युक्ति	„ 2 <sup>a</sup>	( 18 ) पर्युषणानिर्युक्ति	„ 6 <sup>b</sup>
( 5 ) ओषनिर्युक्ति	„ 12 <sup>b</sup>	( 19 ) पाक्षिकसूत्रचूर्णि	„ 7 <sup>b</sup>
( 6 ) कायोत्सर्गनिर्युक्ति	„ 4 <sup>a</sup>	( 20 ) पिण्डनिर्युक्ति	„ 1 <sup>a</sup>
( 7 ) त्रिषष्टिशलाकापुरुषचरित्र	„ 1 <sup>b</sup>	( 21 ) प्रतिक्रमणनिर्युक्ति	„ 6 <sup>a</sup>
( 8 ) दशवैकालिकसूत्र	„ 13 <sup>b</sup>	( 22 ) भगवतीसूत्र	„ 4 <sup>b</sup>
( 9 ) दशासूत्र	„ 1 <sup>b</sup>	( 23 ) भगवतीसूत्रचूर्णि	„ 9 <sup>a</sup>
( 10 ) दशासूत्रचूर्णि	„ 1 <sup>b</sup>	( 24 ) योगशास्त्र	„ 5 <sup>b</sup>
( 11 ) दिनकृत्य	„ 9 <sup>a</sup>	( 25 ) बन्दनकनिर्युक्ति	„ 6 <sup>a</sup>
( 12 ) निरयावलि काञ्चुतस्कन्ध- चूर्णि	„ 8 <sup>a</sup>	( 26 ) विवाहचूलिका	„ 5 <sup>b</sup>
( 13 ) निशीथसूत्रचूर्णि	( द्वितीय खण्ड, उ. २ ) fol. 2 <sup>b</sup> , 3 <sup>a</sup>	( 27 ) व्यवहारसूत्रचूर्णि	fol. 4 <sup>b</sup> & 7 <sup>a</sup>
( 14 ) „ ( उ. १० )	fol. 6 <sup>b</sup>	( 28 ) शोभनस्तुति ( सुनिसुव्रत- जिनस्तुति )	fol. 11 <sup>a</sup> .

Begins. — fol. 1<sup>a</sup> ॥ ज० ॥

ऐद्वमंडलनिर्मलकेवलकमलाविलासपरिकलितं ।

त्रिदशाधिपतिततिष्ठतमिद्धगिरं वीरमभिनम्य ॥ १ ॥

चतुरधिकारनिबद्धं सुतर्कभाषासमृद्धशुद्धवचः ।

वक्ष्येऽञ्जलमतद्वलनप्रकरणमन्योपकाराय ॥ २ ॥

इह हि कुशुमुकुवासानावासितस्वांताः श्रीमदार्हतमतभूरीकृत्यापि  
कुग्रहग्रहैर्ग्रहीतभावाक्रांता । बहिर्दृष्ट्या अञ्जलकुल्लेखपवित्रगोत्रकुलदेवदेव्यादि-  
निरासेन वयं जिनराधका इति विरुद्धं पाठयंतः । परं जिनोक्तविशिष्टस्वष्टाष्टो-  
त्तरशतरुच्यवचोनिराकरणेन तमेव नायकमुत्थापयन्तः । पावकपर्वताधिष्ठातृ-



चक्रेश्वरीत्वारोपितापराभिधानर्हिषकालिकावेष्टीस्तुतिकृतदृष्टयः अत एव  
परमाख्यादसम्यग्दृष्टयः । आभिनिवेशिकमिष्ट्यात्वावेशतमोभ्यालुतसदृष्टय  
उत्सृज्यरूपकत्वेन सर्वथा कुदृष्टय इव प्रलपन्ति केचित् यथा । etc.

fol. 1<sup>b</sup> ततश्चौपग्रहिकलिंगधारणं आख्यानां विधिरेव । लिंगसाधर्मिकत्वनियेषस्तु  
तेषां सशिखाकत्वादिति सुव्यवस्थं ॥

यद्वा सै(से) णं सुरहंडए वा । लुत्तसिरए वा गहिआयारभंडगं(ग)ने-  
उत्त । दशासूत्रेऽध्य० ॥ ६ ॥ गहिआयारभंडगं साहुलिंगं रउहरणपात्रादि  
विधासा । नेवच्छं साधुरूबसरिसं । दशा० अध्य० ६ चूण्णों ।

तथा—

मेघोऽध्यधात् तर्हि तातानीयतां कुञ्जिकापणात् ।

रजोहरणपात्रादि । मह्यं दीक्षानिष्क्षेवे ॥ ६८७ ॥

भीष्टेमचन्द्रकतत्रिषष्टीयभीवीरचरित्रवृत्तमर्मे । etc.

fol. 3<sup>b</sup> इति श्री'तपा'गच्छनायक । etc. up to अंचलमतवलनप्रकरणे ।

This is followed by the line ■ under :—

मुखवाक्त्रिकासिद्धिरूपः प्रथमोऽधिकारः ॥ श्री

fol. 4<sup>b</sup> इति श्री'तपा'गच्छप्रभु । etc. up to (अं)चलमतवलनप्रकरणे ।

This is followed by the line ■ under :—

आद्यप्रतिक्रमणस्थापनाचार्यसिद्धिरूपो द्वितीयोऽधिकारः ॥ श्री

fol. 5<sup>a</sup> अथ प्रतिवादिनि मुस्तकाऽयोमं दृष्ट्वा एषा हुंडिकाः सर्वाः कल्पिता  
एवेत्वाक्षरीथास्तर्हि सर्वो(ऽ)प्यागमः सर्वमार्हतशासनं । सर्वे पुस्तकाः  
कल्पितान्येवेति प्रलापी कश्चिन् मिथ्यादृष्ट पापी स कथंकारं प्रतिषेधो  
भविता किंचात्मनि द्वैतीयी(यि)कञ्जतविलोपभयमवगणयेत्थममिदधीथा इयं  
तमागमसागरमवगाहमानैरप्यस्माभिरीहक्षाणि हुंडिकाक्षररत्नानि कापि न  
व्यलोक्यन्त इति चेत् तर्हि सद्रष्टुरेवाध्यदोषा यत् सदपि न लक्ष्यते । किं च  
सर्वो(ऽ)प्यागमोऽवगम इवेत्यभिमतमात्रेत् श्रूये । तदा 'शठस्तु इदकर्मणा लुठति  
पादपीठे पर'मिति न्यायात् । ह्रीहि । स किं कल्लो(ऽ)प्यवगाढ उता(?)तश्चिद्वात्त-  
मानिको । न तावत् सकलस्तस्याभावात् । नापि वार्त्तमानिको यतः स सूत्रतोऽ-  
र्थतो वाऽवगाहयांचक्रे न तावत् सूत्रतः(ः) सू(छ)त्त(त्र)हुंडिकापरिज्ञानाभावान्यथा-  
लुपपत्तेः नाप्यर्थतस्तद्व्याख्यातुभीहुरिभद्रसूर्यभयदेवसुरभीमलयागिर्यादि-  
पूर्वश्रुतधरपरंपरायास्तत्कृतवृत्तिभाष्यटिप्पनकचूण्यदीनां चानभ्युपगमात्  
तदर्थपरिज्ञानेन तस्यावगाहनासंभवात् । इति न भवतो वार्त्तमानि-  
कस्याप्याममस्याप्यावगाहनं । अस्तु ■ तदवगाहनं । परं स कियत्प्रमाणः ।

सप्त लक्षा एकोनचत्वारिंशत् सहस्राणि । नव शतानि । नवाशीत्यधिकानीति  
चेत् तर्हि । स मूलसूत्रेणैतावत्संख्यावान् । वृत्तिभाष्यद्वर्णिजटिप्प(न)कादिभिर्द्वा ।  
न तावत् सूत्रेण तस्याल्पसंख्यत्वात् । वृत्तिचूणण्यादिभिश्चेत् तर्हि सिद्धांता-  
तर्गत्वेन सिद्धांतोत्त्वेन । प्रतिपन्नतया विधिना तद्वचनाया गृह्यमाणत्वाच्च  
वृत्तपादयस्तः कर्तारस्तदुक्ता मुखवस्त्रिकादिह्मंडिकाश्च भवतोऽनिच्छतोऽपि  
प्रमाणीबद्धांसः । अतो 'व्याघ्रदुस्तटी' न्यायेन भवतोऽनन्यगातिकन्वदुर्दशा-  
पन्नत्वं समापन्नमेव किं च सिद्धीति कति व्यवहारा उक्ता सति किंनामा स  
सिद्धांतः । संप्रति कस्य व्यवहारस्य मुख्यता(ऽऽ)गमे प्रोक्ता(ऽ)स्ति । जीव(?) त-  
व्यवहारः कतितमः । etc.

fol. 6<sup>b</sup> इति श्री'तपा'गच्छप्रभु । etc. up to अंचलमतदलनप्रकरणे.

This is followed by the line ■ under :—

प्रत्यनुमानतसाधनशुद्धिरूपस्तृतीयोऽधिकारः ॥ श्री ॥

fol. 8<sup>a</sup> बीया पंचमी अटुमि । एकारसि चउइसी पण तिहीओ ॥

एयाउ सुअतिहीओ । गोअम्मगणहारिणा भणिआ ॥ १ ॥

इत्यागमपरंपरायां निरयावालिकाश्रुतस्कंधचूण्यो च ॥ etc.

fol. 11<sup>a</sup> अत्रांतरे स्त्रीरत्नकोलाऽलकस्पर्शोत्पन्नतदभिलाषो विगलितानुशय-  
श्र्वाङ्गालजातिरेषं कवर्धनोद्देतुरिति चितयंश्चित्रेण निवार्यमाणोऽपि संभूत-  
यतिश्रवक्रवर्त्तित्वनिदानमकार्षीरिति कथार्थः । श्रीउत्तरा० वृत्तिचूण्योः । etc.

Ends.—fol. 14<sup>a</sup>

अविधिमतविषयधाहमेतत् ।

प्रकरणमन्यगुणोपकारहेतुः ॥

व्यरचि खवसुदेवभूमितेऽब्दे । १४८०

पुरवर'कर्पटवाणिजे' च लासे ॥ १ ॥

सुसाधवः साधु विशोधयन्तु ।

शुद्धाशया ग्रंथमसुं च सम्यक् ॥

जीयात् त्वयं बुधवाच्यमानः ।

श्लोकैः सहस्रेण विशिष्टमानः ॥ २ ॥

इह किञ्चिदनागमं वचो ।

यदा(व)नाभोगवशादितो( नो )दितम् ॥

तद्वनर्घ्यगुणास्पदं बुधाः ।

नत मर्षन्तु सहर्षभूषणाः ॥ ३ ॥

इति श्री'तपो'गच्छनायकप्रभुश्रीसोमसुंदरसूरिगुरुशिष्यश्रीमुनिसुंदर-  
सूरिक्रमाम्भोरुहपं० हर्षभूषणगणिविरचिते अंचलमतदलनप्रकरणे प्रत्य-  
नुमानद्वितीयादिदशाष्टांतशुद्धरूपश्रुतार्थोऽधिकारः ॥ श्रीः ॥

अथ श्रीगुर्वावली ॥ श्रीचर्द्धमानविभुशिष्यश्रीगौतमसुधर्मस्वामि-  
संताने गुरुपरंपरया द्वादशवर्षावध्याचाम्लतपकरणेन 'तपो'गच्छप्रवर्तकाः  
श्रीजगच्चंद्रमूरयो बभूवांसस्तदनुक्रमेण श्रीदेवसुंदरसूरिगुरवो ~~पर~~  
तच्छिष्या महीक्षायरुहानसागरसूरिपितृधर्मगुरुश्रीकुलमंडनसूरिश्रीगुण-  
रत्नसूरि । श्रीसोमसुंदरसूरिश्रीसाधुरत्नसूरयश्चक्षुप्रत्यक्षा एव । तेषु तत्पट्ट-  
धराः श्रीसोमसुंदरसूरिगुरु(र)वः 'तपो'गच्छादिराजाः संप्रति विजयंते ।  
तच्छिष्याः श्रीमुनिसुंदरसूरि । श्रीजयचंद्रसूरि । श्रीभुवनसुंदरसूरि । श्री-  
जिनसुंदरसूरयश्च । जगदुद्बोधकारकास्तत्रानेकप्रासादपद्मचक्रपदकारकक्रिया-  
गुप्तकर्तृप्रयोगादिनैकचित्रैकाक्षरद्वयक्षरपंचवर्गपरिहारादिनैकस्तवमयसुरतरं-  
गिणीविज्ञप्तिनामा(म)धेयाष्टोत्तरशतचिट्टकप्रणेतृचातुर्वैयविशारदश्रीसमलंक-  
तश्रीमुनिसुंदरसूरिक्रमकमलमरालेन श्रीशुक्तसकलसामाचारीप्रवर्तकनिरंतर-  
निरीहतपःस्वाध्यायपरपरममहर्षिभूतपितृपुज्यहर्षसेनगणिप्रसादसंपन्नस्वकर्मला-  
घवारुरूपसंयमसुकृतभूषणेन हर्षभूषणेन श्रीगुर्वादिमनीषिकया ग्रंथोऽलेखि ।  
पुराभिरामदृष्टग्रामवासिना 'प्राग्वाट'ज्ञातिमुकुटेन अदिधेगुरुभक्तेन व्य० हरि-  
धाकेन भा० हरिरादे एव पाल्हा पौत्र साजण । एवमि सरसू स्तृषा माधू  
प्रभृति धर्मकुटुंबयुतेन स्वचित्तसाफल्यकृते प्रतिदशकं लेखयता प्रतिरियमलेखि ॥  
इति भद्रमस्तुः]॥ ॥ छ ॥

P. S. For Añcala gaccha see A Descriptive Catalogue of Mss.  
in the Jain Bhandars at Pattan (p. 37 ).

अञ्चलमतनिराकरण  
[ वासोऽन्तिकादिप्रकरण ]

Añcalamatānirākaraṇa  
[ Vāso'ntikādiṣprakarāṇa ]

No. 77

394.

1879-80.

Size.— 10½ in. by 4¾ in.

Extent.— 11 folios ; 15 lines to a page ; 42 letters to a line.

Description.— Country paper thin, rough and greyish ; Jaina  
Devanāgarī characters with occasional वृद्धमात्रs ; small,  
quite legible, uniform and very good hand-writing ।

borders ruled in four lines in black ink ; foll. numbered in the right-hand margin ; fol. 11<sup>b</sup> blank except that in the left-hand margin lines are written as under :—

अंचल  
मतोपरि  
हुंडिका.

Yellow pigment used while making corrections ; edges of the first and last foll. slightly gone ; condition on the whole good ; complete ; the entire work seems to be divided into 8 sections.

Age.— Samvat 1683.

Author.— Guṇaratna Sūri, pupil of Devasundara Sūri.

Subject.— This work which is an attack against añcala mata deals with various topics, some of them being as under :—

परम्पराप्रामाण्यविचार, पाक्षिकविचार, पर्युषणापर्वविचार and पोतिकाचरदलकविचार.

A number of works are quoted e. g.

सूत्रकृताङ्गनिर्युक्ति	foll. 1 <sup>a</sup> , 2 <sup>a</sup>	आवश्यकबन्धनकनिर्युक्ति	fol. 3 <sup>a</sup>
दशशैकालिक	fol. „	कल्पभाष्य	foll. 4 <sup>a</sup> , 4 <sup>b</sup>
अनुयोगद्वार	„ „	निशीथभाष्य	fol. „
पाक्षिकसूत्रवृत्ति	„ 1 <sup>b</sup>	व्यवहारचूर्णि	„ 6 <sup>a</sup>
कल्पनिर्युक्ति	foll. 2 <sup>a</sup> , 8 <sup>a</sup>	अनुयोगद्वारवृत्ति	„ 7 <sup>a</sup>
व्यवहारभाष्यनिर्युक्ति	fol. „	दशसूत्र	„ 8 <sup>a</sup>
आवश्यकचूर्णि	„ „	मलयगिरीयवृत्ति	„ 8 <sup>b</sup>
व्यवहारभाष्य	„ 2 <sup>b</sup>	विचारावृतसङ्ग्रह	„ 10 <sup>a</sup> .
निशीथचूर्णि	„ „		

Begins.— fol. 1<sup>a</sup> ॥ ६० ॥ अहं ॥ श्रीस्वरिपरागतमिदमल्लकेनाचार्येणाम्बुमित्र वर्षे प्रवर्तितमिति सिद्धांते प्रकरणे सूरिपरंपरायां च काव्यश्रुयमाणं सर्वमारात्रिक-आचष्ट(?) सुप्रतिक्रमणसूत्रादिसिद्धांतेऽनुपलभ्यमानमप्याव्यवच्छिन्नसूरिपरंपरायात्तत्वात् प्रमाणीकर्तव्यं ।

आयरिअपरंपरण आगयं अआणुपुढीए (?) उ उयेणुओप ) ।

कोवेइ ए( के )अबाई जमाळिनासं स नाकिरी ॥ १ ।

इति श्रीभद्रबाहुकृतसूत्रकृतांग१२(३)ऽध्ययननिर्णुक्तिप्रामाण्यात् ।  
आवश्यकदयो ग्रंथाः(ः) श्रीभद्रबाह्वादिभिर(रे)व कृता नाऽन्यैरित्यादि  
परंपरावत् संविग्रपरंपरागतं सर्वं(र्वं) प्रमाणयितव्यं ॥ इति परंपराप्रामाण्या-  
विचारः ॥ छ १ ॥ छ ॥ etc.

fol. 1<sup>b</sup> सामाह्यं च उवीसत्थउ इत्यादि सिद्धांतो योऽधुनाऽस्ति यश्चाधुना नास्ति ।  
तु पुराऽसीत् । स सर्वोऽपि मूलस्तत्रादिभेदादऽनेकविधः 'समुत्ते सअत्थे  
सगंगे सक्षिज्जुतीए ससंगहणीए' इति वचनात् । सह सूत्रेण मूलतंत्ररूपेण वर्तत  
इति समुत्रं तस्मिन् सह ग्रंथेन सूत्राऽर्थोभयरूपेण वर्तत इति सग्रंथं तस्मिन् ।  
सह युक्त्या प्रतीतरूपया वर्तत इति सनिर्णुक्तिकं तस्मिन् । सह संग्रहण्या  
निर्णुक्त्यैव बहुसंग्रहरूपया वर्तत इति ससंग्रहणिकं तस्मिन् । इति पाक्षि-  
कसूत्रवृत्तावुक्तमस्ति । स च मूलसूत्राद्यनेकविधः सिद्धांतः समस्तोऽधुना  
नास्ति किंत्वल्प एव । तः पूर्वाचार्यपरंपरागतं सकलसिद्धांताभावादिनंदं  
सिद्धांते नास्तीति निषेद्धुमशक्तेः सर्वे प्रमाणतया स्वीकर्तव्यं ॥ छ ॥ १५ ॥ etc.

fol. 2<sup>b</sup> श्रीदेवार्द्धिक्षमाभ्रमर्णे चीर्णे पुस्तकलिखापनं पूर्वाचार्यचीर्णं च नित्यं  
चोलपट्टपरिधानं पौषधशालानिवासश्च कुतः क्रियते ॥ ६ ॥ छ ॥  
मणीभाजनस्थापनिकाकपरिकादिधारणं । घटकं दानं चानुक्तं कुतः क्रियते  
॥ ७ ॥ etc.

fol. 2<sup>b</sup> वषप्यवृत्तं स्याद् बहुसो बहुसुप्पहि वारिउ हुंतो जम्हा न निवारिउ ।  
तम्हा सहहिअवं सत्पमेतदिति व्य० भा० च० उ० १० ॥ पंचविहायारा-  
यणसीलस्त गुरुणो उवएसवयणं आणा तसन्नहा आयरतेण गतेण पिंडगं  
विहारिअं भवइ । इति नंदिचूर्णो ॥ etc.

fol. 5<sup>b</sup> अपवादविषयसावकाशान्येवंविधसूत्राण्याधाकर्म्यादिदोषव्यक्तियंजानि  
न प्रलंबमक्षणवाचकानि । अपवादेन हि प्रलंबं ग्रहणे प्राप्ते शुद्धितादि-  
युक्तिरित्यर्थः । अन्यथा हि यैः श्रद्धानामप्यनन्तकायिकाऽभक्ष्येव सुखाद्य-  
गाथाव्याख्याने वृत्तानि निद्राबाहुल्यमदनोहीपनादिदोषदुष्टत्वादभक्ष्याणीति  
प्रवचनवृत्तिपत्रादिवचनादऽभक्ष्यैर्भक्षितैर्व(र्त्रै)तं भज्यते इत्यवमन्येषामपि  
सूत्राणामपवादविषयता स्वयं भावनीया ॥ २ ॥ छ ॥

अथ पाक्षिकविचारः ॥ etc.

fol. 9<sup>a</sup> इतो(ऽ)पि वचनाच्छ्रद्धस्य मुखपोतिकाचरबलकौ स्तः । नन्वियं गाथा  
साधुमेवोद्दिश्योक्ताऽस्ति न आत्रकमिति चेन्न क्षूण्णौ वृत्तौ च व्यक्तेरनभिधानात्  
साधुभावकादुभावनुद्देश्येयं ज्ञेया न त्वेकं साधुं अन्यथा हेतुद्वयावर्जं सिद्धांते  
कमपि स्फुटं आत्रकविषये कायोऽसर्गविधेरनभिहितत्वात् सर्वथा आत्रेन  
कापोऽसर्गोऽप्यत्रावर्जः स्यात् ॥ etc.

fol. 9<sup>b</sup> ततो ज्ञायते सिद्धांते सुखवन्धिकां विना बंदनकथानं सर्वानिषिद्धं कायो-  
त्सर्गस्य ॥ रजोहरणसुखपोतिके विना करणे प्रायश्चित्तं नाभिहितं । ततो  
ज्ञायते कायोत्सर्गो रजोहरणसुखपोतिके विनाऽपि करणीयतया सिद्धांते तु  
ज्ञात इति ततो बंदनकं सुखपोतिकामंतरेणापवादपि न स्यात् । चरवलकं  
विनाऽपि बंदनकं कदाचिदपवादाच्छाद्धादीनां स्यादपि ॥ etc.

Ends.— fol. 11<sup>a</sup> ननु तर्हि द्विविधाहारे प्रासुकामः पायिनः कुतस्ते उच्छार्बतेऽनुक्तेनेति  
चेत् । उच्यते । पूर्वाचार्यपरंपरातः । इदमत्र तत्त्वं । यो हि द्विविधत्रिविधा-  
हारयोः प्रासुकमेव जलं पिबति । तस्य धावनादि जलपानस्यापि संभवात् ।  
पानकाराः साधुप्रत्याख्यान इवोपकारिण एव स्थिरिति तस्य प्रत्याख्याने ते  
प्रोच्यन्ते नान्यस्येति ॥ छ ॥ ८ ॥ छ ॥ इति वासोतिकाविप्रकरणं श्रीगुण-  
रत्नमूर्कितं समाप्तं ॥ छ ॥ संवत् १६८३ वर्षे चैत्रशुद्ध ५ रवौ छ ॥ ॥ छ ॥  
॥ श्री ॥ ॥ छ ॥ ॥

This is followed by the lines : as under :—

श्री'तपा'भच्छे रत्नपुराबुद्धरागोत्रे सं० कुराड्वरत्नसं० आसकरणाकेन  
स्वज्ञानकोशे अ(अं)चलमतनिराकरणनामां ग्रंथो लिखापितः स्वश्रेयसे ।  
तत्पुत्ररत्नसं० रत्नपरिपालनार्थे । श्री'पत्तन'नगरे ॥

Reference.— There is a Ms. at Jainānanda Pustakālaya, Surat.

अध्यात्मकल्पद्रुम

Adhyātmakalpādruma

No. 78

1070.

1887-91.

Size.— 10½ in. by 4½ in.

Extent.— 14 folios ; 13 lines to a page ; 44 letters to a line.

Description.— Country paper, not very thin, yellowish in colour ;  
Jaina Devanāgarī characters with पृथमात्रस्य ; clear, bold,  
legible and elegant hand-writing ; borders ruled in two  
lines in black ink ; red chalk used occasionally ; edges on  
the right-hand side worn out ; condition on the whole  
good ; complete.

Age.— Approximately the 17th Vikrama era.

! These ■■■ written in ■ different hand.

**Author.**— Sahasrāyadhānī Munisundara Sūri. <sup>1</sup> His other works are : ( 1 ) Upadeśaratnākara ( Prakrit and Sk. ), ( 2 ) its Sk. com., ( 3 ) Kathācatuṣṭaya ( Saṃvat 1484 ), ( 4 ) Jayānandacaritra, ( 5 ) <sup>2</sup> Tridaśataraṅgiṇī ( of which Gurvāvalī and Jinastotraratnakośa are parts ), ( 6 ) Traividyaagoṣṭhī ( Saṃvat 1455 ) and ( 7 ) Santikarathotta. Tapāgacchapattāvalī and Śāntarasasāra, may or may not be his works. <sup>3</sup>

**Subject.**— Adhyātma treated in 16 chapters ( adhikāras ) in verse in Sanskrit. This work is characterized by the word 'Jayaśrī' and is quoted in Upadeśaratnākara. See B. B. R. A. S. vols. III-IV ( p. 405 ).

**Begins.**— fol. 1<sup>b</sup> ॥ ५६७ ॥ ३० नमः प्रवचनाय ॥

अथायं श्रीमान् शान्तनामा रसाधिराजः सकलागमादिमुखाणां षोडश-  
निबद्धतः ( : ) सुधारसायमान ऐहिकामुष्मिकानन्ता(न)दसंदोहसाधनतया पारमा-  
र्थिकोपदेष्टयता सर्वरससारभूतत्वात् शांतरसभाषनात्माऽध्यात्मकल्पद्रुमा-  
भिधानग्रंथांतरग्रन्थनियुजेन पद्यसंदर्भेण भाष्यते । तथा ॥

जयश्रीर( रां )तरारीनां लेभे येन प्रशान्तिः ॥

तं श्रीवीरजिनं नत्वा रसः शांतो विभाव्यते ॥ १ ॥

**Ends.**—fol. 14<sup>a</sup>

शांतरसभाषनात्मा मुनिमुंदरसूरिभिः कृतो ग्रंथः ॥

ब्रह्मस्पृहयाऽध्येयः स्वपरहितो(ऽ)ध्यात्मकल्पतरुः ॥ ७६ ॥ १७ ॥

गा(गी)तिः

(इ)ममिति इ(मति)मानधीत्य चित्ते रमयति यो विरमत्ययं मया ह्राग ।

■ च नियतमतो रमते वास्मिन् सह भवबैरजयाभिया शिवधीः ॥

७७ ॥ १८ ॥

इति श्रीनवमश्रीशांतरसभाषनास्वरूपो(ऽ)ध्यात्मकल्पद्रुमो ग्रंथो(ऽ)यं

जयभ(भ्यं)कः श्रीमुनिमुंदरसूरिभिः कृतं ( तः ) ॥

**Reference.**— Published by the proprietor of the Nirnayasagar Press along with Sk. foot-notes based upon Dhanavijaya Gaṇi's com. and appendices explaining Jaina technical terms, in A. D. 1906. It is also published along with Dhanavijaya Gaṇi's commentary by Mansukhbhai Bhagubhai and Jamanabhai Bhagubhai, Ahmedabad in Saṃvat 1971.

1 For the names of his eleven pupils see p. 13 of D. C. J. M. ( Vol. XVII, pt. 5 ).

2 See p. 130

3 See No. 1321 ( Vol. XVII, pt. 4 ).

The text alone is published in *Cāritrasaṃgraha*, Ahmedabad, 1884. The text along with two Sk. commentaries by Dhanavijaya Gaṇi and Ratnacandra Gaṇi, Raṅgavilāsa's Adhyātmarāsa, ■ versified Guj. translation of Adhyātmakalpadruma ( pp. 61<sup>a</sup>-72<sup>a</sup> ) and Guj. introduction ( pp. 1-60<sup>b</sup> ) by M. D. Desai is published as No. 89 in D. L. J. P. F. Series, in A. D. 1940. Guj. translation of Adhyātmakalpadruma is published by the Jaina dharmaprasāraka Sabhā in A. D. 1911. It is also published with Guj. explanation <sup>1</sup> of Hamsaratna in Prakaraṇaratnākara ( Vol. II, pp. 9-96 ) out of four edited by Bhimsimha Maṇak, Bombay, 1876, and also in Jainaśāstrakathāsaṃgraha ( 2nd edn. ), Ahmedabad, 1884. See Guerinot, Bibliographie, pp. 148, 150 and 169. For additional Mss. of the text see No. 48 of the Limbdī Catalogue and for one with ṭippaṇa see No. 49 and B. B. R. A. S. Vol. III-IV, p. 425.

Jivavijaya has composed ■ *bālāvabodha* in Saṃvat 1790. Raṅgavilāsa has translated Adhyātmakalpadruma in verse in Guj. This translation is published by J. D. P. Sabhā.

### अध्यात्मकल्पद्रुम

### Adhyātmakalpadruma

No. 79

1161.  
1884-87.

Size.— 10½ in. by 4½ in.

Extent.— 13 folios ; 13 lines to ■ page ; 50 letters to ■ line.

Description.— Old country paper, yellowish in colour ; Jaina Devanāgarī characters with वृद्धमात्राs ; clear, uniform, bold and sufficiently big hand-writing ; borders thickly ruled in two lines in red ink ; every unnumbered side has in the centre a small disc in red ink, whereas every numbered side has over and above this, two such small discs, one in each of the two margins ; yellow pigment used ; fol. 13<sup>b</sup> blank ; condition good ; complete.

1 This *bālāvabodha* is based upon the Sk. commentaries ■■■ by Ratnacandra Gaṇi and one by Upādhyāya Vidyāsāgara.



Age.— Old.

Begins.— fol. 1<sup>a</sup> ॥ ५६० ॥ ॐ नमः प्रवचनाय ॥

अथाऽयं श्रीमान् शान्तिनामा । etc.

Ends.— fol. 13<sup>a</sup> गीतिः ॥

इममीति मतिमानधीत्य । etc. practically up to कृत as in

No. 78. This is followed by the line as under :—

गच्छनायकपरमेश्वरकप्रभुश्रीसोमसुन्दरस्वरिषादशसादेन ॥ छ ॥

लेखकपाठकयोः सुखीभवतु ॥ छ ॥ श्रीरस्तु ॥ छः ॥ श्रीः ॥

N. B.— For further particulars see No. 78.

अध्यात्मकल्पद्रुम

Adhyātmakalpādruma

No. 80

806.

1899-1915.

Size.— 10½ in. by 4¾ in.

Extent.— 10 folios ; 15 lines in a page ; 45 letters to a line.

Description.— Country paper thin and greyish ; Jaina Devanāgarī characters with वृद्धमात्राः ; small, legible and very fair handwriting ; borders ruled in three lines in red ink ; margins having designs ; complete.

Age.— Not modern.

Begins.— fol. 1<sup>b</sup> ॥ ६० ॥ श्रीवीतरागायः ॥

अथाऽयं श्रीमान् शान्तिनामा रसाधिराजः । सकलागमादिमुशास्त्राण्यो-  
परिनिष्कृतः ॥ सुधारसायमान ऐहिकासुखमिकान्तानन्दसंदेहे साधनतया पार-  
मार्थिको यदि तथा सर्वरससारभूतत्वात् शान्तरसभावनात्माऽध्यात्मकल्प-  
द्रुममभिधानग्रन्थोत्तरग्रन्थनिपुणेन यथं संदर्भेण भाव्यात् । तद्यथा ॥ etc.

Ends.— fol. 10<sup>b</sup>

कुर्यान्(ञ्) कुत्रापि ममत्वभावं ।

न च प्रभो रत्यरसी कषायान् ॥

इहापि सौख्यं लभसे(ऽ)प्यनीहो ।

शुद्धसाराऽमर्त्यसुखममात्मन् ॥ ६९ (२६९) ॥

इति यतिवरशिक्षां योऽवधार्यं त्रतस्थ-

श्रवणकरणयोगान(ने)कचित्तं(तः) श्रयेत् ।

सपदि भवमहाविंशं क्लेशराशिं स तीर्त्वा ।

विलयति शिवसौख्यानंयसायुज्यमाय ॥७० (२७०) ॥ etc.

समग्रसच्छास्त्रमहार्णवेभ्यः

सहस्र(स्रु)तः साम्यसुधारसोऽयं ।

निपीयतां हे विबुधा लभेध्व-

मिहापि मुक्तिः(क्तैः) सुखवर्णिकां यत् ॥ ७६ (२७६) ॥

शांतिरसभावनात्मा मुनिसुन्दरसूरिभिः कृतो ग्रंथः ॥

ब्रह्मस्पृहयाऽध्येयः स्वपर(हि)ताऽध्यात्मकल्पतरुरेवः ॥ ७७ (२७७) ॥

गीतिः ।

इमभि(मिति) मतिमाना(न)धीत्य चित्ते

रमयति यो विरमत्ययं भव(वा)द् द्राम् ॥

स वर्धेत यतमइतो रमेत चास्मिन्

सह भववेरिजयत्रिया शिवश्रीः ॥७८॥

इति नवमश्रीशांतिरसभावनास्वरूपोऽयं जयश्र्वकः 'श्रीमुनिसुन्दरसूरिभिः

कृतो ग्रंथाग्रं ४७५ ॥ छ ॥

N. B.— For further particulars see No. 78.

अध्यात्मकल्पद्रुम  
अधिरोहिणीसहित

Adhyātmakalpadruma  
with Adhirohini

No. 81

1071.

1887-91.

Size.— 10 in. by 4 $\frac{3}{4}$  in.

Extent.— 169-4=165 folios; 9 lines to a page; 34 letters to a line.

Description.— Country paper thin, rough and greyish; Jaina Devanāgarī characters; this is a त्रिपाटी Ms.; the size of the

1. On going through p. 53a of the intro. of *Adhyātmakalpadruma*, it appears that Munisundara Sūri may not be the author of *Pañcadarśanaśva-rūpa* written in *Saṃvat* 1510.

hand-writing for the text and that for the commentary appear to be almost the same; red chalk and yellow pigment used; foll. numbered in both the margins; fol. 1<sup>a</sup> blank; some of the last foll. differ from the preceding in quality etc.; foll. 161 to 164 missing; otherwise both the text and the commentary complete; edges of the 1st fol. slightly worn out; condition very good; space not always reserved for the text; the entire work is divided into 16 *adhikāras*; the extent of each of them along with the corresponding portion of the commentary is as under:—

Adhikāra	I	with com. foll.	1 <sup>b</sup>	to foll.	22 <sup>a</sup>
„	II	„ „ „	22 <sup>a</sup>	„ „	26 <sup>b</sup>
„	III	„ „ „	26 <sup>b</sup>	„ „	29 <sup>a</sup>
„	IV	„ „ „	29 <sup>a</sup>	„ „	32 <sup>b</sup>
„	V	„ „ „	32 <sup>b</sup>	„ „	36 <sup>b</sup>
„	VI	„ „ „	36 <sup>b</sup>	„ „	41 <sup>a</sup>
„	VII	„ „ „	41 <sup>a</sup>	„ „	53 <sup>a</sup>
„	VIII	„ „ „	53 <sup>a</sup>	„ „	62 <sup>b</sup>
„	IX	„ „ „	62 <sup>b</sup>	„ „	71 <sup>b</sup>
„	X	„ „ „	72 <sup>a</sup>	„ „	96 <sup>a</sup>
„	XI	„ „ „	96 <sup>a</sup>	„ „	103 <sup>a</sup>
„	XII	„ „ „	103 <sup>a</sup>	„ „	112 <sup>b</sup>
„	XIII	„ „ „	112 <sup>b</sup>	„ „	142 <sup>a</sup>
„	XIV	„ „ „	142 <sup>a</sup>	„ „	157 <sup>b</sup>
„	XV <sup>1</sup>	„ „ „	157 <sup>b</sup>	„ „	?
„	XVI	„ „ „	?	„ „	169 <sup>a</sup> .

Age.— Śaṁvat 1931.

Author of the commentary.— <sup>1</sup>Dhanavijaya Gaṇi, pupil of Mahopādhyāya Kalyāṇavijaya Gaṇi. This Dhanavijaya has composed in verse in Gujarātī Śatruṅjayastavana<sup>2</sup> and Śatruṅjayamaṇḍanastuti<sup>3</sup>. His other works are : Ābhāṇakaśataka

<sup>1</sup> It may be ending on one of the missing foll.

<sup>2</sup> For his life etc. see the Gujarātī introduction ( pp. 28a-33a ) to the edn. published in D. L. J. P. F. Series No. 89.

<sup>3</sup> These are published in No. 52 of D. L. J. P. F. Series. Vide M. D. Desai's introduction ( pp. 53b-55b ).

(Sāṃvat 1699) and bālāvabodhas on (i) six Karma-granthas, (ii) Lokanālasūtra and (iii) Karpūraprakara. He revised Kalpapradīpikā (Vol. XVII, No. 514-5) and Hirasaubhāgya.

Subject.— The text along with a 'commentary (vyākhyā) in Sanskrit. This com. named 'Adhirohiṇī' was revised by Rāmavijaya and Sūravijaya.

Begins.— (text) fol. 2<sup>a</sup> ॐ नमः प्रवचनाय ॥

अथायं (fol. 2<sup>b</sup>) श्रीमान् शांतनामा । etc.

„ — (com.) fol. 1<sup>b</sup> ॥ श्रीगणेशाय नमः ॥

ॐ नमः परमात्माय परमाहृत्यशालिने ॥

परब्रह्मस्वरूपाय सदानंदाय तायिने ॥ १ ॥

भारति त्रिपुरे कामरूपे निरुपमाकृते ॥

चांद्रिकलेव मच्चेतस्तमस्तोमभिदे भव ॥ २ ॥

उपासिताः सदा ध्याताः कामिते कल्पपादपाः ॥

सर्वागमज्ञा गुरुवः सुप्रसन्ना भवंतु मे ॥ ३ ॥

सकलागममाणिक्यपरीक्षादक्षसे(चे)तसः ॥

शब्दार्थनिष्कनिकाः संतु संतोऽत्र प्रसन्नाः ॥ ४ ॥

कीटिका किं करीद्रेण मक्षिका किं गरुडमता ॥

तथा मंदमनीषो(ऽ)पि हस्यते किं बुधैरहं ? ॥ ५ ॥

इति निश्चित्य चेतोऽंतर्गत्यतेऽन्यल्पबुद्धिना ॥

मया(ऽ)स्मिन् प्रस्तुते कार्ये स्वपरोद्धोधेतवे ॥ ६ ॥

अध्यात्मकल्पद्रुमशास्त्रभाव—

फलाप्तये(ऽ)सावाधिरोहणीव ॥

व्याख्या पदस्थानसुखाधिगम्या

विधीयते स्वीयगुरुप्रसादात् ॥ ७ ॥

पंडिता अपि पश्यन्ति बालक्रीडां चमत्कृताः ॥

तत्र पश्यन्तु तत्प्रायां ते व्याख्यां मत्कृतामिमां ॥ ८ ॥ etc.

1 Here, while explaining अयं, it is said that *Adhyātma-kalpādruma* is composed after *Upadeśaratnākara* but this is wrong. See my Gujarātī introduction to *Upadeśaratnākara*.

fol. 21<sup>b</sup> इति 'तपा'गच्छनायकश्रीमुनिसुन्दरसुरनिर्मितस्य तत्पदुपरंपराप्रभा-  
वकपातसाहिश्रीअकवरप्रतिबोधकमद्वारकश्रीहि(ही)रविजयसुरश्रीविजय-  
सेनसुरप्रमुखमाहापुरुषपरिशीलितस्य षोडशशाषस्याध्यात्मकलपद्रुमस्या-  
धिरोहिणीटीकायां सकलशास्त्रास्विदप्रद्योतनमहोपाध्यायश्रीकल्याणविज-  
यगणेशिष्योपाध्यायश्रीधनविजयगणिविरचितायां समतानाम्नी प्रथमपद-  
पद्धतिः ॥ १ ॥

fol. 26<sup>b</sup> इति etc. up to विरचितायां followed by the line as under:-  
ललनाममतामोचननाम्नी द्वितीया पदपद्धतिः(ः) ॥ २ ॥

fol. 28<sup>b</sup> इति etc. up to विरचितायां । followed by:-  
अपत्यममतामोचननाम्नी तृतीया पदपद्धतिः ॥ ३ ॥

fol. 32<sup>b</sup> इति etc. up to विरचितायां । followed by:-  
द्रव्यममतामोचननाम्नी चतुर्थी पदपद्धतिः ॥ ४ ॥

fol. 36<sup>b</sup> इति श्री'तपा'गच्छनायकश्रीमुनिसुन्दरनिर्मितस्य etc. up to विर-  
चितायां । followed by:-  
देहममतामोचननाम्नी पंचमी पदपद्धतिः ॥ ५ ॥

fol. 41<sup>a</sup> इति श्री'तपा'गच्छनायकश्रीमुनिसुन्दरसुरनिर्मितस्य तत्पदुपरंपरा-  
प्रभावक etc. up to निर्मितायां । followed by:-  
विषयनिग्रहनाम्नी षष्ठी पदपद्धतिः ॥ ६ ॥

fol. 53<sup>a</sup> इति श्री'तपा'गच्छनायकश्रीमुनिसुन्दरसुरी । etc. up to विरचितायां ।  
followed by:-

कषायनिग्रहनाम्नी सप्तमी पदपद्धतिः ॥ ७ ॥

fol. 62<sup>a</sup> इति श्रीतपागच्छनायक<sup>०</sup>महोपाध्यायश्रीकल्याणविजयगणेशिष्यो-  
पाध्यायश्रीधनविजयगणिविरचितायां शास्त्राधिकारनाम्नी अष्टमी पद-  
पद्धतिः ॥ ८ ॥

fol. 71<sup>b</sup> इति श्रीतपा<sup>०</sup> महोपाध्यायश्रीकल्याणविजय<sup>०</sup> मनोनिरोधनाम्नी  
नवमी पदपद्धतिरिती(ति) ॥ ९ ॥

fol. 96<sup>a</sup> इति etc. up to विरचितायां । followed by:-  
सामान्यतो वैराग्योपदेशनाम्नी दशमी पदपद्धतिः ॥ १० ॥

fol. 103<sup>a</sup> इति etc. up to विरचितायां । followed by:—

धर्मशुद्धिनाम्नी एकादशी पदपद्धतिः ॥ ११ ॥

fol. 112<sup>b</sup> इति श्रीपश्चिमोपाध्यायश्रीधनविजयगणिविरचितायां गुरुदेवधर्म-  
शुद्धिनाम्नी द्वादशी पद्धतिः ॥ १२ ॥

fol. 142<sup>a</sup> इति etc. up to विरचितायां । followed by:—

यतिशिक्षानाम्नी त्रयोदशी पदपद्धतिः ॥ १३ ॥

fol. 157<sup>a</sup> इति etc. up to विरचितायां । followed by:—

मिथ्यात्वादिसंवरोपदेशनाम्नी चतुर्दशी पदपद्धतिः ॥ १४ ॥

Ends.— ( text ) fol. 168<sup>a</sup>

इममिति । etc. up to इति नाम श्रीशांतरत्नभावमात्मस्वरूपो  
(ऽ)ध्यात्मकल्पद्रुमो ग्रंथो जपश्रृंगः श्रीमुनिसुंदरसूरी ।

,, -- ( com. ) fol. 168<sup>b</sup> तदर्थेनेन चैतद्ग्रंथकारस्य प्रतिज्ञा निर्वाहो(ऽ)पि  
समर्थितो भवतीति ॥ २७७८ ॥

इति श्री'तपा'गच्छनायकमट्टारकश्रीमुनिसुंदरसूरीनिर्मितस्य तत्पट्ट-  
परंपराप्रभावकपातसाहस्रीअकसरप्रतिबोधकमट्टारकश्रीहीरविजयसूरीश्रीवि-  
जयसेनसूरीभावितायस्य षोडशशास्त्रस्यात्मकस्या(ध्या)त्मकल्पद्रुमस्या-  
धिरोहिणीटीकायां सकलशास्त्रारविदप्रचोतनमहोपाध्यायश्रीकल्याणवि-  
जयगणिशिष्योपाध्यायश्रीधनविजयगणिविरचितायां साम्यरहस्यनाम्नी  
षोडशी पदपद्धतिरिति ॥ १६ ॥ ॥

श्रीहीरविजयसूरीश्वरशिष्ये रामाविजयविबुधवरैः ॥

श्रीसुमतिविजयवाचकशिष्यौ(ष्वैर)पि सूरविजयजैः ॥ १ ॥]

संख्य शोभिता(ऽ)सावध्यात्मसरद्रुमस्य पदघटना ॥

निर्दोष( वैदोष )जैर्निर्दोषा खलु विधेयेति ॥ २ ॥

शुभं भवतु कल्याणमस्तु ॥ संवत् १९३१वर्षे जेठमासे शुक्लपक्षे पौर्णि-  
मायां भृगुवासरे लिपिकृता बजेरामेण श्रीरस्तु ॥

Reference.— See No. 78, p. 135.

अध्यात्मकल्पद्रुम  
अध्यात्मकल्पलतासहित

Adhyātmakalpadruma  
with Adhyātmakalpalatā

No. 81

361.  
1880-81.

Size.— 10¼ in. by 4½ in.

Extent.— (text) 62 folios; 1 to 4 lines to a page; 44 letters to a line.

„ — (com.) „ „ ; 12 „ „ „ „ ; 56 „ „ „ „

Description.— Country paper thick, tough and greyish in colour; Jaina Devanāgarī characters with occasional वृद्धमात्रा; bold, legible, uniform and very beautiful hand-writing; borders ruled in two lines in black ink; foll. numbered in both the margins; this is a त्रिपाटी Ms. as usual; fol. 1<sup>a</sup> blank; there is some space kept blank in the numbered and the unnumbered sides as well; edges of the last fol. slightly worn out; condition on the whole good; both the text and the commentary complete; the former is divided into 16 adhikāras; the extent of each of them along with the corresponding portion of the commentary is as under :—

Section	I	with com.	foll.	1 <sup>b</sup>	to	9 <sup>b</sup>
„	II	„	„	9 <sup>b</sup>	„	11 <sup>b</sup>
„	III	„	„	11 <sup>b</sup>	„	12 <sup>a</sup>
„	IV	„	„	12 <sup>b</sup>	„	14 <sup>a</sup>
„	V	„	„	14 <sup>b</sup>	„	16 <sup>a</sup>
„	VI	„	„	16 <sup>a</sup>	„	18 <sup>a</sup>
„	VII	„	„	18 <sup>a</sup>	„	22 <sup>b</sup>
„	VIII	„	„	22 <sup>b</sup>	„	25 <sup>a</sup>
„	IX	„	„	25 <sup>a</sup>	„	29 <sup>b</sup>
„	X	„	„	29 <sup>b</sup>	„	34 <sup>b</sup>
„	XI	„	„	34 <sup>b</sup>	„	37 <sup>a</sup>
„	XII	„	„	37 <sup>a</sup>	„	40 <sup>b</sup>
„	XIII	„	„	40 <sup>b</sup>	„	53 <sup>b</sup>
„	XIV	„	„	53 <sup>b</sup>	„	57 <sup>a</sup>
„	XV	„	„	57 <sup>a</sup>	„	59 <sup>b</sup>
„	XVI	„	„	59 <sup>b</sup>	„	62 <sup>a</sup> .

Age.— Samvat 1683.

Author of the commentary.— Upādhyāya Ratnacandra Gaṇi, pupil of Śānticaṇḍra Gaṇi. This Ratna- candra Gaṇi has commented upon the following additional eight works in Sanskrit :—

( 1 ) भक्तामरस्तोत्र, ( 2 ) कल्याणमन्दिरस्तोत्र, ( 3 ) देवाःप्रभोस्तव, ( 4 ) श्रीमद्भूषणस्तव, ( 5 ) कृष्णमयीस्तव, ( 6 ) छपारसकोश, ( 7 ) नैषधमहाकाव्य and ( 8 ) रघुवंश.

He has composed in Sk. Pradyumnacaritra ( in Saṁvat 1674 in Surat ) and Hitopadeśa ( Kumatābiviṣajāṅguli ), a Guj. bālāvabodha named Samyaktvaratnaprakāśa on Samyaktvasaptati, and one on Samavasaraṇastava. He has also composed a Guj. poem named पद्मधरी-प्रासादविच-पद्मसाराधिकार-स्तवन<sup>2</sup>.

Subject.— The text along with a Sanskrit commentary styled as Adhyātmakālpalātā having as its extent about 2459 ślokas. The latter designated as vivṛti and vṛtti as well, by the commentator himself was composed in Surat in Saṁvat 1674. See p. 146.

Begins.-- ( text ) fol. 1<sup>b</sup> ॥ ५५० ॥ ऐ नमः ॥

अथायं श्रीमात्र हांतरसाधिराजः । &c.

„ — ( com. ) fol. 1<sup>b</sup> ॥ ५५० ॥ श्रीगुरुभ्यो नमः ॥

वरमगुरुमच्छाधिराजश्रीविजयदेवसुरिचरणकमलेभ्यो नमः महोपा-  
ध्यायश्रीशान्तिचन्द्रमणिगुरुभ्यो नमः ।

प्रणतसुरासुरकोटीकोटीरमणीमध्वर(स)मक्षितपदं ।

श्रीमत्सुपाश्व(श्व)सार्च ३मं पदुर्गावनीरत्नम् ॥ १ ॥

नत्वाऽध्यात्मसुरदुर्गमं विदितमहं स्वल्पबुद्धिबोधाय ।

श्रीविजयदेवसुरिप्राप्तादेशस्तनोमि ॥ २ ॥ गुरुं

1 For the colophon see my Sk. intro. ( p. 36 ) to my edition of " Bhaktā-  
mara, Kalyāṇamandira and Namiūṇa".

2 This stavāna is given as an appendix on pp. 56a-59a to the intro. to  
Adhyātmakālpadruma.



Ends.— ( text ) fol. 61<sup>a</sup> गीत्यार्या ।

इममिति । etc. up to शिवश्रीः as in No. 80. This is followed by the lines as under :—

२७८८ गीत्यार्या इति षोडशाधिकारः संपूर्णः ।

इति नवमशांतिरसभावनाऽध्यात्मकल्पद्रुमनामाऽयं ग्रंथः (:) संपूर्णः (:) श्रीमुनिसुंदरसूरिभिर्विरचितश्चिरं जयतु रंजयतु जलोकं छ संवत् सोलव्यासीया ( १६८२ ) वर्षे कार्तिकशुक्लत्रयोदशीदिन श्रीसांतलपुरम-  
नगरे उपाध्यायश्रीरत्नचंद्रगणिभिलिखितं चिरं जयतु श्री ॥

„ — ( com. ) fol. 61<sup>b</sup> इति षोडशोऽधिकारः ।

श्रीशांतिचंद्रवरवाचकदुग्धसिंधु-

लब्धप्रतिष्ठवरवाचकरत्नचंद्रः ।

अध्यात्मकल्पफलदस्य चकार टीकां

तस्मा(च्चा)धिकार इति षोडश एव सार्थः ११६ ॥

छ इति नवमश्रीशांतिरसभावनाध्यात्मकल्पद्रुमो जयभ्यंकः श्री-  
मुनिसुंदरसूरिभिः समर्थितः श्रीतपागच्छनायकपरमगुरुमहाराजप्रभुश्री-  
सोमसुंदरसूरिप्रसादेन, विदितश्च महोपाध्यायश्रीसकलचंद्रगणिशिष्योत्तम-  
उपाध्यायश्रीशांतिचंद्रगणिशिष्यरत्नउपाध्यायश्रीरत्नचंद्रगणिभिः श्री  
'तपा'गच्छनायकप्रवर्द्धमानसागरकुमतनिवारणजगदुपकारकृतप्रद्वारकप्रभुयुग-  
प्रधानसमानः(न)श्री ॥ श्रीविजयदेवसरिसूरिदेवाना(नां) प्रसादेन दीक्षागुरु-  
विद्यागुरुश्रीजंबूद्वीपप्रज्ञासिखप्रमेयरत्नमंजूषावृत्तिकारकमहोपाध्यायश्री-  
शांतिचंद्रगणिप्रसादेन च ।

'अथ प्रशस्तिर्लिख्यते—

श्रीवीरपट्टांबुजभास्कराभः

श्रीमत्सुधर्मा गणभृद् बभूव ॥

अद्यापि बाणी प्रसरीसरीति

यस्य प्रभोः पंडितवक्त्रवासा ॥ ॥

1 The complete colophon [ v. 1-17 + the passage in prose ] is translated into Gujarātī by M. D. Desai in his intro. ( pp. 33a-34a ) to *Adhyātmakalpa-druma*.

बभूव तत्पटुपरंपरायां

सूरिर्जगच्चंद्र इति प्रसिद्धः ॥

लेभे 'तपा'गच्छ इति प्रसिद्धि

यस्माद् गणो(ऽ)यं प्रथितावदातः(ः) ॥ २ ॥

परंपरायामपि तस्य जातः

<sup>१</sup>आनन्दम(पू)र्वा(वों) विमता(ला)ग्रसूरिः ॥

साधुक्रियामार्गविकाश(स)भास्वाञ्-

जगज्जना(नं)दकरः प्रतीतः(ः) ॥ ३ ॥

तस्यापि पट्टे विजयाग्रदानः

सूरिर्बभूव प्रबलप्रतापः(ः) ॥

राशि गुणानां किल यस्य वारां

राशेः समानीकुरुते कर्षीन्द्रः ॥ ४ ॥

बभूव सूरि किल तस्य पट्टे

<sup>२</sup>श्रीहीरपूर्वो विजयोजि(र्जित)श्रीः ॥

प्राप प्रतिष्ठामसमा(मां) स सूरि-

नरैर्देवैर्द्रुतामजस्रं ॥ ५ ॥

तस्यापि पट्टे(ऽ)जनि सूरिराज(जः)

सेनोत्तरश्रीविजयो यशस्वी ॥

ततार जैनागमवारिराशिं

न(ना)त्वा(वा) स्वबुद्ध्योत्तमभाग्यभाग् यः ॥ ६ ॥

विजयते किल तत्पट्टसेवया

सुलभसूरिपदः प्रणयी गुरो ॥

विजयदेवगुरुर्गिरिमांशुधि-

'स्तप'गणे गगने किमु चंद्रमा(ः) १७ ॥ ७ ॥

1 आनन्दविमलसूरिः ।

2 विजयदानसूरिः ।

3 हीराविजयसूरिः ।

4 विजयसेनसूरिः ।

भीआनंदविमलगुरुशिष्याः भीसहजकुशलविबुधवराः(ः)।

‘लुपाक’मतमपास्या(स्यां)गजमलमिष निर्मला जाताः(ः) ॥ ८ ॥

तेषां शिष्या मुख्या वाचकवरसकलचंद्रनामानः(ः)।

चंद्रा इव बचनसुधां बहुर्ये विबुधवरपेयां ॥ ९ ॥

भीशांतिचंद्रा वरवाचकेंद्रा-

स्तेषां च शिष्या बहुशिष्यमुख्याः ॥

बहुरुदामगुणैरुपेताः

प्रभावकाः भीजिनशासनस्य ॥ १० ॥

भीमज्जंबुद्वीपप्रज्ञातेर्दत्तिसूत्रणा(णे) चतुराः(ः)।

येषां बुद्धिं सरयुकरपीडते विश्वगेयशुभयशसां ॥ ११ ॥ गीत्यायां

तेषां गुरु(रू)णां गुणसागराणां

प्रसादलेशं समवाप्य चक्रे ॥

अध्यात्मकल्पद्रुमवृत्तिमेनां

परोपकृद् वाचकरत्नचंद्रः(ः) ॥ १२ ॥

भीविद्यमानगच्छाधिराजवरविजयदेवसुरि(री)णां।

प्राप्यानुज्ञां ‘तपा’गणगगनांगणभास्करभीणां ॥ १३ ॥

शुगलानिरसशशिबर्षे ( १६७४ ) मासा(सी)शे(षे) विजयदशमिकादिबसे।

छले(s)ध्यात्मसुरद्रुमवृत्तिश्चक्रे मया ललिता ॥ १४ ॥ (युग्मम्)

अध्यात्मशास्त्रविद्वति विद्वन्वता

यदर्जितं पुण्यम(न)न्यचेतसा।

साधुषु कल्याणपरम्परा परा

प्रवर्त्ततां तेन दिने दिने(s)धिका ॥ १५ ॥

मातर्यमुत्सार्य कृतज्ञलोकैः

संशोधनीया परिवाचनीया ॥

धर्मोपदेशेन च लेखनीया

वृत्तिः किलैषा च प्रवर्त्तनीया ॥ १६ ॥

अनुष्टुपां सहस्रे द्वे तथोपरि चतुःशती।

र(ए)कोनषष्ठ्यभिधिका वर्धते वर्णयामलम् ॥ १७ ॥

२४५९ अक्षर २ ग्रंथाग्रं ।

इति अध्यात्मकल्पद्रुमवृत्तिः(ः) अध्यात्मकल्पलतानाम्नी संपूर्णा  
छ संवत् १६७४ वर्षे आश्विनमासे शुक्लदशम्यां श्री‘सूरतिबंदिरे’ उपाध्याय-  
भीरत्नचंद्रगणिरध्यास(त्म)कल्पलता विरचिता छ

अप्रयुम्नचरित्र-असम्यक्त्वसत्ताति-सम्यक्त्वरत्नप्रकाशनाम-  
बालावबोध २ असमवसरणस्तवबालावबोध ३ अहितोपदेश ४  
ब्राह्म[?]भिः सह अभक्तामरस्तव ५ अकल्याणमंदिरस्तव ६ अ-  
देवाः)प्रभोस्तव ७ अमन(ह)धर्मस्तव ८ अक्रषमवीरस्तव ९ अकृपा-  
रसकोष १० अनैषधमहाकाव्य ११ अरघुवंशमहाकाव्य १२ वृत्तिमग्निनीभिः  
सह रममाणा श्रीअध्यात्मकल्पद्रुमवृत्तिरध्यात्मकल्पलतानाम्नी विबुध-  
पाणिगृहीता बहुसंतानपरंपरावती चिरं जयतु संवत् १६८३ वर्षे माघमास ११  
शुभे लक्ष ।

Reference.— Both the text and Adhyātmakalpalatā published. See  
No. 78. See Annals of B. O. R. I. ( vol. XIII, pp.94-96 )  
where Mr. P. K. Gode has assigned dates ■ Ratnacandra  
Gani's commentaries on Raghuvamśa and Naiṣadhiya,  
■ “ between Sāṃvat 1668 and 1683 ” and “ before or in  
Sāṃvat 1668 ” respectively. In Jaina Granthāvalī ( p. 159 )  
Hitopadeśa is said to have been composed in Sāṃvat 1677.

अध्यात्मकल्पद्रुम  
अध्यात्मकल्पलतासहित

Adhyātmakalpadruma  
with Adhyātmakalpalatā

No. 83

1072.

1887-91.

Size.— 10 $\frac{1}{8}$  in. by 4 $\frac{1}{2}$  in.

Extent.— (text) 76 folios; 1 to 4 lines to ■ page; 36 letters to ■ line.

„ — (com.) „ „ ; 12 to 14 „ „ „ „ ; 40 „ „ „ „

Description.— Country paper tough and white ; Jaina Devanāgarī  
characters ; this is a त्रिपाटी Ms. ; the text written in ■  
comparatively bigger hand-writing ; legible and good hand-  
writing ; borders ruled in two lines and edges in one, in  
red ink ; red chalk and white paste used ; foll. numbered  
in the right-hand margin ■ fol. 4<sup>a</sup> practically blank, for the  
title and the author's name etc. are mentioned here ; foll.  
1 and 76 partly torn ; condition on the whole good ; both  
the text and the commentary complete ; the former is  
divided into 16 adhikāras ; the extent of each of them  
together with the corresponding portion of the commen-  
tary is as under :—

Adhikara	I	with com. foll.	1 <sup>b</sup>	to	12 <sup>b</sup>
"	II	" " "	12 <sup>b</sup>	"	15 <sup>b</sup>
"	III	" " "	15 <sup>b</sup>	"	16 <sup>b</sup>
"	IV	" " "	16 <sup>b</sup>	"	18 <sup>b</sup>
"	V	" " "	18 <sup>b</sup>	"	21 <sup>a</sup>
"	VI	" " "	21 <sup>a</sup>	"	23 <sup>b</sup>
"	VII	" " "	23 <sup>b</sup>	"	29 <sup>a</sup>
"	VIII	" " "	29 <sup>a</sup>	"	32 <sup>a</sup>
"	IX	" " "	32 <sup>a</sup>	"	37 <sup>b</sup>
"	X	" " "	37 <sup>b</sup>	"	44 <sup>a</sup>
"	XI	" " "	44 <sup>a</sup>	"	47 <sup>a</sup>
"	XII	" " "	47 <sup>a</sup>	"	50 <sup>b</sup>
"	XIII	" " "	50 <sup>b</sup>	"	65 <sup>b</sup>
"	XIV	" " "	65 <sup>b</sup>	"	70 <sup>a</sup>
"	XV	" " "	70 <sup>a</sup>	"	73 <sup>b</sup>
"	XVI	" " "	73 <sup>b</sup>	"	76 <sup>b</sup>

Age.— Samvat 1795.

Begins.— ( text ) fol. 1<sup>b</sup> ५६० ॥ श्रीगुरुभ्यो नमः ॥

अथायं श्रीमान् शांतिनामा । etc.

" — ( com. ) fol. 1<sup>b</sup> ५६० ॥ श्रीगुरुभ्यो नमः ॥ श्रीसरस्वत्यै नमः ॥  
प्रणतसुरासुर । etc.

Ends.— ( text ) fol. 75<sup>b</sup>

गीत्यार्या । इमामिति etc. up to शिवश्रीः ॥ २७८ ॥

इति षोडशोऽधिकारः संपूर्णः ॥ तत्समाप्तौ चाध्यात्मकलपद्रुमनामा  
ग्रंथः संपूर्णः श्रीमुनिसुन्दरस्यारिभिर्विरचितः ॥ चिरं जयतु ॥ श्रीसंवत् १७९५-  
वर्षे फाल्गुनवदि ७ भौमे लि० श्री'सुरतिचंदिरे' शांतिजिनप्रसादात् ।

" — ( com. ) fol. 75<sup>b</sup>

श्रीशांतिचंद्र । etc. as in No. 82. Then we have प्रशस्ति  
as in No. 82. The final ending is as follows:

(fol. 76<sup>b</sup>) इति श्रीअध्यात्मकल्पद्रुमवृत्तिः संपूर्णा अध्यात्मलतानाम्नी चिरं जयतु ॥ संवत् १७९५ वर्षे फाल्गुनमासे शुद्धपक्षे नवम्यां ९ शनिवासरे श्री-  
'सुरतिबंदिरे' लिखितं ॥ छ॥ इदं वाच्यमानं आचंद्रार्कं चिरं जीयात् । श्रीप्रद्युम्न-  
चरित्र । etc. practically up to रममाणा चिरं जयतु । Then we  
have :—

श्रीअध्यात्मकल्पद्रुमवृत्तिः अध्यात्मकल्पलतानाम्नी संपूर्णा  
जाता । यतः ।

यादृशं पुस्तकं दृष्ट्वा । तादृशं लिखी(खितं) मया ।

यदि शुद्धमसु(शु)द्धं वा । मम दोषो न दीयते ॥ १ ॥ १ ॥

श्री'सुरतिबंदिरे' श्रीशान्तिजिनप्रसादात् ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥

अध्यात्मकल्पद्रुम  
अध्यात्मकल्पलतासहित

Adhyātmakalpādruma  
with Adhyātmakalpālata

No. 84

1073.  
1887-91.

Size.— 10<sup>3</sup>/<sub>8</sub> in. by 4<sup>1</sup>/<sub>2</sub> in.

Extent.— 77 folios ; 13 lines to a page ; 44 letters to a line.

Description.— Country paper tough and greyish ; Jaina Deva-  
nāgarī characters with occasional वृद्धमात्रास ; big, clear and  
good hand-writing ; borders ruled in three lines in red  
ink ; red chalk used ; yellow pigment profusely used ; foll.  
numbered in both the margins as usual ; fol. 1<sup>b</sup> blank ; so  
is the fol. 77<sup>b</sup> ; edges of the first few foll. slightly worn  
out ; the last few foll. worm-eaten to a smaller or  
greater extent ; condition very fair ; this Ms. contains the  
text as well as the commentary ; both complete ; the com-  
mentary here given is written by the commentator himself  
3 years after the composition of the commentary ; the  
entire work is divided into 16 adhikāras ; the extent of  
them along with the corresponding portion is as under :—

Adhikāra	I	with	com.	foll.	1 <sup>b</sup>	to	10 <sup>a</sup>
"	II	"	"	"	10 <sup>a</sup>	"	12 <sup>b</sup>
"	III	"	"	"	11 <sup>b</sup>	"	13 <sup>b</sup>
"	IV	"	"	"	14 <sup>a</sup>	"	16 <sup>a</sup>
"	V	"	"	"	16 <sup>a</sup>	"	18 <sup>b</sup>
"	VI	"	"	"	18 <sup>b</sup>	"	21 <sup>a</sup>
"	VII	"	"	"	21 <sup>a</sup>	"	26 <sup>b</sup>
"	VIII	"	"	"	26 <sup>b</sup>	"	29 <sup>b</sup>
"	IX	"	"	"	29 <sup>b</sup>	"	35 <sup>b</sup>
"	X	"	"	"	35 <sup>b</sup>	"	42 <sup>a</sup>
"	XI	"	"	"	42 <sup>a</sup>	"	45 <sup>b</sup>
"	XII	"	"	"	45 <sup>b</sup>	"	49 <sup>b</sup>
"	XIII	"	"	"	49 <sup>b</sup>	"	65 <sup>b</sup>
"	XIV	"	"	"	65 <sup>b</sup>	"	70 <sup>a</sup>
"	XV	"	"	"	70 <sup>a</sup>	"	73 <sup>b</sup>
"	XVI	"	"	"	73 <sup>b</sup>	"	77 <sup>a</sup> .

Age.— Samvat 1677.

Begins.— ( text ) fol. 1<sup>b</sup> अथायं श्रीमान् शांतनामा । etc.

" — ( com. ) fol 1<sup>b</sup> ॥ ५६० ॥ श्रीगुरुभ्यो नमः ॥

प्रणतसुरासुर । etc.

Ends.— ( text ) fol. 75<sup>b</sup>

इममिति । etc. up to शिवश्रीः । २०८८

— ( com. ) fol. 76<sup>a</sup> इति श्रीमहोपाध्यायश्रीरत्नचंद्रगणिभिः कृता  
वृत्तिः स्वयं लिखिता ॥ छ ॥

सूर्यचंद्रमसौ यावत् यावत् सप्त (धरा)धराः ।

यावत् 'तपा'गणस्तावदयं जयतु पुस्तकः ॥

श्रीरस्तु ॥ छ ॥ अथ प्रशस्तिर्लिख्यते ॥ Then we have the colophon of 17 verses beginning with श्रीवीर and ending with वर्णयामलं ॥ १७॥. This is followed by the lines as under:—

इति श्रीः संवत् १६७४वर्षे आश्विनशुक्लविजयदशम्यां श्री'सुरति-  
बंदिरे' महोपाध्यायश्रीशान्तिचंद्रगणिशिष्योपाध्यायश्रीरत्नचंद्रगणिभिर्वि-  
रचिता ॥ छ ॥ संवत् १६७७ वर्षे लिखिता च चिरं जीयात् ॥ छ ॥ उपाध्याय-  
श्रीमेघविजयगणिवाचनकृते । शुभं भवतु छ ।

N. B.— For further particulars see No. 82.

अध्यात्मकल्पद्रुम-  
बालावबोध

Adhyātmakalpadruma  
bālāvabodha

No. 85

1168.  
1886-92.

Size.— 10½ in. by 4½ in.

Extent.— 53 folios ; 17 lines to a page ; 50 letters to a line.

Description.— Country paper thin, tough and greyish ; Jaina Devanāgarī characters ; bold, legible, rather small, fairly uniform and good hand-writing ; borders ruled in three lines and edges in one, in red ink ; yellow pigment used while making corrections ; red chalk does not seem to be at all used, not even for the puṣpikās of the adhikāras ; this Ms. contains verses of the text at times ; condition very good ; complete ; the entire work is divided into 16 sections, the extent of each of them is as under :—

Section	I	with	com.	fol.	1 <sup>a</sup>	to	6 <sup>b</sup>
„	II	„	„	„	6 <sup>b</sup>	„	7 <sup>b</sup>
„	III	„	„	„	7 <sup>b</sup>	„	8 <sup>b</sup>
„	IV	„	„	„	8 <sup>b</sup>	„	9 <sup>a</sup>
„	V	„	„	„	9 <sup>b</sup>	„	11 <sup>a</sup> (11 <sup>b</sup> ) <sup>1</sup>
„	VI	„	„	„	11 <sup>b</sup>	„	12 <sup>b</sup>
„	VII	„	„	„	12 <sup>b</sup>	„	16 <sup>b</sup>
„	VIII	„	„	„	16 <sup>b</sup>	„	18 <sup>b</sup>
„	IX	„	„	„	18 <sup>b</sup>	„	22 <sup>b</sup>
„	X	„	„	„	22 <sup>b</sup>	„	28 <sup>a</sup>
„	XI	„	„	„	28 <sup>b</sup>	„	30 <sup>b</sup>
„	XII	„	„	„	30 <sup>b</sup>	„	34 <sup>a</sup>
„	XIII	„	„	„	34 <sup>a</sup>	„	45 <sup>a</sup>
„	XIV	„	„	„	45 <sup>a</sup>	„	48 <sup>b</sup>
„	XV	„	„	„	48 <sup>b</sup>	„	51 <sup>b</sup>
„	XVI	„	„	„	51 <sup>b</sup>	„	53 <sup>a</sup> .

Age.— Śaṃvat 1770.

Author of bālāvabodha.— Muni Haṃsarātna, pupil of Jñānarātna Gaṇi. This Haṃsarātna has composed in Śaṃvat 1782 Śatruṅjayamāhātmyollekha in Sanskrit in prose.

1 Some portion is again repeated.



Subject.— Explanation in Sanskrit and Gujarātī based upon Ratna-candra Gaṇi's commentary on Adhyātmakalpādruma. The Gujarātī portion elucidates the foregoing Sanskrit one. In SHJL ( p. 663 ) it is stated that this bālāvabodha is composed before Sāṃvat 1798. I may add that it is not later than Sāṃvat 1770.

Begins.— fol. 1<sup>a</sup> ॥ ६७ ॥ श्रीजिनाय नमः ॥

श्रीशंखेश्वरं पार्श्व(श्वे)शं प्रणताभीष्टदायकं ॥

प्रणमामि परप्रेम्णां सर्वाभीष्टितसिद्धये ॥ १ ॥

सर्वज्ञं सर्वभाषाभिः सर्वसंसत्प्रबोधकं ॥

सर्वसत्त्वहितं वंदे वर्द्धमानजिनेश्वरं ॥ २ ॥

अध्यात्मकल्पद्रुमसंज्ञकस्य

शास्त्रस्य संविग्रहितावहस्य ॥

वात्रा( तां )भिरप्रौढमतिप्रतुष्टौ( ष्ट्यै )

बालावबोधं विदधे विवृतिं ॥ ३ ॥

तत्रोपन्यायसूत्रमिदं । तिहां प्रथम स्थापनानुं सूत्र कहि छि ॥ व्याख्या ॥  
etc.

पूर्वे श्रीमुनिसुंदरे त्रिदशतरंगिणीनाम गुर्वावली कीधी तिहार पछी

ए ग्रंथ किधो । etc.

Ends.— fol. 52<sup>b</sup> इमामिति ( मति )मानवी( धी )न्य( त्य ) चित्ते रमयति । etc.  
up to शिवश्रीः ॥ ८ ॥

इत्याचार्य श्रीमुनिसुंदरविरच(चि)तोऽध्यात्मकल्पद्रुमाभिधो ग्रंथः  
संपूर्णः संवत् १७७०वर्षे शाके १६३५ना मार्गशि(शी)र्षे शुद्धि १ दिने  
शु(०) ललितसागर लिपीचक्रे ' मांडल 'सुभस्थाने श्रीरस्तु ॥

यो मतिमान् इमं अध्यात्मकल्पद्रुमं अधीत्य चित्ते रमयति सोऽयं  
पुमान् भवात् प्राप्ति विरमति चात एव आस्मिन् पुंसि भववैरिजयप्रिया सह  
शिवश्रीः रमेत इम

ए अनंतरोक्त प्रकरिं करी जे मतिवंत पुरुष ए अध्यात्मकल्पद्रुमनामा  
ग्रंथने भणीने चित्तनि विषि रमाहि रात्रि दिवस चीतवि ते पुरुष भवसंसार  
थकी थोडा काल मांहि विरमि चिरत्क थाहं अनि बली एहनों ज चितनथी ते  
पुरुषनि विषि संसाररूपीया शत्रूना जे जयलक्ष्मी तिणि सहित शिवश्री जे  
मोक्षलक्ष्मी ते रमि आश्रीनि रहि एटलि संसारशत्रूनि जीपीने मोक्षलक्ष्मी  
पामि ए भावार्थः ८

॥ श्रीअध्यात्मकल्पद्रुमसु बालावबोधार्थं उप(पा)ध्याय श्रीरत्न-  
चन्द्रगणिकृत टीका जोईनिं मिं माहरी बुद्ध(द्धि)नें अनुसारि हस सरिवा ललप-  
बुद्धि प्राणीना उपगारनिं अर्थिं लेशमात्र लिप्पो छइं ते मध्ये अनाभोगथी  
तथा अज्ञानथी तथा भ्रांतिथी जे कांइ सूचना टीकाना अनुसारइथी अधिकुं  
उछउ अयुक्त लिषाणुं हुइं वाच्य किहांएक सुगमपणानें काजिं किहांइक  
साहचर्यथी किहांइक रुद्धिथी जे कांइ विभक्त वचन लिंग काल कारक अन्वय  
प्रसुषनो विष(प)र्यय कीधो हुइं ते अपराध बहुभुन गीतार्थो पमसु तथा  
उपकारबुद्धि अशुद्ध टालीने शुद्ध करबुं ।

जय प्रशस्तिः ।

श्रीमत्तप'गणगगनांगणभासनतरुणतराणिनिभः ।

श्रीराजविजयसूरिर्वचन भुवि सूरिविततयशः ॥ १ ॥

यो(ऽ)त्पाक्षीद् विभवं घनं सुविहितानुष्टा(ष्टा)नव(व)द्वा(द्वा)दशे(रो)

लोकं कोकामिव प्रबोधमनयद् गोमिश्र गोस्वामिवत् ॥

स्थि(द्धि)त्वा(त्वा) दिक्पददर्पसु(ज्)ज्वलपटा(टां)श्वक्रे विशेषोज्ज्व(ज्ज्व)-

लात्(त्वा)

यो (वा) खालित'माल'वेश्वरसितच्छत्रप्रभावोज्ज्व(ज्ज्व)लः ॥ २ ॥

रत्नत्रयप्रथितयं(सं)यमभृत् तदीय-

पट्टे(ऽ)थ रत्नविजयाह्वयसूरिरासीद् ॥

येन प्रसां(शां)तरजसा प्रशमार्णवै(वे)न

रत्नाकरायितमनल्पगुणो(णौ)घरत्ने(त्नेः) ॥ ३ ॥

तस्यान्वये निखिलभूतलगीति(त)कीर्तिः

श्रीहीररत्न इति सूरिवरो विर(रे)जे ॥

स्वर्गं गतो(ऽ)प्यखिलभक्तसमीहितानि

यो(ऽ)द्यापि पुरयति नव्य इवामरदुः ॥ ४ ॥

तत्पट्टशूषणमणिर्जयरत्नसूरिः

सर्वाग्रणीर्गुणिषु सूरिगुणांस(अ)यो(ऽ)सूत्(त्वा) ॥

श्रीभावरत्न इति भावविदां वरेण्य[ः]-

स्तत्पट्टभृज्जयति सम्प्रति सूरिराजः ॥ ५ ॥

श्रीहीररत्नसूरेर्मुख्याः शिष्याः सुनिर्मलाभिक्षाः ।

श्रीलाब्धिरत्नविबुधाः शास्त्रार्णवपारद्वय(नः) ॥ ६ ॥

[ नद ] श्रीसिद्धिस्तनाम्ना (रत्न)पाठकथयास्तदन्वये तदनु ।  
 श्रीहर्षा(र्ष)रत्नवाचकवरा वरीयोर्युगैर्वेषाः ॥ ७ ॥  
 लक्ष्मीरत्नगणीशा आसन् दुर्वादिदनुजलक्ष्मीशाः ।  
 श्रीना(ज्ञा)नरत्नगणयस्तदाश्रवा सांप्रतं जयंतु चिरं ॥ ८ ॥  
 तच्चरणकमलसेवाभृंगस्तत्संगसमयततरंगः ।  
 सुविहितकल्याणविमलगणिवरविहितार्थमानुजः ॥ ९ ॥  
 बालावबोधबोधवार्तामध्यात्मसुरद्रुमाख्यशास्त्रस्य ।  
 छनिहंसरत्न एनामतनोत् तनुबुद्धिअ(सन्व(स्व)हितां ॥ १० ॥  
 शोधयं सुतच(स्व)चि(वि)द्भिः ग्रंथो(ऽ)यं धीधनैः ।  
 प्रवाच्यमानश्च सद्भावसंपदाढ्यैरा चंद्रार्क(र्क) चिरं जयतात् ॥ ११ ॥  
 इति बालावबोध संपूर्णः ॥

Reference.— Published along with the text in Prakaraṇaratnākara  
 ( Vol. II, pp. 9-96 ).

### अध्यात्मगीत

### Adhyātmagīta

No. 86

609 ( h ).  
 1892-95.

Extent.— fol. 15<sup>b</sup> to fol. 16<sup>a</sup>.

Description.— Complete ; 9 verses in all. For other details see  
 Saṅkheśvara-Pārśvajīnastavana No.  $\frac{609 ( a )}{1892-95}$ .

Author.— Kavi Kamalakīrti.

Subject.— A devotional poem in Vernacular.

Begins.— fol. 15<sup>b</sup>

ऋषभदेव ऋषि कसिदा ग्यांनका में जिनगुण राची ।

ईलम बांणी जैन ही परमारथ साची ॥ १ ॥ etc.

Ends.— fol. 16<sup>b</sup>

कमलकीरति कवि युं कहें परमारथ बांणी ।

जे ए सीबें भावसुं सो तो उत्तम ध्यांणी ॥ ९ ॥ करत० ॥

इति अध्यात्मगीतं ।

अध्यात्मगीता  
[ आत्मगीता ]

Adhyātmagītā  
[ Ātmagītā ]

No. 87

542.  
1895-98.

Size.— 11 in. by 5 in.

Extent.— 3 folios ; 14 lines to a page ; 36 letters to a line.

Description.— Country paper very thin and whitish ; Jaina Devanāgarī characters without पृष्ठमात्राs ; bold, legible, uniform, good and big hand-writing ; borders unruled ; foll. numbered in the right-hand margin ; margins of every fol. damaged to a smaller or greater extent ; ■ part of fol. 3<sup>a</sup> slightly worn out, and hence the missing letters untraceable ; condition fair ; complete.

Age.— Old.

Author.— Devacandra, devotee of Dipacandra of the Kharatara gaccha.

Subject.— Spiritual sermon presented in 49 verses in Gujarātī. The work can be also designated as आत्मगीता. See the ending line of the work.

Begins.— fol. 1<sup>a</sup>

॥ अहं ॥ ॥ ढाल गीतानि ॥

प्रणमीये विश्वहित जैन वाणी महानंदतरु सिंचवा असुतवाणी ।

महामोहपुर भेदवा वज्रपाणी गहनभवफंदच्छेदन कृपाणी ॥ १ ॥

ब्रह्म अनंत प्रकाशक भासक तत्त्वस्वरूप

आत्मतत्त्वविबोधक सच्चिद्रूप ॥

नय निक्षेप प्रमाणे जाणे वस्तु समस्त

त्रिकरण योगे प्रणमं जैनागम सुप्रशस्त ॥ २ ॥

जिणे आत्मा शुद्धताये पिछाण्यो

तिणे लोक अलोकनो भाव जाण्यो ॥

आत्मरमणी मुनि जग वदीता

उपदीस्थूं तेण अध्यात्मगीता ॥ ३ ॥ etc.

Ends.—fol. 3<sup>a</sup>

श्रुतअभ्यासी चोमासीवासी 'लिंबडी' ठाम  
शासनरागसोभागी श्रावकना बहु धाम ॥  
'स्वरतर' गच्छपाठक श्रीदीपचंद्रसुपसाय  
देवचंद्रे निज हरष्यै गायो आतमराय ॥ ४८ ॥  
आत्मगुणरमण करवा अभ्यासै शुद्धसत्ता रसीतइं उल्हासै ।  
देवचंद्रें रची आत्मगीता आत्मरंगी मुनिसुप्रतीता ॥ ४९ ॥  
इति श्रीअध्यात्मगीता समाप्ता ॥ ॥ अथसे स्तात् ॥

Reference.— For additional Mss. see Limbdi Catalogue No. 51.  
One of them is stated to be सच्चित्र स्वर्णाक्षरी. There are  
some Mss. in some of the bhandāras at Surat too.

अध्यात्मगीता

[ आत्मगीता ]

No. 88

Adhyātmagītā

[ Ātmagītā ]

1571 (9).

1891-95.

Extent.— fol. 17<sup>a</sup> to fol. 19<sup>a</sup>.

Description.— Complete ; 49 verses in all. For other details see  
Vimśativiharamāṇajinastavana No.  $\frac{1571 (1)}{1891-95}$ .

Begins.—fol. 17<sup>a</sup> ॥ ढाल गीतानि ॥

प्रणमीयै विश्वहित जैन वांणी ।  
महानंदतरु सीचिवा असृतपाणी ॥  
महामोहपुर भेदवा वज्रपाणी ।  
गहनभवर्कदच्छेदन कृपाणी ॥ १ ॥ etc.

Ends.— fol. 19<sup>a</sup>

श्रुतअभ्यासी । etc. up to आतमराय । as in No. 87. This is  
followed by the līpes as under :—

आत्मगुण ॥ ॥ करवा अभ्यासै शुद्ध सत्तारसीनइं उल्हासै ।  
देवचंद्रें रची आत्मगीता आत्मरंगी मुनिसुप्रतीता ॥ ४९ ॥

इति श्रीअध्यात्मगीता समाप्ता च ॥

N. B.— For additional information see No. 87.

अध्यात्मतरङ्गिणी  
टिप्पणकसहित

Adhyātmatarāṅgīnī  
with tippanaka

No. 89

1035.  
1884-87.

Size.— 14½ in. by 7½ in.

Extent.— (text) 10 folios ; 6 lines to a page ; 35 letters to a line.

„ —(com.) „ „ ; 7 „ „ „ „ ; 60 „ „ „ „

Description.— Country paper thick, tough and white ; Jaina Devanāgarī characters ; this is a Tripaṭī Ms., inasmuch as the tippanaka is written mostly in space above and below the text ; the text written in a very big hand-writing ; the tippanaka in a smaller one ; legible and very good hand-writing ; borders ruled in 5 ( 2 + 3 ) lines and edges in 3 ( 2 + 1 ), in red ink ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank except that the title etc. written on it as अध्यात्मतरङ्गिणी सोमदेवकृत पत्र १० श्लोक १२० ; fol. 10<sup>b</sup> blank ; condition very good ; yellow pigment used ; complete.

Age.— Samvat 1933.

Author of the text.— Somadeva, a Digambara (?) writer.

„ „ „ tippanaka.— Not mentioned.

Subject.— Exposition of the spiritual doctrines in 140 verses in Sanskrit together with notes in Sanskrit.

Begins.— ( text ) fol. 1<sup>b</sup>

॥ ६० ॥ ॐ नमः सिद्धेभ्यः ॥

अथ अध्यात्मतरङ्गिणी लिख्यते ॥

मा स्माधस्ताद् धरित्री विशतु स परमाः संपदोऽस्यामवि(वि)व्रत ॥

प्रोदा(?)स्तेयः पतन्म क्रम इति कुतो निर्भरं सर्वदा यः ॥

मा गुणोन्नक्षितिधाः क्षितिमिति मरुतः प्रक्षिपन् सूक्ष्मवीक्षान् ।

माऽ) भूद् व्योम्ना प्रचारः ॥ पवनपथसदां वो यतो

नूर्ध्वा(वा)हः ॥ १ ॥

पातालान्ता व(व)भूतः स्वलजनजानिता वाक्पथाः कर्णपूराः ॥

क्रुध्यच्छेषाश्च साक्षात् त्वयि मतिवशिनी भातुमासोर्चिताम् ॥  
 आशामावशाने परव × × × 'शै पांशुभिः कुंतलालि-  
 मुःपादय मूलमेनोदुमगहनजटाजालवद्गीतमोहे ॥ २ ॥

Begins.— (tippanaka) fol. 1<sup>b</sup> अधः पातालतले स देवः वो युष्मभ्यं सर्वदा सर्वकालं  
 संपदः विभूतिः ददातु । etc.

Ends.— ( text ) fol. 9<sup>b</sup>

दृष्टिज्ञानं गुणौद्धाविह विनिगदिता वा(ऽऽ)त्मनि प्राप्ततत्त्वै-  
 स्तावेव प्राप्तवन्तौ विविधविधितयोत्कर्षभावाद्व(द्)हुः ।  
 वग्गो(१)तर्भावमत्र प्रकृतगुणयुगे याति कश्चि(द्) भवग्गः  
 सौक्ष्मश्रद्धावगाहा गुरुलघुगुणता वा(१)वाधवायौ विरोधः ॥  
 मुक्तौ नापूर्वमाप्यं किमपि मुक्तिभिश्चेतितामात्मरूप-  
 प्राप्तिं प्राहुः प्रणीताखिलगमनयाः केवलज्ञानभाजः ।  
 सूक्ष्मा तेषां जिनेन्द्रोदितमतमहितज्ञानसाम्राज्यसंपत्  
 संपन्नाः सर्वसत्त्वोत्पलविप(पि)नमुदे सोमदेवाश्चै(श्च)  
 साक्षात् ॥ ४० ॥

इति सोमदेवविरचितयोगामार्गे अध्यात्मतरंगिणीमूलसूत्राणि  
 इति अध्यात्मतरंगिणी सोमदेवविरचित संपूर्णम् ॥

संवत् १९३३का असाढमासे शुभे शुक्लपक्षे तिथौ ४ स(श)नी(नि)-  
 वासरे ॥ लिखितं दसकत जवाहरलाल पाटणी 'सवाईजैपुर'मध्ये (मध्ये) ॥  
 ॥ पत्रसंख्या ॥ १० ॥

„ — ( tippanaka ) fol. 10<sup>a</sup> पुनः किंभूताः समस्तजीवा एव कैरव कक्ष  
 तस्य मुदे सोमदेवाश्चै(श्च)मसः ॥ १ ॥

N. B.— While going through the proofs I find that in Jina-  
 ratnakośa ( p. 5 ) there is mention of a *Digambara* work  
 of this name by Somadeva and that it is published in  
 Manekchand Digambara Jaina Granthamālā as No. 13.  
 Is this the same work ?

अध्यात्मद्वित्रिंशिका  
( अध्यात्मबत्तिसी )

Adhyātmadvātrīṁśikā  
( Adhyātmabattisī )

No. 90

1573 (14).  
1891-95.

Extent.— fol. 22<sup>a</sup> to fol. 22<sup>b</sup>.

Description.— Complete ; 32 verses in all. For other details see

Vimśativiharamāṇajinastavana No.  $\frac{1573 (1)}{1891-95}$ .

Subject.— A poem in Gujarātī dealing with six substances, functions of the body and the soul etc.

Begins.— fol. 22<sup>a</sup> दोहरा ॥

सुद्ध वचन सदगुरु कहे । केवलभाषित अंग ।

लोकगुरु परवान सब । चौदह रज्जु उतंग ॥ १ ॥ etc.

Ends,— fol. 22<sup>b</sup>

सुमति कर्म तिसि वसथे । ओर ऊपाक न कोई ।

शिवस्वरूपपरगाससौ । आवागमन न होई ॥ ३२ ॥

इति अध्यात्मबत्तिसी समाप्त ॥ १ ॥

अध्यात्मद्विपञ्चाशिका  
( अध्यात्मबावनी )

Adhyātmadvipañcāśikā.  
( Adhyātmabāvanī )

No. 91

1572.  
1891-95.

Size.— 11 in. by 4 $\frac{3}{4}$  in.

Extent.— 3 folios ; 12 lines to ■ page ; 30 letters to a line.

Description.— Country paper not quite white in colour ; Jaina Devanāgarī characters ; bold, legible and big hand-writing ; borders ruled in two lines in red ink ; margins on the right and the left ■ well, of every fol. more or less damaged ; condition fair ; red ink used to mark the numbers for the couplet ( दुहा ) ; foll. numbered in both the margins ; in the left-hand margin the title is written as अध्यात्मबावनी ; complete.



Age.— Samvat 1903.

Subject.— 52 spiritual couplets in Gujarātī language, inter-mixed at times with Hindī. This work mainly deals with ( 1 ) बहिरात्म-लाङ्छन, ( 2 ) अन्तरात्म-लाङ्छन and ( 3 ) परमात्म-लाङ्छन.

Begins.— fol. 1<sup>a</sup> ॥ ५६० ॥ दुहा ॥

मायाजाल छंक परी । सुत्तचारित्र चिचार ।  
भवजलतारण पोतसम । धर्म हयामां धार ॥ १ ॥  
धर्म थकि धन शंपजै । धर्मि सुषीया होई ।  
धर्म धन वधे घणो । धरम करै जग कोई ॥ २ ॥ etc.

Ends.— fol. 3<sup>b</sup>

ग्यान रूप सेवो भविक । चारित्र समकित सुल ।  
अमर अगम फलपद लह्यो । जिनवरपद अनुकूल ॥ ५२ ॥  
इणि रीतिं व्रण आत्मानु सरुप अध्यात्मभावनीइं करी जाणहुं ।  
अध्यात्मभावनी संपूर्ण ॥ श्री'पालीताणा'ति(ती)थें । लिपीकृत्य सं. १९०३  
ज्येष्ठ वदि १२ दि(ने) ।

Reference.— For a Ms. of Jinaraṅga's Adhyātmabāvanī see Limbdi Catalogue No. 55.

### अध्यात्मफाग

### Adhyātmaphāga

No. 92

$\frac{1612 (g).}{1891-95.}$

Extent.— fol. 23<sup>a</sup> to fol. 24<sup>b</sup>.

Description.— Complete ; 17 verses in all. For other details see

Jñānapañcāśikā No.  $\frac{1612 (a).}{1891-95.}$

Author.— Banarasi ( ? ).

Subject.— A spiritual poem in Vernacular.

Begins.— fol. 23<sup>a</sup> अथ अध्यात्मफागु लिख्यते ॥

अध्यात्म विनि क्यौं पाइये हौ मेरे ललन ।

परम पुरुषको रूप घट घट अंतर मिलि रह्यो हौं महिमां अगम  
अनुप ॥ १ ॥ अ ॥

विषम विरष पूरी भये हो आयौ सहज बसंत ।

प्रगटी मुरखि सुगंधता है ॥ मनमधुकर मयमंत ॥ २ ॥ अ ॥ etc.

Ends.— fol. 24<sup>b</sup>

परम जोति परगट भइ हो ॥ लगी होलिके आगि ।

आठ काठ सब जरि कुडे हो ॥ गइ तताइ भागि ॥ १६ ॥ अ ॥

प्रकृति पचासी लागि रही हो ॥ भसमपे लहौ सोय ।

नाहि धोयड जल भए हो ॥ फिरि तहां बेलै न कौय ॥ १७ ॥

इति संपूर्ण ॥

Reference.— A list of 29 'phāgu' poems along with some details is given by me in my article "आपणां 'फागु' काव्यो" published in Jaina Satya Prakāśa ( Vol. XI, No. 6 ). For further particulars see JSP (Vol. XI, Nos. 7-12 & Vol. XII, Nos. 5-6).

### अध्यात्मफाग

Adhyātmaphāga

No. 93

1573 ( 11 ).

1891-95.

Extent.— fol. 19<sup>b</sup> to fol. 20<sup>a</sup>.

Description.— Complete ; 17 verses in all. For other details see

Vimśatīviharamāṇajinastavana No.  $\frac{1573 ( 1 )}{1891-95.}$

Begins.— fol. 19<sup>b</sup> अथ अध्यात्मफाग लिख्यते ।

अध्यात्म बिनु क्यौं पाइ हो । अहो मेरे ललनां ।

परम पुरुषको रूप ॥

etc. as in No. 92.

Ends.— fol. 20<sup>a</sup>

परम ज्योति । etc. up to तहां बेल न होय । as in No. 92.

This is followed by the line ■■ under :—

अ. १७ इति अध्यात्मफाग संपूर्ण ॥ लि. ऋ(०) भर्वांन ।

N. B.— For other details see No. 92.

अध्यात्मबिन्दु  
( प्रथम द्वात्रिंशिका )  
स्वोपज्ञविवरणसहित

Adhyātmabindu  
( Dvātrīṃśikā I )  
with svopajña vivaraṇa

No. 94

1169 ( a ).  
1886-92.

Size.— 10 in. by 4½ in.

Extent.— 17 folios 16 lines to a page ; 53 letters to a line.

Description.— Country paper thick, tough and greyish in colour ; Jaina Devanāgarī characters ; bold, legible, uniform, ~~not~~ very small and elegant hand-writing ; red chalk and yellow pigment as well used ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; this Ms. contains the text and the commentary as well ; both complete ; this Ms. contains an additional work (though incomplete) viz. **षड्दर्शनसमुच्चय** of Rājaśekhara Sūri beginning on fol. 17<sup>a</sup> and ending on fol. 17<sup>b</sup> condition very good.

Age.— Pretty old.

Author of the text.— Harṣavardhana. The colophon however suggests altogether a new name for the author viz. Upādhyāya Haṃsarāja. Other Mss. record only Harṣavardhana.

Author of the commentary.— Harṣavardhana.

Subject.— A work in Sanskrit perhaps divided into thirty-two Dvātrīṃśikās, out of which this is the first consisting of 32 couplets, along with a commentary by the author.

Begins.— ( text ) fol. 1<sup>b</sup>

ब्रूमः किमध्यात्ममहस्वमुच्चै-

र्यस्मात् परं स्वं च विभिन्न सम्यक् ।

सबलघातं विनिहत्य क्वाति

नाभेयश्चः केवलमाससाध ॥ etc.

,, — ( com. ) fol. 1<sup>b</sup> ५६० ॥ ऐं नमः ॥

अनंतविज्ञानविभूतिशाली

सत्प्रातिहार्याद्भुतभूतिमाली ॥

तीर्थान्तरीया नवबुद्धयोगा-

गमार्थदेशी जयताज्जिनैः ॥ १ ॥

अज्ञातः शुद्धात्मानुभवसिकानामनेककदागमार्थश्रवणकुवृष्टशुपासन-  
संस्तवनादिक्रियाभासप्रक्रियापर्याप्तात्मतत्त्वविप्रतिपत्तीनां भव्यसत्त्वानाहुपका-  
राम शुद्धात्मस्वरूपप्रतिपादनपटिष्ठाध्यात्मबिन्दुप्रथमद्वित्रिंशिकाविवरणं स्पष्ट-  
मुपक्रम्यते तस्य चेदमार्थं पद्यं ।

Ends.—( text ) fol. 16<sup>b</sup>

इत्थेवं संप्रधार्य द्रुततरमखिलं भेदसंविद्वलेन  
जीवाजीवप्रपञ्चं विदलति किल यो मोहराजानुवृत्तिं ॥  
ज्ञानानन्दस्वरूपे भगवति भजति स्वात्मनि स्थैर्यमाशु  
प्रक्षिप्याज्ञानभावं ॥ भवति न खिराकुक्षुब्धस्वरूपः ॥ ३२ ॥

, — ( com. ) fol. 17<sup>a</sup>

इति स्वोपज्ञाध्यात्मबिन्दुविवरणे सदुपाध्यायश्रीमद्भूर्ध्ववर्द्धनविरचिते  
प्रथमा द्वित्रिंशिका समाप्ता ॥ १ ॥  
श्रीहंसराजउपाध्यायविरचिता(ऽ)ध्यात्मद्वित्रिंशिका समाप्तेति  
प्रथमा ।

Reference.— For Mss. see Jinaratnakōśa ( Vol. I, p. 6 ).

अध्यात्मबिन्दु  
( प्रथम द्वित्रिंशिका )  
स्वोपज्ञाविवरणसहित

Adhyātmabindu  
( Dvātrimśikā I )  
with svopajña vivarana

No. 95

119.  
1873-74.

Size.— 10½ in. by 4½ in.

Extent.— 23 folios ; 13 lines to a page ; 45 letters to a line.

Description.— Country paper grey and tough but not very thick ;  
Jaina Devanāgarī characters ; bold, clear, uniform, suffi-  
ciently big and elegant hand-writing ; borders ruled in three  
lines in red ink, and edges, singly, in the same red ink ; foll.  
numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; red  
chalk used ; corners of some of the foll. damaged ; condition  
very fair ; yellow pigment used ; this Ms. contains the text  
and the commentary as well ; both complete.

Age.— Samvat 1770.

Begins.— ( text ) fol. 1<sup>b</sup>

ब्रूमः किमध्यात्म । etc.

„ — ( com. ) fol. 1<sup>b</sup> ॥ १५६० ॥ हैं नमः ॥

अनंतविज्ञान ॥ etc.

Ends.— ( text ) fol. 23<sup>a</sup> इत्येवं । etc. up to बुद्धस्वरूपः ३२ as in No. 94.

„ — ( com. ) fol. 1<sup>b</sup> इति स्वोपज्ञा(s)ध्यात्मविन्दु । etc. up to सदुपाध्याय-  
श्रीमद्वर्षवर्धनविरचिते प्रथमद्वात्रिंशिका समाप्ता । as in No. 94. This is  
followed by the line as under :—

संवत् १७७० वर्षे चैत्रशुदि ८ शुके ॥

N. B.— For other details see No. 94.

अध्यात्मविन्दु  
( प्रथम द्वात्रिंशिका )  
स्वोपज्ञविवरणसहित

Adhyātmabindu  
( Dvātrīṃśikā I )  
with svopajña vivaraṇa

No. 96

1220.  
1891-95.

Size.— 9 $\frac{3}{4}$  in. by 4 $\frac{3}{4}$  in.

Extent.— 20 folios ; 16 lines to a page ; 46 letters to a line.

Description.— Country paper thin, tough and white , Jaina Deva-  
nāgarī characters ; small, legible and tolerably good hand-  
writing ; borders ruled in three lines and edges in one, in  
red ink ; yellow pigment used ; condition very good ; both  
the text and the commentary complete so far as the first  
dvātrīṃśikā is concerned ; foll. numbered in both the  
margins.

Age.— Samvat 1950.

Begins.— ( text ) fol. 1<sup>b</sup>

ब्रूम(मः) किमध्यात्म । etc.

„ — ( com. ) fol. 1<sup>b</sup> श्रीगणेशाय नमः ॥

अनंतविज्ञानविभूतिशाली । etc.

Ends.— (text) fol. 19<sup>b</sup>

इत्येवं संप्रधार्य । etc. up to बुद्धस्वरूपः ३१ in No. 94.

The number of this verse is wrongly written 31, instead of 32.

„ — (com.) fol. 20<sup>b</sup>

इति स्वोपज्ञाऽध्यात्मविन्दु । etc. up to सद्गुणध्यायश्रीमद्वर्षवर्द्धन-  
विरचिते प्रथमा द्वात्रिंशिका समाप्ता । as in No. 94. This is followed  
by the line as under :—

संवत् १९५० सेरा द्वितीय जगतां सुदी ७ गुरुवार ।

N. B.— For other details see No. 94.

अध्यात्मविन्दु  
( प्रथम द्वात्रिंशिका )  
स्वोपज्ञाविवरणसहित

No. 97

Adhyātmabindu  
( Dvātrīṃśika I )  
with svopajña vivaraṇa

1221.  
1891-95.

Size.— 10 in. by 4½ in.

Extent.— 18 folios; 15 lines in a page; 56 letters to a line.

Description. — Country paper thin, rough and white; Jaina Deva-  
nāgarī characters with very rare पृष्ठमात्रा; small, legible,  
uniform and good hand-writing; borders ruled in three  
lines and edges in one, in red ink; red chalk used; yellow  
pigment, too; foll. numbered in the right-hand margin  
only; a strip of paper pasted to each of the foll. 1<sup>a</sup> and 18<sup>b</sup>;  
condition good; fol. 18<sup>b</sup> practically blank except that the  
title etc. written on it; both the text and the commentary  
complete so far as the first dvātrīṃśikā is concerned.

Age.— Pretty old.

Begins.— (text) fol. 1<sup>a</sup>

इति किमध्यात्म । etc.

„ — (com.) fol. 1<sup>a</sup> प दे जगताः ॥

अनन्तविज्ञानविधितिशाली । etc.

Ends.— ( text ) fol. 17<sup>b</sup>

इत्येवं संप्रधार्य । etc. up to बुद्धस्वरूपः ॥ ३२ ॥ as in No. 94.

,, — ( com. ) fol. 18<sup>a</sup> इति स्वोपज्ञाध्यात्म । etc. up to सदुपाध्यायधीम-  
सूक्ष्मवर्द्धनविरचिते प्रथमा द्वात्रिंशिका समाप्ता । as in No. 94. This is  
followed by the line as under :—

॥ १ ॥ ऐ नमः ॥ मंगलम् ॥

N. B.— For further particulars see No. 94.

अध्यात्ममतपरीक्षा  
( अज्जप्पमयपरिक्षा )  
स्वोपज्ञाविवरणसहित

Adhyātmamataparīkṣā  
( Ajjhappamayaparikkhā )  
with svopajña vivaraṇa

No. 98

1074.  
1887-91.

Size.— 9 $\frac{3}{4}$  in. by 4 $\frac{1}{4}$  in.

Extent.— 87 folios ; 15 lines to a page ; 50 letters to a line.

Description.— Country paper tough and greyish ; Jaina Devanāgarī characters with occasional वृहन्मात्रा ; small, legible and good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank except that the title etc. written on it ; edges of some of the foll. slightly damaged ; condition on the whole good ; both the text and the commentary complete.

Age.— Pretty old.

Author of the text.— Mahopādhyāya Nyāyaviśārada Yaśovijaya Gaṇi, pupil of Nayavijaya. For details see pp. 13, 15, 16, 33, 34 and 37-38 and Vol. XVII, pt. 5, p. 12.

Author of the commentary— Yaśovijaya Gaṇi (as above ).

Subject.— The ~~text~~ in Prakrit in verse challenges the views of the Digambaras. It is explained in Sanskrit in prose.

Begins.— (text) fol. 1<sup>b</sup> ऐ नमः ॥

पणमिय पास्तजिणिदं धंदि य सिरविजयवेवत्तरिदं ।

अज्झप्पमयपरि(क्)खं जहबोइ( हमिमं ) करिस्सामि ॥ १ ॥

„ — (com.) fol. 1<sup>b</sup> ॥ ६७ ॥

महोपाध्यायश्री<sup>१</sup>श्रीकल्याणविजयगणिशिष्यमुख्यपण्डितश्री<sup>२</sup>श्रीलाम-  
विणयगणिशिष्यप<sup>०</sup>श्री<sup>३</sup>श्रीजिताविजयगणिपण्डितनयविजयगणिरुम्भो  
नमो नमः ॥

ऐंकारकलितरु(रू)पां स्मृत्वा वाग्देवतां विबुधवंशां ।

अध्वारममतपरीक्षां स्वोपज्ञामेष विवृणोमि ॥ १ ॥

तत्रेयं प्रथमं माथा. Then we have the first verse of the text above noted. This is followed by the lines as under :—

इह हि ग्रंथारंभे शिष्टाचारपरिपालनाय विद्वध्वंसाय वा मंगलमवश्य-  
माचरणीयमिति मनसि कृत्य पूर्वार्द्ध(र्धे)न समू(मु)चितेष्टयोदे(र्दे)वगुर्वोः  
प्रणतिलक्षणं मंगलमकारि उत्तरार्द्धेन च प्रेक्षावदवधानाय विषयनिरूपणं  
प्रत्यज्ञायि । etc.

Ends.— (text) fol. 87<sup>a</sup>

अज्झप्पमयपरी(रि)क्खा एसा जु(इ)त्तीहि पुरिया जुत्ता ।

सोहंतु पणामया तं गीयथा विसेसविउ ॥

— „ (com.) fol. 87<sup>a</sup> स्पष्टा ।

एतां वाचमुवाच वाचकबरो वाचं यमस्याग्रणी-

रस्या एव च भाष्यकृत्यभूतदो (यो) निष्कर्षमातेनिरे ।

एतामेव बहन्ति चेतसि परब्रह्माधिना योगिनो

रागद्वेषपरिक्षयाद् भवति यन्मुक्तिन(र्न) हेत्वन्तरैः ॥ १ ॥

लावण्योपस्थयो यथा सुगन्धः कांतं बिना कामिनं

मैषज्यानुपस्रांतभस्मकरजः सज्जक्ष(क्ष्य)भोगो यथा ॥

अप्रक्षाल्य च पंकमंकसिचये कस्तुरिकालेपनं

रागद्वेषकषायनिग्रहसुते मोषप्रयासस्तथा ॥ २ ॥

आत्मध्यानकथार्थिनां तनुभूतामेता गिरः श्रोत्रयो(ः)

श्रीमन्मौनवचोऽकृतांकुक्षितमुद्धृताः सुधाविद्वः ॥

एता एव च वास्ति कस्व वित्तमामास्तिक्यजीवातव-

स्ततस्तत्रां(उ)त्तंभवद्भवमुचः पीडाकृतः कर्णयोः ॥ ३ ॥



आसा(शा) श्रीमदकळ्वरक्षितिपतिश्चित्रं द्विषद्भामिनी-

नेत्रांभोमलिनाश्चकार यशसा यस्ताः सिता प्रत्यूत ॥

एकः सैन्यतुरंगनिष्ठुरसुरक्षुण्णां चकार क्षमा-

मन्यस्तां हृदये दधार तदपि प्रा(प्री)तिर्द्ध(र्द्ध)योः शाश्वती ॥ ४ ॥

स श्रीमत् 'तप' गच्छधूषणमभूद् भूपालभालस्थल-

व्यावलग्नमणिकांतिकुंकुमपयःप्रक्षालितां द्विह्वय(ः)

षट्खंडक्षितिमंडलप(प्र)शु(सु)मराखंडप्रचंडोलसत्-

पांडित्यद्ध(ध्व)नदेकडिडिमभरः श्रीहीरसूरीश्वर(ः) ॥ ५ ॥

स्वैरं स्वेहीतसाधनी(ः) प्रसृपरे स्वा(स्वी)यप्रताप(पा)नले

बागमंत्रोपहता विपक्षयः(य)शशा(सा)माधाय(य) लाजाहृती ॥

सो दुर्बादिकुवासमोपजनितं कष्टं निनाय क्षयं

॥ श्रीमा(न) विजयादिसेनसुगुरुस्तपटुरत्नं बभौ ॥ ६ ॥

घार(रा)बाह इवोन्नमय्य नितमां यो दक्षिणस्यामपि

स्वैरं दिक्षु बवर्ष हर्षजननीर्विद्वपदाख्या अपः ॥

तत्पटुत्रिदशादि(द्वि)तुंगशिखरे शोभां समग्रां दधन्(त)

म(स) श्रीमान् विजयादिदेवसुगुरुः प्रयोतते सांप्रतं ॥ ७ ॥

यद्गांभीर्यविनिर्जितो जलधिरप्युल्लोलकल्लोलभूद्

राजे(ज्ञे) सर्वमिदं निवेदयति ॥ व्याकर्णलंबालकः ॥

तत्पटुद्वेदयपर्वते(ऽ)भ्युदयिनः पूष्णाति पूष्णास्तुलां

स श्रीमान् विजयादिसिंहसुगुरु(ः) सौभाग्यभाग्यैकधुः ॥ ८ ॥

गच्छे स्वच्छतरे तेषां परि(पा)ग्रो(दशो)पतस्थुषां ।

कवीनामनुभावेन नवीनां कृतिमादधे ॥ ९ ॥

तथाहि—

साहस्रैर्मघवा द(ह)रश्च दशभिः ओत्रे(त्रै)र्विधिश्चाष्टभिः

येषां कीर्तिकथां सुधाधिकरसां पातुं प्रवृत्ता समं ॥

ते श्रीवाचकपुंगवास्त्रिजगतीविख्यातधामाभया

कन्याणां विजयाहया कविकुलालंकारतां भेजिरे ॥ १० ॥

हैमव्याकरणे कषोपल इवोद्गीतं परीक्षाकृतः

पर्यैक्षंत निबद्धरेखमखिलं येषां सुवर्णे वचः ॥

॥ प्रोन्मादिकुवाविधारणघटानिर्भेदपंचाननाः

श्रीलाभाद्विजयाद्(ह)या सकृत्तिनः प्रौढाभ्रियं शिश्रियुः ॥ ११ ॥

यत्कीर्तिश्रुतधृतदृ(ध)र्जाटिशीरोविभ्रस्तासिद्धापमाः(गा)-  
 कल्लोलप्लुतपार्वतीकुचगलत्कस्त्रिकापंकिले ॥  
 चित्रं दिग्बलये तयैव धबले नो पंकवार्त्ता(ऽ)प्यभूत्  
 प्रो(प्रौ)हि ते विबुधेषु जीतविजयप्राज्ञाः परामैपरुः ॥ १२ ॥  
 येषामत्युपकारसारविलसत्सारस्वतोपासनाद्  
 वाचः स्फारतराः स्फुरन्ति नितमामस्मादृशामप्यहो ॥  
 धीरश्लाघ्यपराक्रमास्त्रिजगतीचेतश्चमत्कारिणः  
 सेव्यन्ते हि मया नयादिविजयप्राज्ञाः प्रमोदेन ते ॥ १३ ॥  
 तेषां प्राप्य परोपकारजननीमाज्ञां प्रसादानुगां  
 तत्पादाब्जयुग्मसेवनि(न)विधौ भृंगाणितं बिभ्रती ॥  
 एतच्छयायविशारदेन यतिना निःशेषविद्यावतां  
 प्रीत्यै किञ्चन तत्त्वमाप्तमयाद्बुद्ध्यै तेभ्यो(ऽ)र्पितं ॥ १४ ॥  
 यदू(य)च्चैः किरणा स्फु(स्फु)रन्ति तरणेस्तत्किं तमःसंचयैः ?  
 स्वीयता यदि नाम तरव स्तब्धे(ब्धे)र्दुमैः किं ततः ? ॥  
 देवा एव भवन्त चेन्नजवशास्तत्किं प्रतीपैः परैः(?)  
 संतः संतु मयि प्रसन्नमनसोऽप्युच्छ्रंखलैः किं खलैः ? ॥ १५ ॥  
 भिन्नस्वर्गिरिसानुभानुशशभूत्पयूच्छलत्कद्वक-  
 क्रीडायां रसिको विधिर्विजयते यावत् च तन्नेच्छया ॥  
 या(ता)वद् भावविभावनैककुतुकीमिथ्यात्वदावानलः(ल)-  
 ध्वंसे वारिधरः स्फु(स्फु)रत्वयमिह ग्रंथः सतां प्रीतिकृत् ॥ १६ ॥  
 इति भेयःपरंपरा शुभं भवतु ॥ ७ ॥ श्री ॥

Then in a different hand we have :—

॥ श्री पं. द्वीराचंदजीनी छे ॥ डा ३ प्र ५ पोथी १ परत

Reference.— Both the text and its Gujarātī translation are published in the second volume ( pp. 273-344 ) of Prakaraṇaratnākara by Bhimsinh Manak, Bombay, in A. D. 1876. The text along with the author's own com. in Sanskrit are also published in D. L. J. P. Series as. No. 5 in A. D. 1911. Herein there is a Sanskrit rendering of Prakrit verses probably by the author, and at the end there is a bare text,

अध्यात्मसाम्राज्य  
[ अध्यात्मसारमाला ]

Adhyātmamālā  
[ Adhyātmāsāramālā ]

No. 99

1573 (31).  
1891-95.

Extent.— fol. 45<sup>a</sup> to fol. 54<sup>b</sup>.

Description.— Complete. For other details see *Vimśativiharamāṇa-jinastavana* No. 1573 (1).  
1891-95.

Author.— Nemidāsa.

Subject.— Distinguishing characteristics of the mundane soul and the liberated soul specifically pointed out in verse in Veranacular in different metres; characteristics of antarātman, paramātman etc. mentioned; information about six dravyas etc. given.

Begins.— fol. 45<sup>a</sup> ॥ ६० ॥

जिनवांणी नितु नमी कीजे आतमशुद्धि ॥  
चिदानंदद्वेष पाईहं मिटे अनादि अशुद्धि ॥ १ ॥  
शुद्धातम दर्शन बिना कर्म न हुटे कोय ॥  
तेह कारणो शुद्धातमा दरशन करी थीर होय ॥ २ ॥ etc.

Ends.— fol. 54<sup>b</sup>

गाथा पधडी ।

दर्शन ज्ञान चारित्र तब चोखण जिन सी(सि)द्ध  
सुरी वायग सुनी ॥  
सुणी वण मव पद सुकीमये ममला मियही सुत्र  
सुकी सुविशाला ॥ ४ ॥

कलस—

एस जिनमत आराधो काज साधो भविकनी सुणी भावता  
गुणद्वारा सोयो सुणो सधु करो सीस मन तवना ।  
अध्यात्म गुणमी एह माला भविक जीव कंठे ठवो ।

जिस लही मंगलमाला अचल अनुभव अनुभवौ ॥ ५ ॥

इति श्रीनेमदासकृत अध्यात्मसाम्राज्य संपूर्णः ॥ श्री ॥ श्री ॥ etc.

अध्यात्मसारमाला  
[ अध्यात्मसारमाला ]

Adhyātmamālā  
[ Adhyātmāsāramālā ]

No. 100

1475.  
1897-91.

Size.— 10 in. by 4 $\frac{3}{4}$  in.

Extent.— 5 folios ; 14 lines to a page ; 53 letters to a line.

Description.— Country paper tough and greyish ; Jaina Devanāgarī characters ; small, clear and fair hand-writing ; borders ruled in two lines and edges in one, in red ink ; all the foll. except fol. 18<sup>b</sup> numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; red chalk used ; complete.

Age. — Samvat 1799.

Begins.—fol. 1<sup>b</sup> ॥ ५६० ॥ श्रीसारदाय नमः ॥

दृष्टा—

जिनं धाणी नितु नमी कीजइ आतम सुध ।

चिदानंद सुखपामीइ मिटइ अनादि असुख ॥ etc.

fol. 2<sup>a</sup>

॥ ॥ भवित शिवतत्त्वैस्त ते अध्यात्मसार ।

ताकी कहुं गुणवरणनां सुजातं होई सुवकाश ॥ २१ ॥ etc.

Ends.— fol. 5<sup>b</sup>

इम जिनमत आराधउ काज साधउ भविक निर्मुणी भविना

गुणठाणेइ बांधउ मुणउ साधउ करउ नि जन्म पावना ॥

अध्यात्मगुणनी एह माली भविक जिन कंठइ ठवउं(उ)

जिम लहउं मंगललीलमाला अचल अनुभव अनुभवो ॥ १ ॥

इति अध्यात्मसारमाला संपूर्ण ॥

संवत् १७९९ वर्षे जेष्ठ (८) वदि १२ दिने लिखितं ॥

N. B.— For further details see No. 99.

## अध्यात्मसारप्रकरण

## Adhyātmasāraprakaraṇa

No. 101

1076.

1887-91.

Size.— 10 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in.

Extent.— 32 folios ; 13 lines to a page ; 50 letters to a line.

Description.— Country paper thin, tough and white ; Jaina Devanāgarī characters ; small, legible and good hand-writing ; borders ruled in four lines in black ink ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; red chalk used ; every fol. more or less worm-eaten ; a corner of fol. 30<sup>b</sup> worn out ; condition fair ; there is some space kept blank in the centre of the numbered and the unnumbered sides as well ; it is so kept that it forms a design so to say ; complete : seven prabandhas in all ; the extent of each of them is as under :—

Prabandha	I	foll.	1 <sup>b</sup>	10	5 <sup>a</sup>
„	II	„	5 <sup>a</sup>	„	8 <sup>a</sup>
„	III	„	8 <sup>a</sup>	„	11 <sup>b</sup>
„	IV	„	11 <sup>b</sup>	„	16 <sup>b</sup>
( pariccheda ) „	V	„	16 <sup>b</sup>	„	21 <sup>b</sup>
„	VI	„	21 <sup>b</sup>	„	28 <sup>a</sup>
„	VII	„	28 <sup>a</sup>	„	30 <sup>b</sup>

Every prabandha is subdivided into adhikāras ; in all there are 21 adhikāras ( 4 + 3 + 4 + 3 + 3 + 2 + 2 ).

Age.— Śaṃvat 1714.

Author.— Yaśovijaya Gaṇi, pupil of Nayavijaya Gaṇi, a colleague of Jitavijaya Gaṇi of the ' Tapa ' gaṇa. For further details see p. 166.

Subject.— This is a metrical composition in Sanskrit in 949 verses. The 21 topics discussed here are as under :—

अध्यात्मशास्त्रमाहात्म्य, अध्यात्मस्वरूप, दम्भत्याग, भवस्वरूपचिन्ता, वैराग्यसम्भव, वैराग्यभेद, वैराग्यविषय, समतात्याग, समता, रावणहारा, मनःशुद्धि, सम्यक्त्व, मिथ्यात्वत्याग, असह्यहत्याग, योग, ध्यान, स्तुति, आत्मनिश्चय, जिनमतस्तुति, अनुभव and सज्जनस्तुति.

Begins.— fol. 1<sup>b</sup> ॥ ६० ॥ श्रीवीतरागाय नमः ॥

ऐंद्रभेणीनतः श्रीमाकंदताज्ञाभिनन्दनः

उद्धार युगादौ यो जगदज्ञानपङ्कतः १ etc.

एतानन्यानापि जिनान् नमस्कृत्यं(स्य) गुरुनपि

अध्यात्मसारमधुना प्रकटीकर्तुमुत्सहे ६

Ends.— fol. 30<sup>b</sup>

चक्रे प्रकरणमेतत् त्य(तत्प)दसेवापरो यशोविजयः ।

अध्यात्मधृतरुचीनामिदमानंदावहं भवतु ॥ ४९ ॥

सज्जनस्तुत्याविकारः २१ इति महोपाध्यायश्रीकल्याणविजयगणि-

शिष्यमुख्यपंडितश्रीलाभविजयगणिशिष्यमुख्यपंडितश्रीजीतविजयगणि-

सतीर्थ्यमुख्यपंडितश्रीनयविजयगणिचरणकमलचंचरीकेण पंडितश्रीपद्म

विजयगणिसहोदरेण पंडितयशोविजयेन विरचितोऽध्यात्मसारप्रकरणे

सप्तमः प्रबन्धः ॥

इति श्रीअध्यात्मसारप्रकरणं पण्डितजस(यशो)विजयगणिकृतं  
संपूर्णं समाप्तं छ श्री छ संवत् १७१४ वर्षे वैशाखवदि षष्ठि बुधे लभितेयं मिदं  
पुस्तकं ॥ लेखकपाठकयो शुभं भवतु ॥ श्री छ । श्री छ । श्री छ ॥

Reference.— The bare text is published in the work entitled as “न्यायाचार्य-श्रीयशोविजयजीकृत ग्रन्थमाला” on pp. 1<sup>a</sup>-31<sup>b</sup> by Jaina-dharma-prasāraka Sabhā in Sāṃvat 1965. The text along with Gujarātī explanation (tabārtha) of Viravijaya is published in Prakaraṇa-ratnākara (Vol. I, pp. 415-557) by Bhimsinh Manek, Bombay in A.D. 1903 and in Jaina Śāstra kathāsaṃgraha (2nd ed.), Ahmedabad, 1884. See Guerinot, Bibliographie pp. 148 and 150. The text along with Gambhiravijaya's Sanskrit commentary composed in Vikrama Sāṃvat 1952 is published by Narottamdas Bhanji. He has also published in A. D. 1916 the text together with its Gujarātī translation and that of the Sanskrit commentary of Gambhiravijaya.

For additional Mss. see Jaina granthāvalī (p. 103) and Jinaratnakośa (Vol. 1, p. 6).

अध्यात्मसारप्रकरण  
( प्रबन्ध १-४ )

Adhyātmasārāprakaraṇa  
( 'Prabandhas I-IV )

No. 102

1075.  
1887-91.

Size.— 9 $\frac{7}{8}$  in. by 4 $\frac{5}{8}$  in.

Extent.— 10 folios ; 15 lines to a page ; 48 letters to a line.

Description.— Country paper tough and white ; Jaina Devanāgarī characters ; small, legible and elegant hand-writing ; borders ruled in two lines and edges in one, in red ink ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> practically blank ; red chalk used ; this Ms. ends abruptly ; it just stops at the commencement of the 4th prabandha ; so the work is incomplete ; condition very good ; the extent of each of the four prabandhas is as under :—

Prabandha	I	fol.	1 <sup>b</sup> to	4 <sup>b</sup>
„	II	„	4 <sup>a</sup> „	7 <sup>b</sup>
„	III	„	7 <sup>b</sup> „	10 <sup>b</sup>
„	IV	fol.	10 <sup>b</sup> .	

Age.— Not modern.

Begins.— fol. 1<sup>b</sup> ॥ ६० ॥ श्रीपरमात्मने नमः ॥

ऐश्वर्योन्नीतः ॥ ६० ॥

Ends.— fol. 10<sup>b</sup> इति महोपाध्यायश्रीकल्याणजयमंशिमुख(स्व)वश्रीलाम-  
विजयमंशिमुखपंश्रीजीताविजयमंसतीर्थ(धर्म)तिलकं पंश्रीनय-  
विजयमंश्रीनयसेविता पं(१०)श्रीपद्मविजयमंसविजयेन पंयमोविजयेन  
रचितेऽध्यात्मसारप्रकरणे तृतीयः प्रबन्धः ॥ ३ ॥

मनःशुद्धिश्च सम्यक्त्वे सत्ये(त्ये)व(व) परमार्थतः ।

तद्विनामोहमर्मा साप्रत्वं(त्वं)पापमुन्मोचिनी ॥ १ ॥

सम्यक्त्वसहितः एव शुद्धा कर्मादिकः(ः) शिवा(ः) ।

तासां मोक्षफले प्रोक्ता यद्वैश्व सहकारिता ॥ २ ॥

कुर्वन्ती(ऽ)मि शिवां ज्ञाति ।

The Ms. ends thus.

N. B.— For further particulars see No. 101.

अनादिविंशिका  
(अणाइसीसिया)

Anādivimśikā  
(Anāvisiyā)

No. 103

219 (b).  
1873-74.

Extent.— fol. 1<sup>b</sup> to fol. 2<sup>a</sup>.

Description.— Complete : 20 verses in all. This is the 'second  
Viṃśikā out of 20.<sup>2</sup> For other details see Prathamādhikāra-  
viṃśikā No. 219 (a).  
1873-74.

Author.— Haribhadra Sūri well-known as Yākinīmahattarāsūni.  
For his life etc. see No. 1.

Subject.— This is a metrical composition in Prakrit. Herein it is  
said that the world is beginningless, and it is not created  
by any superhuman agency.

Begins.— fol. 1<sup>b</sup>

पंचत्थिकायमइओ । अणाइमं वट्टए इमो लोगो ।

न परमपुरिसाहकओ । पमाणमित्थं च वयणं तु ॥ १ ॥ etc.

Ends.— fol. 2<sup>a</sup>

इह तत्तच्छ्रुतिसिद्धो । अणाइमं एस हंदि लोगु ति ।

इहए इमएव भावो । पावइ परिचितयक्कमिणं ॥ २० ॥

इति अनादिविंशतिका दि० ।

Reference.— The bare text containing all the 20 viṃśikās is  
published along with several other works by Ṛṣabhadevajī  
Kesarimalajī Śvetāmbara Saṃsthā, Rutlam, in A. D. 1927.  
In Prof. K. V. Abhayankar's edition there is a Sanskrit  
introduction along with a Sanskrit rendering, English  
notes etc. It is published in A. D. 1932. I have described  
the text in my introduction (pp. XXXV—XXXVIII) to  
Anekāntajayapatakā ( Vol. II ).

1 The first is known as Adhikāravimśikā. It is here wrongly named by  
me as Prathamādhikāravimśikā. It should have been assigned a place just  
after No. 77.

2 All are collectively known as Viṃśativimśikā ( P. Vīśavijjā ).



There is ■ Sanskrit commentary by Yaśovijaya Gaṇi, probably on the 17th viṃśikā only. Vide my article “वीसवीसियाहुं विवरण” published in Jaina dharma prakāśa ( Vol. LXV, No. 12 ).

Āgamoddhāraka Ānandasāgara Sūri has composed in A. D. 1916 an elaborate com. on the 1st viṃśikā and verses 1-6 of the 2nd and a portion of its v. 7<sup>1</sup>.

For Mss. see Jinaratnakośa ( Vol. I, p. 349 ).

अनित्यताकुलक  
( अणिचयाकुलग )

Anityatākulaka  
( Aniccayākulaga )

No. 104

1250 ( 38 ).  
1884-87.

Extent.— fol 10<sup>b</sup>.

Description.— Complete ; 10 verses in all; Jaina Devanāgarī characters with occasional वृद्धमात्राs. For other details see Ādinātha-mahāprabhāvakastavana No.  $\frac{1250 (I)}{1884-87}$ .

Author.— Not mentioned.

Subject.— Exposition of transitoriness of worldly objects. The whole subject is beautifully treated in Prakrit.

Begins.— fol. 10<sup>b</sup>

अह इमर(?) गहिवासो परिहरणिजो(जो) विवेयबंताणं ।

बहुजीवविणासयरा आरंभा जत्थ कीरंति ॥ १ ॥

पावाइं दोगच्छनिबंघणाइं

भोगत्थिणो जस्स कए कुणंति ॥

अभिक्षुणं तं णि असार अं(?) मं

रोगा विलं(लं)पंति शुण व्व कु(?) कटुं ॥ २ ॥ etc.

■ For details see my introduction ( pp. 6-7 ) to प्रशमरति अने संबंधकारिका.

Ends.— fol. 10<sup>b</sup>

एगत्थ रुक्खे व कुडंबवासो

कालं कियंतं पिक्खग्गव बंधु ॥

ठाऊण वच्चंति चउगईसु

चउदिसासु व सकम्मवद्धा ॥ ९ ॥

एवं आणिरुच्चं सकलं पि वत्थु

वियाणमाणस्स दुहिकगेहे ॥

गेहे पलित्ते च भवंमि मज्झ

जू(जु)त्तो पमाओ ॥ क्खणं पि काउं ॥ १० ॥

इति त्यनि[न्य]त्यताकुण(ल) समत्तं ॥ छ ॥

Reference.— See Jaina Granthāvali (p. 195). There is another work “Anityakulaka of 22 verses noted in Peterson’s Report V. For a list of kulakas in Sanskrit and Prakrit see Agarchand Nahta’s article “कुलकसंज्ञक जैन रचनाएँ” published in Jaina Dharma Prakāśa ( Vol. LXIV, Nos. 8, 11 & 12 ). For some particulars about kulakas see my book पाइय ( प्राकृत ) भाषा अने साहित्य ( in press ).

## अनित्यताकुलक

## Anityatākulaka

No. 105

803 (f).

1892-95.

Extent.— fol 5<sup>a</sup>.

Description.— Complete ; 10 verses in all. For other details see

Yatīśikṣāpañcāśikā No. 803 (a).  
1892-95.Begins.— fol. 5<sup>a</sup>

अहह इमो गिहवासो परिहरणिज्जो विवेगवन्ताणं ।

वहुजीवणिजासयरा आरंभा जत्थ कीरंति ॥ १ ॥ etc.

Ends.— fol. 5<sup>a</sup>

एवं अणिच्चं सयलं पि बत्तुं  
 जियाणमाणस्स दुहिकमेहे ॥  
 गेहे पलित्तिं त्वं भवमि जीव  
 जुत्तो पमाओ न खणं पि काउ(उं) ॥ १० ॥  
 इत्यनित्यताकुलं ।

N. B.— For other details see No. 104.

अनित्यताकुलक  
 ( अणिच्चयाकुलग )

Anityatākulaka  
 ( Aniccayākulaga )

No. 106

826 (k).

1892-95.

Extent.— fol. 335<sup>b</sup> to fol. 336<sup>a</sup>.

Description.— Complete. For other details see No.  $\frac{826 (a)}{1892-95}$ .

Author.— Does not seem to be mentioned.

Subject.— This is a small work in Prakrit in 8 verses, and it explains transitoriness of the worldly life. Every couplet except the last begins with समए समए रे जीव.

Begins.— fol. 335<sup>b</sup> ॥ ५६० ॥

समए समए रे जीव आउयं गलइ तुह नियंतस्स ।

तइ वि हु धम्मंमि मणं खणं पि नो देसि जिणभणिए ॥ १ ॥ etc.

Ends.— fol. 336<sup>a</sup>

अप जाणिऊण रे जीव जिणमरिदेहि वेसिए मग्गे(ग्गे) ।

अज्झवसाणं काउं खणमवि मा काहिसि पमायं ॥ ८ ॥

अनित्यताकुलकं ॥ ८ ॥ ८ ॥

अन्ययोगव्यवच्छेद-

Anyayogavyavaccheda-

द्वात्रिंशिका

dvātrīṁśikā

No. 107

1375.  
1891-95.Size.— 8 in. by 13 $\frac{1}{8}$  in.

Extent.— 3 folios ; 22 lines to a page ; 20 letters to a line.

Description.— Foreign paper with watermarks ; Jaina Devanāgarī characters ; bold, big, legible and good hand-writing ; borders not ruled ; foll. numbered in the left-hand margin ; foll. 1<sup>b</sup> and 2<sup>a</sup> blank but nothing missing ; complete ; condition very good.

Age.— Modern.

Author.— Kalikāśarvajña Hemacandra Sūri, the well-known polygrapher. For his life in German see G. Böhlers "Ueber das leben des Jaina mōnches Hemachandra", Wien, 1889. For his works see p. 79 and No. 1327 of Vol. XVII.

Subject.— This is a small poem consisting of thirty-two verses in Sanskrit. It beautifully refutes the non-Jaina systems. It is styled as Vitarāgastuti and Anyayogavyavaccheda<sup>1</sup>, too. See Essai de Bibliographi Jaina ( p. 157 ).

Begins.— fol. 1<sup>b</sup> ॥ ६० ॥ अथ श्रीमद्देवचन्द्रायविरचितं स्याद्वाक्यमत्रिंशति (री)

लिप्यते । सलसूत्रं—

श्रीमद्देवचन्द्राय नमः ॥

अनंतविज्ञानमतीतदोष । etc. as in No. 110.

Ends.— fol. 3<sup>b</sup>

इदं तत्त्वातत्त्वव्यतिकर । etc. up to कृतत्रयः । as in No. 108.

This is followed by the line as under :—

इति श्रीदेवचन्द्रायविरचिताया द्वात्रिंशिका कविसिद्धिः ।

1 See Syādvādamajjarī ( com. on the 1st verse ).

2 This is a wrong name ; for, this is the title of the work. This mistake occurs on the corner-pages of the Annals of B. O. R. I.

**Reference.**— The text is published in *Kāvyamālā* ( pt. VII, pp. 102-104 ) by Pandurang Jawaji, proprietor of the *Nirnaya-Sagar Press*, Bombay, in A. D. 1926. It is edited along with *Syādvādamañjarī* by Damodar Lal Gosvami and published in the *Chowkhamba Series*, as No. 9, Benares, in A. D. 1900, and in the *Yāśovijaya Jaina Granthamālā Series*, Bhavnagar as No. 30. It has been published with Gujarātī translation by Hīrālāl Harisārāj, Jamnagar in A. D. 1924. The text along with *Syādvādamañjarī* is published in the *Ārhatamataprabhākara Series* by Motilāl Lādhājī with ■ Sanskrit introduction, a list of quoted authorities etc. The text along with *Syādvādamañjarī* is published in the *Bombay Sanskrit Series* as No. LXXXIII in A. D. 1933. The text together with *Syādvādamañjarī*, *Ayogavyavacchedadvātrīṃśikā*, their translations in Hindī, foreword, introduction, eight appendices, 13 *anukramaṇikās* etc. is published by the *Paramāśrutaprabhāvakamaṇḍala*, Bombay, in A. D. 1935 as No. 13 of its series styled as *Śrī-Rāicandra Jaina-śāstramālā*. This is the 2nd edition ; the 1st was published in A. D. 1910.

For Mss. see *Jinaratnakośa* ( Vol. I, pp. 11-12 ).

अन्ययोगव्यवच्छेदवृत्तिशिका

*Anyayogavyavacchedadvātrīṃśikā*

'स्याद्वादमञ्जरीसहित

with *Syādvādamañjarī*

No. 108

911 (b).  
1892-95.

**Extent.**— fol. 9<sup>a</sup> to fol. 78<sup>b</sup>.

**Description.**— This Ms. contains both the text and the commentary ( *vṛtti* ) designated as *स्याद्वादमञ्जरी*. The commentary begins abruptly as the previous folios are missing. This Ms. starts with the commentary of the fifth verse ( see

1 This *Syādvādamañjarī* is different from one composed by Vimaladāsa and preserved in a *bhaṇḍāra* at Idar.

स्याद्वादमञ्जरी edited and published by Motilal Ladhaji, page 20, line 19). Dissolution of syllables is indicated by vertical strokes. For other details see **स्याद्वादमञ्जरी**

No.  $\frac{911 (a)}{1892-95}$ .

Age.— Sāhvat 1793.

Author of the text.— Kalikālasarvajña Hemacandra Sūri. For details see p. 179.

„ „ „ commentary.— Malliṣeṇa Sūri, pupil of 'Udaya-prabha Sūri of Nāgendra gaccha.

Subject.— The text along with a learned commentary giving a detailed refutation of the non-Jaina systems of philosophy. The latter is composed in Śaka 1214 and here the help of Jinaprabha Sūri of the Kharatara gaccha is taken. It is said : (i) there was Yaśovijaya Gaṇi's commentary on Syādvādamāñjarī, named ■ Syādvādamāñjūṣā, and (ii) Vānarṣi has commented upon this text.

Begins.— ( text ) fol. 10<sup>b</sup>

कर्त्ता(ऽ)स्ति कश्चिद् जगत् स चैकः

स सर्वगः स स्ववशः स नित्यः ।।

इमाः कुहेवाकविडम्बनाः स्यु-

स्तेषां न येषामनुशासकत्व(स्त्व)म् ॥ ६ ॥

„ — ( com. ) fol. 9<sup>a</sup> ते चेत् स तर्हि तैरुपकारो भिन्नो वा क्रियते इति वाच्यं । अयेदे स एव क्रियते इति लाभमिच्छतो बलक्षितिरायात् । etc.

Ends.— ( text ) fol. 77<sup>a</sup>

इदं तत्त्वातस्त्वव्यतिकरकरालेऽधतमसे ।

जगन्मायाकारैरिव हतपरैर्द्वा विनिहितं ॥

तदुद्धर्तुं शक्तो नियतमविसंवादवचन-

स्त्वमेवातस्त्रातस्त्वयि कृतसपर्याः कृतधियः ॥ ३२ ॥

1 He is a pupil of Vijayasena and the author of Dharmaśarmābhyudaya composed in Sāhvat 1214 during the life-time of Vastupāla ( who died in 1241 A. D. ). Cf. Peterson, Reports III, p. 11 ff. Appendix p. 16.

Ends. ( com. ) fol. 78\* प्रादिकं विना(ऽ)प्रादिकर्मणो गम्यमानत्वात् । कर्त्तुमारब्धा सपर्या सेवाविधियैस्ते (कृतसपर्या) । आराध्यांतरपरित्यागेन त्वय्येष सेवाहेवाकितां परिशीलयंतीति । शिखरिणी(च)कंदोऽलंकृतकाव्यार्थः । पार्श्वः ३२ ॥ इति ।

‘नागैर्गच्छगोविंदवक्षोऽलंकारकौस्तुभाः ॥

ते विश्वव्या नयास्रुदयप्रभसरयः ॥ १ ॥

श्रीमालिखे(षे)णस्रिभिरकारि तत्पट्ट(द)गगनदिनमणिभिः ॥

वृत्तिरियं मरुविमित( १२१४ )शाकाब्दे दीपमहसि शनौ ॥ २ ॥

श्रीजिनप्रभसूरीणां । साहाय्योद्भिन्नसौरभ ॥

श्रुतावुत्तंसतु सतां । वृत्तिः स्याद्वादमंजरी ॥ ३ ॥

अथो(ऽ)स्तु पार्श्वीस्यपरमेश्वरप्रसादात् । इत्यनादिमिथ्यामतत्तापापोह-

न्नायाकचिरस्याद्वादसहकारतरुमंजरीसंपूर्तिमंजुलतामध्यारोहत् ।

ध्वस्तात्यंतकुतर्कतंत्रतिमिराः स्वत्वानकाशस्त्रिषा ।

ये जैनागमतत्त्वलाभललिताः संसारपारैषिणः ॥

भूयासुर्भुवि हेमचंद्रशरवस्ते द्वादशांगीद्विषां ।

पापोल्लापज्जुषामशेषमसतां शुकत्वजीवातवः ॥ १ ॥

दिशतु दयितधर्मध्यानसंतानशर्म ।

त्रिभुवनसुकुटार्हत्पादपूजापरीतं ॥

समयनयगमार्थज्ञानगाथाभिरुच्चैः ।

कुमतमथनमल्लो मालिषेणो मुनीन्द्रः ॥ २ ॥

नानारूपविकल्पजल्पविपिनशोषानलः वेतलं ।

सम्यक्स्वास्तसागरोज्ज्वलकलाकल्लोलकोलाहलः ॥

सास्त्रानंदपद्मवेशनपटुः सर्वज्ञ नः सर्वदा ।

भूयासुक्षयचंद्रबाचकपदांभोजप्रसादोदयः ॥ ३ ॥

श्रीदीर्घमुक्तिकल्याणात् सं० २२६३ वत्सरे (विक्रमनृपतेः सं० १७९३)

कार्तिकप्रथमपंचम्यां बुधे । श्रीचितामणिपार्श्वदेवालयविराजितकृष्ण-

दुर्गाव्यष्टौ रत्नेन रत्नत्रयैषिणा दुःकर्मपरिक्षणार्थं लिखितम् ।

**Reference.**— Both the text and the commentray published. See p. 180. This very Ms. is utilized in the Ārhatamata prabhākara Series, No. 3 and it is there designated as ८. For additional Mss. see B. B. R. A. S. vols. III-IV, 432 and Jinaratnakośa ( Vol. I, pp. 12 & 457 ). For quotations see Peterson, Reports IV, p. 125 ff.

Some of the portions of Syādvādamāñjari are referred to ( for the sake of comparison ) in notes to Candrakīrti's commentary to Madhyamakārikās published as Bibliotheca Buddhica IV, St. Petersburg, 1913. They are as under :—

- ( 1 ) “ कारणं सैवोच्यत इति वचनात् भवनं तेषां अपरोक्षतौ कारणमिति चेत् ... ” Chowkhamba Sanskrit Series p. 134
- ( 2 ) एको भावः सर्वथा येन दृष्टः ,, ,, ,, pp. 4 & 112
- ( 3 ) 18 p. 151  
Sarvadarśanasāṅgraha  
( Bibl. Indica 1858, note 188 )
- ( 4 ) Chow. S. S. p. 17

The corresponding portions in Candrakīrti's commentary are as under :—

- ( 1 ) p. 116 “ अथ तत्त्वचिन्ता तदा क्रियावद्घर्ममात्रमपि नास्तीति भवता(ऽ)भ्युपगम्यतां । ”
- ( 2 ) p. 128 “ भावस्यैकस्य यो दृष्टा दृष्टा सर्वस्य स स्यतः ।  
एकस्य शून्यता यैव सैव सर्वस्य शून्यता ॥ इति ।
- ( 3 ) p. 325 “ यदि ह्यकृतं कर्म भवेत् तदाऽकृताभ्यागमभयं स्यात् ।
- ( 4 ) p. 375 “ तद्यथापि नाम देवपुत्र यच्च सुहृद्भाजनस्याभ्यन्तरमाकाशं  
यच्च रत्नभाजनस्याभ्यन्तरमाकाशं । ”

अन्ययोगव्यवच्छेदव्यात्रिंशिका  
स्याद्वादमञ्जरीसहितः

Anyayogavyavacchedadvātrīṁśikā  
with Syādvādamāñjari

No. 109

413.

1880-81.

Size.— 12½ in. by 4½ in.

Extent.— 40-1 = 39 folios ; 18 lines to a page ; 65 letters to a line.



**Description.**— Country paper rough, thin and grey ; Jaina Devanāgarī characters with पुढमात्राs ; bold, clear, uniform and elegant hand-writing ; borders ruled in two pairs of lines in black ink, with some space kept between these pairs ; yellow pigment and red chalk used ; foll. numbered in the right-hand margin ; the first fol. missing ; edges and corners of several foll. worn out ; the 10th fol. badly damaged at the corner ; same is the case with the 12th and the 19th foll. ; small strips of paper pasted at the corner to the foll. 26 to 33 ; the 40th (the last) fol. damaged slightly by white ants ; condition tolerably good ; this Ms. contains both the text and the commentary in the same size of hand-writing ; both complete except that they are wanting in the portions covered up by the first missing fol. ; the commentary commences with explanation of the first verse ; see p. 4 (line 8) of the printed edition ( M. L. ) ; dissolution of syllables denoted by vertical strokes.

**Age.**— Fairly old.

**Begins**— ( text ) fol. 2<sup>b</sup>

अयं जनो नाथ तव स्तवाय  
गुणांतरेभ्यः स्पृहयालुरेव ॥  
विगाहतां किन्तु यथार्थवाद-  
मेकं परीक्षाविधिदुर्विदग्धः ॥ २ ॥

„ ( com. ) — fol. 2<sup>a</sup> चतार ॥ आह ॥ यथेवमतीतदोषमित्येवास्तु । अमंत-  
विज्ञानमित्यतिरिच्यते ।

**Ends.**— ( text ) fol. 40<sup>a</sup>

इदं तत्त्वात्स्व । etc. up to कृतिधियः ॥ ३२ ॥ as in No. 108.

„ — ( com. ) fol. 40<sup>a</sup> पुरुषाः 'कृतसपर्याः आराध्यांतरपरित्यागेन । etc.

up to सास्यत्र सम्यग् यतः । as in No. <sup>655.</sup>  
1895-98.

This is followed by the line ■ below :—

इति स्याद्वादमंजरीग्रंथः समाप्तः ॥ छ ॥ छ ॥ छ ॥

1 The portion प्रादिकं etc. seems to be missing in this Ms.

Reference.— See No. 107. This very Ms. is utilized in the Ārhatamataprabhākara Series, No. 3, and it is there marked as क.

N. B.— For further details see No. 108.

अन्ययोगव्यवच्छेदवार्त्तिशिका  
स्याद्वादमञ्जरीसहित

Anyayogavyavacchedadvātrimsikā  
with Syādvādamañjarī

No. 110

196.  
1872-73.

Size.— 10½ in. by 4¾ in.

Extent.— 43 folios ; 19 to 20 lines to ■ page ; 56 letters to ■ line.

Description.— Country paper very thin, smooth and greyish ; Jaina Devanāgarī characters with पृष्ठमात्राs ; bold, small, clear and tolerably good hand-writing ; foll. numbered in the right-hand margin ; fol. 43<sup>b</sup> blank ; borders of the 1st 4 foll. ruled in three lines in black ink ; those of the rest in four except those of the 15th of which the borders are ruled in three red lines ; this Ms. contains both the text and the commentary ; both complete ; red chalk used ; the 40th fol. slightly damaged in the middle ; the last ( 43rd ) fol. damaged at the corner and in the edges ; condition very fair.

Age.— Samvat 1496.

Begins.— ( text ) fol. 1<sup>a</sup>

अनंतविज्ञानमतीतदोष-

मबाध्यसिद्धान्तसमर्प्यपूज्यं ।

श्रीवर्द्धमानं जिनमात्ममुख्यं

स्वयंभुवं स्तोतुमहं यतीष्ये ॥ १ ॥ etc.

—( com. ) fol. 1<sup>a</sup> ॥ ५५७ ॥ अहं ॥

यस्य ज्ञानमनन्तवस्तुविषयं यः पूज्यते देवतै-

र्नित्यं यस्य बन्धो न दुर्णयकृतैः कोलाहलैर्लुप्यते ॥

रागद्वेषभुक्ता(स्त)द्विषां च परिषत् क्षिता क्षणाद् येन सा ।

स श्रीवीरविभुर्बिभृतकलुषां दुर्द्धि विषतां मम ॥ १ ॥ etc.

Ends.— (text) fol. 42<sup>b</sup>

इदं तत्त्वातस्त्वयतिकर । etc. as in No. 108.

„ — (com.) fol. 42<sup>b</sup> प्रादिकं विनाऽप्यादिकर्मणो गम्यमानत्वात् । etc.  
up to छंदोऽलंकृतकाव्यार्थः । as in No. 108. This is followed  
by the lines as under:—

समाप्ता वै(चे)यमन्ययोगव्यवच्छेदद्वात्रिंशकास्तवनटीकाः ॥

येषामुज्ज्वलहेतुहेतिरुचिरः(ः) प्रामाणिकाध्वस्पृशां

हेमाचार्यसमुद्भवस्तवनधूरर्थः समर्थः सखा ॥

तेषां दुर्नयदस्युसंभवभयास्पृष्टात्मनां संभव-

त्यायासेन विना जिनागमपुरप्राप्तिः शिवश्रीः(श्री) पदाः(दा)॥१॥

चातुर्विधमहोदधेर्भगवतः श्रीहेमसूरेगिरां ।

गंभीरार्थविलोकने यदभवद्(द्) दृष्टिः प्रकृष्टा मम ॥

ह्यापी(घी)याः(यः) समयादराग्रहपराभूतः[ ] प्रभूतावमं ।

तत्कूनं गुरुपादरेणुकाणिकासिद्धांजनस्योर्जितं ॥ २ ॥

अन्यान्यशास्त्रतरुसंगतचित्तहारि-

पुष्पोपमेयकतिचिक्षिप्तिप्रमेयैः ।

दृक्कां मयांतिमजिनस्तुतिवृत्तिमेनां

मालामिक(वा)मलहदो हृदये बहंतु ॥ ३ ॥

प्रमाणसिद्धांतविरुद्धमत्र

यत् किंचिदुक्तं मतिमांघदोषात् ॥

मात्सर्यमुत्सार्य तदार्यचित्तां

प्रसादमाधाय विशोधयंतु ॥ ४ ॥

उग्रामिष सुधाभुजां गुरुरिति त्रैलोक्यविस्तारिणो(णो)

यत्रेयं प्रतिभाभरादनुम(मि)तिर्निर्दममु(ज्)जृंभते ॥

किं चामी विबुधाः सुधेति वचनोद्धारं यदीयं सुदा

शंसंतः प्रथयन्ति तामतितमां संवादिमेदस्विनीं ॥ ५ ॥

न(ना)मैवगच्छ । etc. up to वृत्तिः स्याद्वाङ्मंजरी ।

This is followed by the lines as below :—

विभ्राणे कलिनिर्जयाजिनतुलां श्रीहेमचंद्रप्रभौ

तद्दृष्ट्यस्तुतिवृत्तिनिर्मितिमिषाद् भक्तिर्मया विस्तृता ॥

निर्णेतुं गुणदूषणे निजगिरां तन्मार्थये सज्जनान्

1 These verses are marked here as 6, 7 and 8.

तस्यास्तत्त्वमकृत्ति(त्रि)मा(मं) बहुमतिः साऽज्ञान्य(स्यञ्ज) समुपयता  
(सम्पद्यतः) ॥ ९ ॥

श्री ॥ अंथाग्रं ३००० छ ॥ स्वस्ति संवत् १४९६ वर्षे पोस शुदि १३  
शुक्ले रवि १६ योगे लखितमिति ॥ श्री ॥

यादृशं पुस्तके दृष्टं तादृशं लि(लि)खितं मया ।

यदि शुद्धमशुद्धं वा मम दोषो न दीयि(व)तां ॥

श्री छ ॥

Reference.— See No. 107. This very Ms. is utilized in the  
Ārhatamataprabhākara Series, No. 3 and it is there  
designated as अ.

N. B.— For further particulars see No. 108.

अन्ययोगव्यवच्छेदवृत्तिशिक्षा  
स्याद्वादमञ्जरीसहित

Anyayogavyavacchedadvātrimsīkā  
with Syādvādamanjari

No. 111

1382.  
1886-92.

Size.— 10½ in. by 4¾ in.

Extent.— 50-1=49 folios; 18 lines to a page; 59 letters to a line.

Description.— Country paper very thin, smooth and greyish;  
Jaina Devanāgarī characters with वृद्धमात्रा; bold, quite  
legible, uniform and good hand-writing; borders ruled in  
two lines in black ink; red chalk and yellowish pigment  
used; foll. numbered in the right-hand margin; foll. 7th  
missing; this Ms. contains both the text and the commen-  
tary; there are marginal notes at times; edges of the last  
(50th) fol. worn out; condition tolerably good.

Age.— Samvat 1520.

Begins.— ( text ) fol. 1<sup>a</sup>

अनंतविज्ञान । etc. as in No. 110.

„ —( com. )fol. 1<sup>a</sup> ॥ ५६० ॥ ॐ ॥ नमो सर्वज्ञायः ॥

यस्य ज्ञानमनंत । etc. as in No. 110.

Ends.— ( text ) fol. 49<sup>b</sup>

इदं तच्चातस्वव्यतिकर । etc. up to कृतधियः ॥ ३२ ॥ as

in No. 108.

„ — ( com. ) fol. 50<sup>a</sup> प्रादिकं बिना(s)प्यादिकर्मजो । etc. up to  
सास्त्यत्र सम्यग् यतः । as in No. 114. This is followed by the  
lines as under :—

इति श्रीस्याद्वादमंजरीग्रंथः समाप्तः ॥ छ ॥ ॥ संवत् १५२०

वर्षे पोस वदि १५ (?) द्वितीयादिने स्वपरोपकाराय श्री'भार'महानगरे  
[ रा धि ] राजाधिराजश्रीमहामुंदराज्ये श्री'चंद्र'गच्छे पं० ज्ञानहर्ष.

Reference.— See No. 108. This very Ms. is utilized in the Ārhatamataprabhākara series, No. 3 and it is there noted as **11**.

N.B.—For further details see No. 108.

अन्ययोगव्यवच्छेदवृत्तार्थशिक्षा  
स्याद्वादमंजरीसहित

Anyayogavyavacchedadvātrimsīkā  
with Syādvādamānjari

No. 112

363.

A. 1882-83.

Size.— 10½ in. by 4¾ in.

Extent.— 60 folios; 17 lines to a page; 49 letters to a line.

Description.— Country paper thin, smooth and grey; Jaina Devanāgarī characters with पृष्ठमात्रा; bold, legible, uniform and elegant hand-writing; yellow pigment and red chalk used; borders ruled in two pairs of lines in black ink; the space between these pairs coloured red; most of the unnumbered sides have, in the centre, a small disc in red colour; the numbered have over and above this, two more, one in each of the two margins; foll. numbered in the right-hand margin; this Ms. contains both the text and the commentary; edges and corners of several foll. damaged; those of the 10th and the following foll. so much worn out that even the written portion also gone; condition unsatisfactory; complete; extent 3100 ślokas.

Age.— Very old.

Begins. — ( text ) fol. 1<sup>a</sup>

अनंतविज्ञान । etc. as in No. 110.

„ —( com. ) ए५० ॥ ॐ नमः सर्वज्ञाय ॥

यस्य ज्ञानमनंत । etc. as in No. 110.

Ends. — ( text ) fol. 59<sup>b</sup>

इदं तज्जातम् । etc. up to कृतधियः ॥ ३२ ॥ as in No. 110.

„ —( com. ) fol. 60<sup>a</sup> प्रादिकं विना(ऽ)प्यादिकर्मणो । etc. up to सा(ऽ)स्त्यत्र सम्यग् यतः । as in No. 114. This is followed by the lines as under :—

इति श्रीस्याद्वाद्मज्जरीग्रन्थः समाप्तः ॥ ग्रन्थाग्रं ३१०० शुभं भवतु ॥

मंगलमस्तु ॥ मंगलं ॥ श्रीः ॥

Then in a different hand we have the following lines :—

श्रीविजयदानसूरीश्वरशिष्याः ख्यातचारुकीर्तिभराः ।

श्रीविमलद्वर्षवाचकमुख्या आसन् जगन्मान्याः ॥ १ ॥

तच्छिष्यैर्निरुपमगुणमाणानिधिभिः सकलवाचकोत्तमैः

श्रीमुनिविमलमुनी ... ..<sup>1</sup>

N. B.— For further particulars see No. 108.

अन्ययोगव्यवच्छेदद्वात्रिंशिका  
स्याद्वाद्मज्जरीसहित

Anyayogavyavacchedadvātrimsīkā  
with Syādvādamāñjarī

No. 113

195.

1872-73.

Size.— 10 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in.

Extent.— 46 folios ; 17 lines to a page ; 64 letters to a line.

Description.— Country paper very thin and greyish ; Jaina Devanāgarī characters with पृष्ठमात्राः ; small, clear, uniform and fair hand-writing ; borders somewhat carelessly ruled in four lines in red ink ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; small bits of paper pasted to the

1 Letters are made illegible.

first fol.; its edges worn out; the 46th fol. too, has its edges damaged; condition very fair; yellow pigment used; there is some space kept blank in the centre of the numbered and the unnumbered sides as well; it is so kept that it forms a design; this Ms. contains both the text and the commentary; both complete.

Age.— Samvat 1502.

Begins. — ( text ) fol. 1<sup>b</sup>

अनंतविज्ञान । etc. as in No. 110.

„ — ( com. ) fol. 1<sup>b</sup> ए० ७ ॥ ॐ नमो वीतरागाय ॥ (formerly सर्वज्ञाय)  
यस्य ज्ञानमनंत । etc. as in No. 110.

Ends. — ( text ) fol. 45<sup>a</sup>

इदं तत्त्वातत्त्व । etc. up to कृतधियः ॥ ३२ ॥ as in No. 108.

„ — ( com. ) fol. 46<sup>a</sup> प्रादिकं बिना(६)प्यमदिकर्मणो । etc. up to  
सा(६)स्यत्र तत्त्वात् पत । as in No. 114. This is followed by the  
following lines :—

इति श्रीस्याह्वाकमंजरीग्रंथः संवृत्तः समाप्तः ॥ ७ ॥ संवत् १५०२  
॥ भाषण वदि ६ दिने १५० लिखि ॥

Then follow about six verses having no connection with this work and they appear to be written in a different hand. They are as under :—

कर्मणा मनसा वाचा । यन्नाह धर्मं समाचरेत् ॥

अस्वर्ग्यं लोकविद्विष्टं । धर्ममप्याचरेत् तु ॥ १ ॥

न धर्मं विहितमपि स्वशास्त्रे लोकाभिशास्तिजननं ।

मनुष्यर्कगो ... दिक् नाचरेत् ।

यस्मादस्वर्ग्यं मग्नीषोमीयवत् स्वर्गसाधनं भवति ॥

आज्ञवल्क्ये ॥

सर्वस्य प्रभवो विष्णुः । श्रुताध्ययनशालिनः ॥

तेभ्यः क्रियापराः श्रेष्ठास्तेभ्योऽध्यात्मवित्तमः ॥ २ ॥

1 This is the 156th verse of स्वान्धर्मप्रकरण of आचाराध्याय of याज्ञवल्क्यस्मृति

2 " " " 199th " " दानप्रकरण " " " " " "

विद्यातपोभ्यां हीनेन । ननु ग्राह्यः प्रतिग्रहः ॥  
 गृह्यत् प्रदातारमध्यधो । नयत्यान्मानमेव च ॥ ३ ॥  
 गत्वा यद् दीयते दानं । तदनंतफलं स्मृतं ॥  
 सहस्रगुणमाहूय । याचिते तु तदर्द्धकं ॥ ४ ॥  
 श्रुताऽध्ययनसंपन्ना । धर्मज्ञाः सत्यवादिनः ॥  
 राज्ञा सभासदः कार्या । रिपौ मित्रे च ये समाः ॥ ५ ॥

याज्ञवल्क्ये ॥

अज्ञानेन कृतं शुष्कं । ज्ञानमार्द्रं प्रचक्षते ॥  
 प्रायश्चित्तं भवेत् शुष्के । आर्द्रं नैव च २३ ॥ १

चतुर्वर्गचिंतामणौ ॥

.....रसंभावमध्ये तु सुकृदिदु तथैव च ॥  
 भक्ष्यमाणं भवेन्ननं । मांसतुल्यं युधिष्ठिर ! ॥ १ ॥

इतिहासपुराणे ॥

तिलं यंत्रं प्रकुर्वेति । तिलं संख्यां नराधिप ! ॥  
 तावद् वर्षसहस्राणि । 'रौरवे' परिपश्यते ॥ २ ॥

शांतिपर्वणि ॥

N. B.— For further particulars see No. 108.

अन्ययोगव्यवच्छेदवार्त्तिशिका  
 स्वाम्याकमजरीसहित

Anyayogavyavacchedadvārtiśika  
 with Syadvādamanjari

No. 114

655.

1895-98.

Size.— 10 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in.

Extent.— 66 folios ; 14 lines to a page ; 55 letters to a line.

Description.— Country paper thick, rough and white ; Jaina Deva-  
 nāgarī characters with occasional पृष्ठमात्रास ; bold, legible,

1 This is the ॥१॥ verse of दानप्रकरण of आचाराध्याय of याज्ञवल्क्यस्मृति.

2 " " " 2nd " " साधारणव्यवहारमातृकाप्रकरण of व्यवहाराध्याय " "

3 'नैव च' इत्यर्थः ।



uniform and good hand-writing ; borders of all the foll. except the 1st ruled in two lines and edges in one, in red ink ; the first fol. has its borders ruled in four lines in black ink ; red chalk used ; almost double numbering of the foll. ; foll. 1<sup>a</sup> and 66<sup>b</sup> blank ; this Ms contains both the text and the commentary ; both complete except that the last two lines of the last verse are missing ; condition very good.

Age.— Not modern.

Begins.— ( text ) fol. 1<sup>b</sup>

अनंतविज्ञान । etc. as in No. 110.

„ —( com. ) fol. 1<sup>b</sup> ॐ ॥ नमः श्रीसर्वज्ञाय नमः ॥

यस्य ज्ञानमनंत । etc. ■ in No. 110.

Ends.— ( text ) fol. 65<sup>a</sup>

इदं तत्त्वातस्त्वयतिकर । etc. as in No. 108.

„ —( com. ) fol. 65<sup>a</sup> प्रादिकं विना(ऽ)प्यादिकर्मणो गम्यमानत्वात् । etc.

up to छंदो(ऽ)लंकृतकान्यार्थः । as in No. 110. This ■ followed by the lines ■ under :—

समाप्ता ज्ञेयमन्यथा(यो)गव्यवच्छेदद्वाराभिशिकास्तवनटीकाग्रंथ  
१००.

Then we have :—

येषामुज्ज्वलहेतुहेति । etc. up to बहुमतिः सा(ऽ)स्यत्र सम्यग् यतः ।

■ in No. 110. This is followed by the line ■ under :—

इति श्रीमल्लिवेणकृतस्याद्वादमंजरी संपूर्ण ॥ शुभमस्तु ॥

N. B.— For further particulars see No. 108.

अन्ययोगव्यवच्छेदवृत्तिशिका  
स्वाध्यायमञ्जरीसहित

Anyayogavyavacchedadvātrimsīkā  
with Syādvādamāñjarī

No. 115

286.

1873-74.

Size.— 12½ in. by 4½ in.

Extent.— 43+1 = 44 folios; 15 lines to a page; 51 letters to a line.

Description.— Country paper a little bit thick and greyish; Jaina Devanāgarī characters with **पृष्ठमात्रा**s; bold, clear, uniform and beautiful hand-writing; borders ruled in two pairs of lines in black ink, with some space kept between these two pairs; foll. numbered in the right-hand margin; fol. 1<sup>a</sup> blank; almost every side has marginal notes; this Ms. contains both the text and its commentary; both complete; red chalk and yellow pigment as well used; fol. 28th repeated; one of them deals with the 3rd verse; so it ought to be the 11th or so; it appears to be superfluous, or perhaps it belongs to some other Ms; this work is written ( ? or caused to be written ) by a woman named *Dhārā*, daughter of *Rānā*; it is revised by Pandit Bhuvanaśekhara Gaṇi in Saṃvat 1714; so the marginal notes may have been added by him; edges of several foll. worn out; condition very fair.

Age.—Saṃvat 1476

Begins.— ( text ) fol. 1<sup>b</sup>

अनंतविज्ञान । etc. as in No. 110.

„ —( com. ) fol. 1<sup>b</sup> ॥ ६० ॥ ॐ नमः सर्वज्ञायः ।

यस्य ज्ञानमनंत । etc. as in No. 110.

Ends.— ( text ) fol. 43<sup>a</sup>

इदं तत्त्वातत्त्व । etc. as in No. 108.

„ —( com. ) 43<sup>b</sup> प्रादिकं विना(s)प्यादिकर्मणो । etc. up to सा(s)स्यत्र सम्यक् यतः । as in No. 114. This is followed by the lines as under:—

इति श्रीस्याद्वादमंजरीग्रंथः समाप्तः ॥ छ ॥ 'वृद्धनगर'वासि ओ०-  
राणा पुत्री आ० धारुलेखितं १४७६ वर्षे लि० संवत् १७१४ वर्षे श्री'अंचल'-  
गच्छेशश्रीकल्याणसागरसुरीश्वरविजयि राज्ये ॥ वाचनाचार्यश्रीभाव-  
शेखरगणानां विनयेः पंडितभुवनशेखरगणभिरधीता संशोधिता ॥ अयः-  
अणयः संतु.

N. B.— For further particulars see No. 108,

अयोगव्यवच्छेदवार्त्तिशिका

Ayogavyavacchedadvātrimsīkā

No. 116

612.

1892-95.

Size.— 10½ in. by 4¾ in.

Extent.— 1 folio ; 16 lines to a page ; 44 letters to a line.

Description.— Country paper thin and whitish ; Jaina Devanāgarī characters with वृद्धमात्राs ; small, legible and very fair handwriting ; borders ruled in three lines in red ink ; red chalk used ; complete ; edges slightly damaged ; condition on the whole good ; foll. numbered in the right-hand margin.

Age.— Not modern.

Author.— Kalikālasarvajña Hemacandra Sūri. For his works see Vol. XVII, pt. IV, pp. 154-156 and pt. V, p. 19.

Subject.— A small poem in 32 verses in Sanskrit establishing the superiority of Jainism over other systems of philosophy. This dvātrimsīkā is referred to by Malliṣeṇa in his Syādvā-damañjari ( com. to v. 1, p. 11, edn. of 1935). There he styles it as अव्यवच्छेद, and says that this is easier to be followed than the other dvātrimsīkā viz. अन्ययोगव्यवच्छेद.

Ayogavyavacchedadvātrimsīkā is an eulogy of Lord Mahāvira. Jagadīśacandra has compared this poem with Siddhasena Divākara's *Dvātrimsad-dvātrimsīkā* and Samantabhadra's 'Yuktyanuśāsana, Svayambhastotra and *Āptamīmāṃsā* as under:—

- I — Yuk<sup>0</sup> 1; Dvā<sup>6</sup> I, 1-3.  
 II — Sva<sup>0</sup> 30 & 15; Dvā<sup>0</sup> V, 31.<sup>1</sup>  
 IV — Bhaktāmarastotra 27.  
 VI — Dvā<sup>0</sup> I, 7.  
 VIII — Dvā<sup>0</sup> II, 11.  
 XI — Yuk<sup>0</sup> 6 & Āpta<sup>0</sup> 6.  
 XII — Āpta<sup>0</sup> 1-6.  
 XIII — Yuk<sup>0</sup> 5.  
 XIV — Dvā<sup>0</sup> I, 23 & Yuk<sup>0</sup> 37.  
 XVI — Dvā<sup>0</sup> I, 17; V, 27; V, 26.  
 XX — Dvā<sup>0</sup> II, 15.  
 XXVI — Dvā<sup>0</sup> V, 23.  
 XXIX — Dvā<sup>0</sup> I, 4; Yuk<sup>0</sup> 64, Sva<sup>0</sup> 51.<sup>2</sup>  
 XXX — Dvā<sup>0</sup> II, 17.

Begins.— fol. 1<sup>a</sup> ॥ ५६० ॥

अगम्यमध्यात्मविदामवाच्यं

वचस्विनामक्षयतां परोक्षं ।

श्रीवर्द्धमानाभिधमात्मरूप-

महं स्तुतेर्गोचरमानयामि ॥ १ ॥

Ends.— fol. 1<sup>b</sup>

इदं श्रद्धामात्रं वितथपरनिदां म(मृ)दुधियो ।

विगाहंतां हंत प्रकृतिपरवाद्व्यसनिनः ।

अरक्तद्विष्टानां जिनवरपरीक्षाक्षमधिया-

मयं तत्त्वालोकस्तुतिमयमुपाधिं विधृतवान् ॥ ३२ ॥

श्रीहेमचंद्रचरिविरचिताऽन्य(य)योगव्यवच्छेदद्वान्निशिका[:]॥६॥

Reference.— Published with Gujarātī translation in Sajjanasan-  
 mitra ( pp. 351-365<sup>3</sup> ). The text is also published with the  
 Hindī translation in Śrī Rāyacandra Jainasāstramālā by Śrī  
 Paramaśrutaprabhāvākamaṇḍala, Bombay in A. D. 1935.  
 It is edited by Jagadīśacandra Jain. For the bare text see  
 Kāvya-mālā, (pt. 7, pp. 104-107) published by Paṇḍuraṅga  
 Jāvaji Bombay, 1926.

1 Cf. Kalyāṇamandirastotra v. 3-6 and Bhaktāmarastotra v. 3-6.

2 Cf. Lokatattvanirṇaya v. 32 & 33.

3 See the 1st edition published in A. D. 1913,

अयोगव्यवच्छेदद्वित्रिंशिका  
अवचूरिसहित

Ayogavyavacchedadvātrīṁśikā  
with avacūri

No. 117

726.  
1892-95.

Size.— 10½ in. by 4¼ in.

Extent ( text ).— 1 folio ; 16 lines to a page ; 64 letters to a line.

,, ( com. ).— ,, ,, 23<sup>1</sup> ,, ,, ,, ,, ; 7 ,, ,, ,, ,,

Description.— Country paper very thin and white ; Jaina Devanāgarī characters with पृष्ठमात्राs ; small, legible and good hand-writing ; borders ruled in three lines in red ink ; this is a पञ्चपाटी Ms. ; folls. numbered in the right-hand margin ; edges of the first and last foll. slightly damaged ; condition tolerably good ; red chalk and yellow pigment used ; both the text and the avacūri complete ; then follows उद्दिष्ट-आर्या-व्याख्यान most probably written in a different hand.

Age.— Fairly old.

Author of the avacūri.— Not mentioned.

Subject.— The text along with a small commentary in Sanskrit.

Begins.— ( text ) fol. 1<sup>a</sup> ॥ ६० ॥

अग्न्यमहवात्म । etc. as in No. 116.

,, — com. ( fol. ) 1<sup>a</sup> वाग्मोचरातीति । इन्द्रियाधीनज्ञानवतां । प्रकृष्ट आत्मा  
आत्मरूपः । etc.

Ends.— ( text ) fol. 1<sup>b</sup>

इदं अख्यमात्रं । etc. up to विधृतवान् । as in No. 116. This is followed by the lines as under:—

इति श्रीहेमचरित्ता समाप्ता चैव अन्य(य)योगव्यवच्छेदिका नाम  
द्वित्रिंशिका वीरस्तवस्वरूपा ॥ ७ ॥ etc.

Ends.— ( com. ) fol. 1<sup>b</sup> ततः ( 1 ) अस्मदुक्तां श्रद्धामात्रं असारबुद्धयः । विचार-  
यन्तां । हंत इति खेदे । तत्त्वप्रकाशः सन् अयमस्मदुक्तस्तुतिविशेषः ।  
नम ॥ ३२ ॥ इति अवचूरिः ॥

At the end there are 8 lines some of which are as under: —

नष्टांके गणाभिद्धके शेषसंख्यं गणं न्यसेत् ।

लब्धं सैकं राशिशेषे कृत्वा पुनरयं विधिः ॥ १ ॥

etc. इति नष्टश्लोकार्थः । etc. इत्युद्दिष्टार्याया व्याख्यानं ॥ ७ ॥

N. B.— For further particulars see No. 116.

### अवस्थाष्टक

### Avasthāṣṭaka

No. 118

1573 ( 19 ).

1891-95.

Extent.— fol. 27<sup>b</sup> to fol. 28<sup>a</sup>.

Description.— Complete ; 8 verses in all. For other details see

Vimśativiharamānājīnastavana No. 1573(1).  
1891-95.

Author.— Not mentioned.

Subject.— Different stages of evolution of the mind and soul dealt with in Vernacular.

Begins.— fol. 27<sup>b</sup>

चेत न लङ्घिन नियतने सवे जीव इकशार ।

मुंढ विचलन परम सौ त्रिविध रुप विवहार ॥ १ ॥

मूढ आतमा एकविध त्रिविध विचलन जान ।

दुविध भाव परमातमा षट्बीध जीव बर्णन ॥ २ ॥ etc.

Ends.— fol. 27<sup>b</sup>

जो केवल पद आचरे चढि संजौगी गुणथान ।

सो जंगम परमातमा भववासी भगवान ॥ ७ ॥

जेह पदमे सब पद मगन जुं जलमे जलहुंद ।

सो अविचल परमातमा निराकार निरहुंद ॥ ८ ॥

इति अवस्थाष्टक समाप्त ॥

'अष्टकप्रकरण

Aṣṭakaprakaraṇa

No. 119

151.

1871-72.

Size.— 9½ in. by 4½ in.

Extent.— 9 folios ; 15 lines to a page ; about 37 letters to a line.

Description.— Country paper thick and yellowish in colour ; Jaina Devanāgarī characters ; clear, legible and tolerably good hand-writing ; borders ruled in two lines in red ink ; foll. numbered in the right-hand margin ; red chalk used to indicate numbers for the Aṣṭakas when completed ; the number for the 25th Aṣṭaka is left out, so the remaining ones are incorrectly marked as 25, 26, etc. up to 31 ; all foll. are intact ; condition excellent ; complete.

Age.— Not quite modern.

Author.— Haribhadra Sūri, well-known as Yākinī-mahattarā-sūnu. For his life and works see No. 1.

Subject.— The work is divided into 32 Aṣṭakas, each consisting of 8 verses, except the last which has two additional verses. The 1st sixteen Aṣṭakas are named as under :—

(1) देवाष्टक, (2) स्नानाष्टक, (3) पूजाष्टक, (4) दीक्षाष्टक, (5) भिक्षाष्टक, (6) पिण्डाष्टक, (7) प्रच्छन्नभोजनाष्टक, (8) प्राप्तास्नानाष्टक, (9) ज्ञानाष्टक, (10) वैराग्याष्टक, (11) तपोऽष्टक, (12) वादाष्टक, (13) यमाष्टक, (14) आत्मनित्यवादाष्टक, (15) क्षणिकवादाष्टक and (16) नित्यानित्याष्टक.

The rest ■■■ unnamed.

Begins.— fol. 1<sup>a</sup>

॥ ॐ ॥ ऐ नमः श्रीज्ञानदायकाय ॥

यस्य संक्षेपजननो रागो नास्त्येव सर्वथा ।

न च द्वेषो(ऽ)पि सत्त्व(त्वे)षु शर्मधनदवानलः ॥

1 Śīlāṅka Sūri has quoted from this work (XX), v. 7-8 in his commentary on *Suyagaḍa* (I, 3, 4).

Ends,— fol. 9<sup>b</sup>

अष्टकारणं प्रकरणं कृत्वा यत् पुण्यमर्जितं ।

विरहात् तेन पापस्य भवन्तु सुखिनो जनाः १०

इति श्री'श्वेतांबरा'चार्यश्री'श्रीहरिभद्रसूरीश्वरकृतिरियं संपूर्णा

अष्टकाख्यप्रकरणा इति श्वेवसीयं (?) सज्जनानां श्रीरस्तु शुभं भवतु  
कल्याणमस्तु श्री ॥

Reference.— Published along with ■ Gujarātī translation and substance of the Sanskrit commentary, by Bhimsi Manak in A. D. 1900 and with Jineśvara Sūri's commentary and Sanskrit rendering of Prakrit portions by Sheth Mansukhbhai Bhagubhai, Ahmedabad in Saṃvat 1968. The text alone is published by the Jaina Dharma-prasāraka Sabhā in Saṃvat 1968. It is also published together with Yaśovijaya's Aṣṭakas by the Āgamodaya Samiti in A.D. 1918. Vādāṣṭaka along with Gujarātī translation is given in the edition of Nyāyāvātāra with Gujarātī translation published by Makanji Jootha, Bombay.

अष्टकप्रकरण

Aṣṭakaprakaraṇa

No. 120

16 (a).

1877-78.

Size.— 10<sup>1</sup>/<sub>8</sub> in. by 4<sup>1</sup>/<sub>8</sub> in.

Extent.— 6 + 68 = 74 folios ; 15 lines to ■ page ; 54 letters to ■ line.

Description.— Country paper thin and greyish ; Jaina Devanāgarī characters with पुद्गलान्नास ; fairly big and legible hand-writing ; borders ruled in two pairs of lines in black ink ; space between these pairs coloured red ; red chalk used ; foll. numbered in the right-hand margin in two sets as 440, 441 etc. and also as 1, 2, etc. up to 6 and then again as 1, ■ etc. up to 68 ; complete ; fol. 446<sup>a</sup> blank ; this Ms. contains over and above this work अष्टकप्रकरणवृत्ति and Sanskrit rendering of Prakrit passages occurring in this commentary ; they begin on fol. 446<sup>b</sup> and end on fol. 517<sup>b</sup> ( ■ No. 122 ) ; complete ■ extent of the text 266 ślokas ; edges of some of



the foll. slightly worn out ; small bits of paper pasted to some foll. at times ( vide fol. 446 ) ; condition on the whole good.

Age.— Samvat 1494 ( ? ).

Begins.— fol. 440<sup>a</sup> ॥ ६० ॥

॥ ओं नमः सर्वज्ञाय ॥

यस्य संक्षेपजननो । etc. as. in No. 119.

Ends.— fol. 445<sup>b</sup>

अष्टकाख्यं प्रकरणं । etc. up to जनाः । as in No. 119.

This is followed by the line as below :—

॥ ८ ॥ ३२ इत्यष्टकसूत्रं समाप्तं ॥ छ ॥

कृतिः (:) श्रीहरिभद्रसूरेर्धर्मतो जाकिनीमहत्तरासुनेरिति ॥ छ ॥ ग्रंथ  
२६६ ॥ छ ॥

N. B.— For additional information see No. 119.

अष्टकप्रकरण

वृत्तिसहित

No. 121

Size.— 10½ in. by 4½ in.

Extent.— 93 folios ; 14 lines to a page ; about 46 letters to a line.

Description.— Country paper thin and white ; Jaina Devanāgarī characters without वृद्धमात्राः ; legible and bold hand-writing ; borders ruled in three lines in red ink ; yellow pigment used ; foll. numbered in both the margins ; the 34th fol. has as a border 9 lines on one side and only six lines on the other side ; the 37th fol. also has less lines ; hand-writing same but smaller from the 35th fol. ; this Ms. contains the text as well as the commentary ; both complete ; the commentary completed in Samvat 1080 ; very incorrect ; condition excellent.

Age.— Samvat 1950.

Aṣṭakapraṅkaraṇa  
with vṛtti

545.

1895-98.

Author of the text.— Haribhadra Sūri. See No. 120.

„ „ „ com.— Jīneśvara Sūri, pupil of Vardhamāna Sūri of the Candra kula. He is a brother of Buddhisāgara Sūri.

Subject.— The text along with its Sanskrit commentary. There was a com. which was composed prior to the one given here. See Jīneśvara's com. on Tapo'sṭaka<sup>1</sup> and his own colophon on it ( p. 203 ).

Begins.— ( text ) fol. 1<sup>b</sup>

यस्य संज्ञेन जननो । etc. as. in No. 119.

„ — ( com. ) fol. 1<sup>b</sup> ॥ श्रीगुरुभ्यो नमः ॥

आविः(व)कृताशेषदर्थसार्था

दोषानुपपन्नं तिमिरं विधूय ॥

गायः प्रथंते स्खलितप्रचारा

यस्येह तं क्षीरविं प्रणम्य ॥ १ ॥

गुणेषु रागाद् धरिभद्रसूरे-

स्तदुक्तमावर्त्तयितुं महार्थे ॥

विबुधि(न्दि)रप्यष्टकवृत्तिमुच्चै-

र्विधातुमिच्छामि गतत्रयो(ऽ)हं ॥ २ ॥ गुग्मं

Ends.—( text ) 92<sup>a</sup>

अष्टकाख्यं । etc. up to जना (.) । as in No. 119.

„ — ( com. ) fol. 92<sup>a</sup> बलटीकायां नास्ति चायं<sup>2</sup> श्लोकः इह तु स्पष्टत्वात्

वाक्यातः केवलं बिरहज्ञानेन हरिभद्राचार्यकृतत्वं प्रकरणस्यावेदितं बिरहा-

कृ(कृ)त्वा(त्) हरिभद्रसूरेरिति समाप्तं चेयमष्टकवृत्तिरिति ॥ कृ ॥

जिनेश्वरानुग्रहतोऽष्टकानां

विश्व(विश्व) गंभि(मी)रमपि(पी)ममर्थ ॥

अवाप्य सम्यक्त(क्व)मपेतर(रे)कं

सदैव लोकाश्वरणे यतश्च ॥ १ ॥

1 See p. 49<sup>b</sup> of the edition published by Jaina Grantha Prakāśaka Samiti in A. D. 1937. Here we have: "अन्ये त्विदमष्टकमेवं व्याचक्षते". This edition contains the text, its commentary and Sanskrit rendering of Prākṛit verses etc. occurring in the com.

2 अष्टकाख्यं etc.

सूरैः(रेः) श्रीवर्धमानस्य निः(ः)संबंधविहारी(रि)णः ।  
 हारिचारित्रपात्रस्य श्री'चंद्र'कुलभूषिणः(ः) ॥ २ ॥  
 पादांभोजद्विरेफेण श्रीजिनेश्वरमूरिणा ।  
 अष्टकानां कृता वृत्तिः स्व(स)त्वा(त्वा)लुग्रहहेतवे ॥ ३ ॥  
 सा(स)मानामधिके(ऽ)शि(शी)त्या 'हंसस्त्रे विक्रमाद् गते ।  
 श्री'जाबालिपुरे' रम्ये वृत्तिरेषा समापिता ॥ ४ ॥ etc.

fol. 93<sup>a</sup> 'कोटी'गणमंड'बज्र'साखाङ्गा(र)श्री'चंद्र'कुसलाभरणश्रीनेमीचंद्रसूरी  
 उ(द्र)द्योतनसूरीपट्टप्रदिपसर्वातिशायिज्ञानगुणादिशयप्रबोधितमन्त्रीश्वरविमल-  
 कारिता'हुंदाचल'शिरःशेषरीभूत'विमलवसति'नामकश्रीआदिनाथचैत्यप्रति-  
 ष्ठापकश्रीवर्धमानसूरीपट्टाबं(व)तंसश्रीम'दणाहिलप्रसन्ना'धिपदुर्लभराजस्रौप-  
 लश्री'स्वरतर'विरुदश्रीअभयदेवसूरी-श्रीजिनवल्लभसूरी-श्रीजिनवत्ससूरी-  
 पट्टालुक्रमसमागतसुगृहीतनामधेयश्रीजिनमाणिक्कयसूरीपट्टप्रभास्करश्रीऋषभ-  
 देवकृतानेकवारचरणरत्नीतिश(?)श्री'पुंडरीका'चलोपरिप्रदेशसहस्रासितपरमासं-  
 र्गोत्तरपरितः परिविहारप्रतिषेधदुर्ललितकोषविकारदुराचारप्रतिपंथिमथनोद्भूतन-  
 (?)च्यतेत्यनिर्यात् न प्रभुतरमोत्साहसुखसागरावगाहसंतुष्टपुष्टसत्कर्माचारित-  
 श्री'स्वरतर'संचकारीतश्रीयुगादीविहारसुक्ताहारंपुंजस्वापकपदसंपदनुत्तरसुधामधु-  
 रतरवचनरचनाऽवर्जितानर्जिताग्यविज्ञश्रीसंलेमसुराजणसवाचिर्णवितिर्णरचि-  
 गुरुचारदुभिक्षारसदुद्धारामारिपटहप्रकारप्रसादीकृतोच्छितोच्छितनिरुपमपरि-  
 भाणश्रीपितृसुरन्नागधर्मप्राग्भाररसदुपलेशोल्लासजगत्प्रकासजगति'जजीया'-  
 प्रभृतिकरः]मोचनकारीतदिग्बलयमलयजहासकाशयशोमरालबालपदप्रचार-  
 प्राभृतिकृतस्फुरत्कांतकांतिस्फूटस्फूटीकविमलदलतद्गणितिघटितसुघट'कली'-  
 कालप्रगटप्रतापदुरिकृतसंतापव्यापदुरुषादेयश्रीवामेयविबप्रतिष्ठाविधायकश्री-  
 'स्वरतर'गच्छनावकसुविहितचक्रसूडामाणिः युगप्रधानश्रीजिनचंद्र(द्र)सूरिपुरं-  
 दरैः ॥ इति संपूर्णः ॥

संवत् ॥ १९५० ॥ प्रथम आषाढ शुक्ल ५ शुभं भवतु ॥ श्रीः ॥

Reference.— Both the text and the commentary published. See No. 119. For an additional Ms. containing both the text and the commentary see Limbdi Catalogue No. 112.

अष्टकप्रकरणवृत्ति  
प्रतिसंस्कृतसहित

Aṣṭakaparakaraṇavṛtti  
with pratisaṃskṛta

No. 122

16 ( b ).  
1877-78.

Extent.— fol. 446<sup>a</sup> to 517<sup>b</sup>.

Description.— Complete. For other details see No. 120.

Author of the vṛtti.—Jineśvara Sūri. See No. 121.

Author of the pratisaṃskṛta.—Abhayadeva Sūri, pupil of Jineśvara Sūri. For his commentaries on āgamas see D. C. J. M. (Vol. XVII, pt. 5, pp. 1-2). Is he the author of Āgama-atthuttariyā ( No. 128 )?

Subject.—Elucidation of Aṣṭakaparakaraṇa together with the Sanskrit rendering of Prakṛit passages etc.

Begins.— fol. 446<sup>b</sup> ओं नमः सर्वज्ञाय ॥

आविःकृताशेषपदार्थ । etc. as in No. 121.

Ends.— fol. 517<sup>b</sup>

बृहटीकायां । up to वृत्तिरेषा समापिता । as in No. 121.

This is followed by the lines as under :—

नास्त्यस्माकं वचनरचनाचातुरी नापि तादृग्

बोधः शास्त्रे न च विवरणं नास्ति पौराणमस्य ।

किंत्वध्यासे(सो) भवतु भणितैः सूदितायामनुष्मात्

संकल्पाद्धो विवरणविधावन्न जाता प्रवृत्तिः । ३ ॥

इति श्रीजिनेश्वराचार्यकृता तच्छिष्यश्रीमदभयदेवसुरिप्रतिसंस्कृता

अष्टकवृत्ति समाप्ता ॥ छ ॥ ग्रंथ ३३७० ॥

प्रत्यक्षरं निरूप्यास्य गन्धमानं विनिश्चितं ।

त्रयस्त्रिंशच्छतानि स्युः श्लोकानां सप्ततिस्तथा ॥

१४४९ परी० सोला भार्यया सुहागदे श्री० लेखितं । 'स्वरतर'-

गच्छीयजयसागरोपाध्यायसास्कृतं च ।

N. B.— For other details see Nos. 119 & 120.

1 For a Hindī account of his life and works see Jinavijaya's introduction (pp. 1-124) to "Kathākoṣaparakaraṇa" published in Singhi Jaina Series.

## अष्टसहस्रीविवरण

Aṣṭasahasrīvivarana

No. 123

546.

1895-98.

Size.— 9½ in. by 4½ in.

Extent.— 157-5 + 2 = 154 folios ; 18 lines to a page ; about 42 letters to a line.

Description.— Country paper thick, tough and yellowish ; Jaina Devanāgarī characters ; indifferent hand-writing ; borders ruled carelessly ; at times corrections made in the margin ; foll. numbered in both the margins ; a piece of extremely thin paper pasted to foll. 1<sup>a</sup> and 157<sup>b</sup> ; condition on the whole good ; yellow pigment used ; red chalk too ; nos. of some of the foll. entered twice as usual ; but in most of these cases nos. written in the left-hand margin are wrong ; foll. 78 to 82 lacking but it is difficult to say whether the continuity is disturbed or not ; the entire work is divided into 10 paricchēdas ; the extent of each of them is as under :—

Paricchēda	I	foll.	1 <sup>b</sup> to	114 <sup>b</sup>
„	II	„	114 <sup>b</sup>	„ 122 <sup>b</sup>
„	III	„	122 <sup>b</sup>	„ 129 <sup>b</sup>
„	IV	„	129 <sup>b</sup>	„ 134 <sup>b</sup>
„	V	„	135 <sup>a</sup>	„ 135 <sup>b</sup>
„	VI	„	136 <sup>a</sup>	„ 137 <sup>b</sup>
„	VII	„	138 <sup>a</sup>	„ 143 <sup>b</sup>
„	VIII	„	143 <sup>b</sup>	„ 144 <sup>b</sup>
„	IX	„	144 <sup>b</sup>	„ 146 <sup>a</sup>
„	X	„	146 <sup>a</sup>	„ 157 <sup>b</sup> .

Age.— Not quite modern.

Author.— Nyāyaviśārada Yaśovijaya Gaṇi. For details see Nos. 98 and 101.

Subject.— A commentary to 'Aṣṭasahasrī' (divided into 10 paricchēdas). of Vidyānanda, a com. to Akalaṅka's *Aṣṭasati* which is itself a com. on Samantabhadra's *Āptamīmāṃsā*.

1 Published along with the text by R. N. Gandhi, Solapur, in A. D. 1915. This along with *Āptamīmāṃsā* and Akalaṅka's *bhāṣya* (*Aṣṭasati*) is published in the edition named as अष्टसहस्रीतात्पर्यविवरण (see p. 205).

Begins.— fol. 1<sup>a</sup> ॥ ५६० ॥

ऐंद्रमहः प्रणिधाय 'न्यायविशारद'यतिर्यशोविजयः ।

विषमामष्टसहस्रीमष्टसहस्रया विवेचयति ॥ १ ॥ etc.

Ends.— fol. 157<sup>a</sup> भिन्नलिंगतटादिशब्दवाच्यपर्यायो भिन्नशब्दवाच्यसदृश इति शब्दसमभिरुद्धव्यंजनपर्याययोः सभिन्नक्रियाशब्दवाच्यसदृश इति शब्दैवं नूनं ॥

निश्चेतनस्ववचसा मतिविस्तरे(ऽ)पि ।

विशुद्धिसंज्ञेशजपुण्यपापे ॥

प्रतिक्रिया यत्र नियम्यते नो ।

ज्ञाने(ऽ)न्यहेतुश्च निजप्रसादा ॥ १ ॥

इति श्रीमद्वक्त्रसुरचाणप्रदत्त'जगद्गुरु'विरुद्धधारकभट्टारकश्रीहीर-  
विजयसूरीश्वरशिष्यमुख्यमहोपाध्यायश्रीकल्याणविजयगणिशिष्यावतंस-  
पांडितश्रीलाभविजयशिष्याग्रेसरपं०श्रीजीतविजयग । सतीर्थालंकारपांडित-  
श्रीनयविजयग । चंचरीकचरणकमलेन पं०श्रीपद्मविजयग०सहोदरेण  
महोपाध्यायश्रीयशोविजयगणिना विरचिते अष्टसहस्रीविवरणे दशमः  
परिच्छेदः । समाप्ते(ऽ)यं अष्टसहस्रीटीकाग्रंथः ।

Reference.— Published by Jainagrantha-prakāśaka Sabha in A. D. 1937. It is here named as अष्टसहस्रीतात्पर्यविवरण. For extracts see Peterson, Reports VI, p. 38.

अष्टादशमीश्रार्थशिक्षा

Aṣṭādaśamīdvātrīṃśikā

No. 124

$\frac{32 (r).}{1880-81.}$

Extent.— leaf 80<sup>a</sup> to leaf 83<sup>b</sup>.

Description.— Complete ; 32 verses in all. For other details see

Prathamādvātrīṃśikā. No.  $\frac{32 (a).}{1880-81.}$

Author.— Siddhhasena Divākara. For details see p. 39.

Subject.— This metrical composition in Sanskrit seems to deal with the Jaina discipline. It refers to the fundamental characteristics of a leader of the Jaina church.

Begins.— leaf. 80<sup>a</sup>

देशकालान्वयाच्चाख्यःप्रकृतिमात्मनां ॥  
सत्त्वसंवेगविज्ञानविशेषाख्यानुशासनं ॥ १ ॥  
बाह्याध्यात्मशुचिसौम्यतेजस्वी करुणात्मकः ॥  
स्वपराम्बर्धविद् वाग्मी जिताध्यात्मश्चशासिता ॥ २ ॥ etc.  
उत्पन्नोपायसंदेहा न ग्रंथार्थोभयशक्तयः ॥  
भावनाप्रतिपत्तिभ्यामनेका शैक्ष्यमक्तयः ॥ ३ ॥ etc.

Ends.— leaf. 83<sup>b</sup>

नातिकृच्छ्रतपःशक्ताः नमस्यागवदुत्तुजेत ।  
कुशलान् वा विदग्धांश्च तीर्थतच्छेषपालनं ॥ ३१ ॥  
यावदुत्तुजेते दुःस्वास्तिर्वाणं वा ( ५ ) भिमन्यते ।  
तावन्मोहहृस्वी नित्यं स्वयं यास्यंत्यतः परं ॥ ३२ ॥

अष्टादशमीद्वात्रिंशिका समाप्ता ॥ १८ ॥

Reference.— Published by Jainadharmaprasāraka Sabhā in Sarnvat  
1965. See "Anekānta" Vol. II; pp. 495-496. For further  
particulars see "Reference" of the Prathamādvatrimśikā.

अष्टादशमीद्वात्रिंशिका

Aṣṭādaśamīdvātrimsikā

No. 125

1189 (r).  
1891-95.

Extent.— fol. 24<sup>a</sup> to fol. 25<sup>a</sup>.

Description.— Complete ; 32 verses in all. For other details see

No.  $\frac{1189 (a)}{1891-95}$ .

Begins.— fol. 24<sup>a</sup>

देशकालान्वया । etc. as in No. 124.

Ends.— fol. 24<sup>b</sup>

नातिकृच्छ्रतपः । etc. up to यास्यंत्यतः परं ॥ ३२ ॥ as in No.  
124. This is followed by अष्टादशमीद्वात्रिंशिका समाप्ता ॥ ३ ॥

N. B.— For additional particulars see No. 124.

आगमसारोद्धार  
[ आगमसार ]

Āgamasāroddhāra  
[ Āgamasāra ]

No. 126

82.

1872-73.

Size.—  $9\frac{1}{2}$  in. by  $4\frac{3}{4}$  in.

Extent.— 79 folios ; 11 lines to a page ; 28 letters to a line.

Description.— Country paper thick, rough and white ; Jaina Devanāgarī characters ; big, quite legible, uniform and very good hand-writing ; red chalk profusely used ; yellow pigment used while making corrections ; borders ruled in three lines and edges in one, in red ink ; foll. numbered in the right-hand margin ; sometimes some of the foll. are also numbered as 1, 2 in the left-hand margin ; fol. 46<sup>b</sup> blank ; the last fol. seems to be newly added ; complete ; condition very good ; fol. 1<sup>a</sup> blank ; so is the fol. 76<sup>b</sup> ; fol. 46<sup>a</sup> has ■ diagram representing the Jaina cosmos.

Age.— Not old.

Author.— Muni Devacanda of Kharatara gaccha assisted by Durgadāsa ( see No. 127 ). For details see No. 8.

Subject.— A composition in Vernacular called ' Prākṛta ' by the author. It deals with salvation etc.

Begins.— fol. 1<sup>b</sup> ॥ ५५० ॥ श्रीगणेशाय नमः ॥

॥ अथ आगमसारग्रंथं लिख्यते ॥ श्री° अथ प्रथमं भव्यं जीवने प्रति-  
बोधना निमित्तं मोक्षमार्गनी वचनिका कर्हे हैं तिहां प्रथम जीव अनादि-  
कालनो मिथ्यात्वी इतो ते काल लब्धी पामीने त्रिण करण कर्हे हैं । etc.

Ends.— fol. 79<sup>a</sup>

ग्यानवृक्ष संघो भविक चारित्त समकित मूल ।

आता अगमपद फल लहे जिनवरपद अनुकूल ॥ ४ ॥

आगमसारोद्धार यह प्राकृत संबंधरूप ।

ग्रंथ रच्यो देवचंद्र मुनि ग्यानअमृतसरसकूप ॥ ५ ॥

इति श्रीआगमसार संपु( ष्ट )र्ण ॥ कल्याणमस्तु ॥



Reference.— This work composed in Samvat 1776 is published by Premchand Dalsukhbhai in Samvat 1967 and also in Prakaraṇa-ratnākara ( Vol. I, pp. 139-178 ) by Bhimsinh Manek in A. D. 1876. For Mss. see Jinaratnakośa ( Vol. I, p. 21 ). In the edition of 1876 the author's lineage and the date of this work are given.

### आगमसारोद्धार

Āgamasāroddhāra

No. 127

547.

1895-98.

Size.— 9 $\frac{7}{8}$  in. by 4 $\frac{7}{8}$  in.

Extent.— 81 folios ; 12 lines to a page ; 33 letters to a line.

Description.— Country paper thin, tough and white ; Jaina Devanāgarī characters ; big, quite clear, uniform and good hand-writing ; borders ruled in two lines and edges, in one, in red ink ; yellow pigment used while making corrections ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; complete ; condition very good.

Age.— Samvat 1898.

Begins.— ॥ ६० ॥ श्रीजिनाय नमः ॥

अथ यतो पं० देवचंदर्जाकृत 'स्वरत(र)'गच्छे अथ आगमसार ग्रंथ  
लिख्यते अथ प्रथम । etc. as in No. 126.

Ends.— fol. 81<sup>a</sup>

सुविहित 'स्वरत(र)'गच्छे सुधिर जुगवर जिनचंदसूरि(र) ॥

पुण्यप्रधानं (प्रधान) गुण पाठक गुण(णे) पट्टर ॥ ६ ॥

तास सीस पाठक वृष सुज्ञतसागर गुणवंत ॥

सकल शास्त्र ग्यायक गुणी साधुरंग जसवंत ॥ ७ ॥

तास सीस पाठकप्रवर जिनमते परमत पाण ॥

भाविककमल प्रतिबोधवा राजसागर गुरुभाण ॥ ८ ॥

ग्यानिधरम पाठकपट्टर सम दम गुणे अगाह ॥

राजहंस गुरु गुरुसकति सह जग करे सराह ॥ ९ ॥

तास सीस आगमसवी जैनधर्मको दास ॥

देवचंद आनंदमै कीनो ग्रंथप्रकास ॥ १० ॥

आगमसारोद्धार ग्रंथ प्रकृतः । etc. up to अन्तर्गतः  
etc. as in No. 126. This is followed by the lines as under :—

॥ ११ ॥

कव्य(र)यो इहां सहाय अति दुर्गवास शुभविश्व ॥

समझावन निज मित्रको कीनो ग्रंथ पवित्र ॥ १२ ॥

धर्ममित्र जिन(धर्म)रत(न) भविजन समकितवंत ॥

शुद्ध अमरपद ओलवमण ग्रंथ कीयो गुणवंत ॥ १३ ॥

तत्त्वज्ञानमय ग्रंथ पण जोहै बालाबोध ॥

निज पर सत्ता सब लपै ओता लहै प्रबोध ॥ १४ ॥

ता कार(ण) देवचंद्र छनि कीनो भाषाग्रंथ ॥

भणसी गुणसी जे अधिक लहसी ते शिष्यपंथ ॥ १५ ॥

कथक शुद्ध ओता रुचि मिलज्यो प संयोग ॥

तत्त्ववाग्यान अद्वासाहित बली काया नीरोख ॥ १६ ॥

परमागमस्यु राचयो लहस्यो परमानंद ॥

धर्मसम गुरुधर्मस्यु धरज्यो प सुवर्णद ॥ १७ ॥

ग्रंथ कीयो मनरंगस्यु सित वष पागुण मोस ॥

भोमवार अरु तीज तिथि सकल फली मनआस ॥ १८ ॥

इति श्रीआगमसारोद्धारग्रंथ देवचंद्रजीकृतः 'सरस्वती' बाला-

बोधः कृतः । संपूर्णम् ॥ संवत् १८९८ वर्षे मांसी आसाहबदि २ दिने संपूर्ण  
हुआ शनिवारे ।

N. B.— For further particulars see No. 126.

आगमाष्टोत्तरिका  
(आगमअष्टोत्तरिया)

No. 128

Size.— 10½ in. by 4½ in.

Extent.— 2 folios ; 21 lines to a page ; 45 letters to a line.

I This is named as *Agama-astottara* in Jinarathasūtra (Vol. I, p. 30),

27 [J. L. P.]

Āgama-astottara  
(Āgama-astottariya)

1082

1881-82

**Description.**— Country paper extremely thin, greyish in colour and somewhat brittle; Jaina Devanāgarī characters; legible, careful and uniform hand-writing, not very small; borders ruled in three crimson lines, whereas edges in two such lines; corners worn out; condition very fair; complete; foll. numbered in the right-hand margin.

**Age.**— Does not appear to be modern.

**Author.**— Abhayadeva Sūri. For details see No. 122.

**Subject.**— Importance of samyaktva ( i. e. right faith ) etc. pointed out in 114 verses in Prakrit.

**Begins.**— fol. 1<sup>a</sup> ॥ ८६० ॥

सुषिताललोयणदलं विहस्यदंतं सुकेसरालीढं ॥  
अहुरुत्पत्तठविषं भविष्यममरालिहृज्जिघं ॥ १ ॥  
जसपरिमलपल्लवियं सुबोहियं नाणभाणुकिरणेहिं ॥  
मह दिसड वंछियत्थं सुहपडमं वन्द्यमाणस्स ॥ २ ॥

**Ends.**— fol. 2<sup>b</sup>

आगमअटुत्तरिया रइया सिरिअभयदेवसूरीहिं ॥  
पदिआ हरेइ पावं यणिया अप्पेइ बोहिफलं ॥ १४ ॥  
इति श्रीआगमअटुत्तरीयंः समाप्तिमिणाय । विजितः श्री'कृष्ण-  
हर्षे' श्री ॥

**Reference.**— Published by Balubhai Khushalbhai, Ahmedabad. There is a Ms. in a Bhaṇḍāra at Broach. It gives the text and its Sanskrit rendering as well.

आगमिकवस्तुविचार-  
सारप्रकरण  
( आगमियवत्थुविचार-  
सारपगरण )  
[ षडशीति ]  
( छासीह )

No. 129

**Extent.**— fol. 2<sup>a</sup> to fol. 6<sup>a</sup>.

Agamikavastuvicāra-  
sāraprakaraṇa  
( Agamiyavattthuviyāra-  
sārapagarana )  
[ Ṣaḍaśīti ]  
( Chāsīi )  
768 ( b ).  
1892-95.

**Description.**— Yellow pigment used complete. For further details see Uttarādhyayanāsūtra ( ch. XXVIII ) Vol. XVII, pt. 3, No. 651.

**Author.**— Jinavallabha. He died in A. D. 1111. See C. M. Duff's "The Chronology of India" ( p. 138 ). The life of this author is given in Sanskrit in the bhūmika ( pp. 1-37 ) of Apabrah̥ṣakāvyatrayī published in the Gaekwad's Oriental Series, No. XXXVII, in A. D. 1927. On p. 8 this work आगमिकवस्तुविचारसार also known as षड्वीति is referred to. For Jinavallabha's works etc. see D C J M Vol. XVII, pt. 5, p. 5. J. Klatt's " extracts from the historical records of the Jainas " published in the Indian Antiquary Vol. XI may be consulted.

**Subject.**— Exposition of the doctrine of karman and that of the the soul regarding its grade of existence, sense-organs etc. in verse in Prakrit. For some remarks about this षड्वीति see G. O. Series ( Vol. XXI, p. 34 ).

**Begins.**— fol. 2<sup>a</sup>

निष्कृष्टं(सं)मोहपासं पसरियविमलोककेवलपयासा(सं) ॥  
पणयजणपूरिआस(सं) वे(प)ण(य)ओ वणमिनु जिणयासं ॥ १ ॥

**Ends.**— fol. 6<sup>a</sup>

सुद्धमो छ पंच उइरइ पंच उवसंत पंच दो सीणे ॥  
जोगीओ नामगोए अजोगि अणुदीरगो मगवं ॥ ११ ॥  
उवसंतजिणा योवा संखिअगुणा उ सीणमोहजिणा ॥  
सुद्धमनियट्टिअनियट्टी तिसि ॥ तुल्ला विसेसहिवा ॥ १२ ॥  
जोगिअपमसइयरे संखगुणा देससासणा मिस्ता ३ ॥  
अविरय ४ अजोगि १ मिच्छा २ असंख चउरो दुवे(s)णता ॥ १४ ॥  
जिणवल्लहोवणीयं जिणवयणामयसुद्धविदुमिमं ॥  
दियकंसिणो सुद्धजणा निमुणंतु गुणंतु जाणंतु ॥ १४ ॥  
छ ॥ इत्यागमिकवस्तुविचारप्रकरणं समाप्तं ॥ छ ॥

**Reference.**— This work is looked upon as an older Karmagrantha III of 4. It is published along with Malayagiri Sūri's Sk. commentary by Jaina Ātmananda Sabhā in Sarhvat 1972.

For additional Mss. and commentaries see Jinārṇavakosā (Vol. I, pp. 21-22). Here a paper Ms. dated Saṃvat 1246 is noted. It is said to be "oldest".

अगमिकवस्तुविचार-

साराप्रकरण

[ बडशीति ]

No. 130.

Agamikavastuvicāra-

sāraprakaraṇa

[ Śaḍaśīti ]

346.

A.1882-83.

Size.— 10½ in. by 4½ in.

Extent.— 4 folios; 11 lines to a page; 40 letters to a line.

Description.— Country paper thin, rough and white; Jaina Devanāgarī characters with frequent पुढमात्रा; big, quite legible, uniform and very good hand-writing; borders ruled in three lines in red ink; numbers for verses written in red ink; foll. numbered in the right-hand margin 1, 2, etc. and in the left-hand one as 172, 173 etc.; the title for this work is written as बडशीति in the left-hand margin at the top; complete; 87 verses in all; edges of the foll. slightly gone; condition on the whole good; there is some space kept in the centre of the numbered and the unnumbered sides as well; it is so kept that a design is formed.

Age.— Saṃvat 1534.

Begins.— fol. 1<sup>a</sup> ॥ ६० ॥

निष्ठितमोहपातं । etc. as in No. 129.

Ends.— fol. 4<sup>b</sup>

बहुभो छ पञ्चहारे । etc. up to जाणंतु ॥ as in No. 129.

This is followed by the lines as under :—

इति बडशीतिप्रकरणं समाप्तं ॥ छ ॥ सं० १५३४ वर्षे कार्तिक-  
सदि १५ शुक्रवारे । श्री मंडपवुने मह आका लि०

N. B.— For other details see No. 129.

आगमिकवस्तुविचार-

Āgamikavastuvicāra-

सारप्रकरण

sāraprakaraṇa

No. 131

652 (b).  
1895-98.Extent.— fol. 9<sup>a</sup> to fol. 13<sup>b</sup>.

Description.— Complete ; 96 verses in all. For other details see

Sūksmārthavicāra No.  $\frac{652 (a)}{1895-98}$ .Begins.— fol. 9<sup>a</sup>

निष्छिन्नमोहपासं । etc. as in No. 129.

Ends.— fol. 13<sup>b</sup>

जोगि अपमत्त । etc. up to गुणंतु जाणंतु । ■ in No. 129.

This is followed by the lines as under :—

९६ इत्यागमिगविचारसारप्रकरणं समाप्तं छ कतिजिनवस्तु-  
गणिभिरिति ।

N. B.— For other details see No. 129.

आगमिकवस्तुविचार-

Āgamikavastuvicāra-

सारप्रकरण

sāraprakaraṇa

No. 132

1220 (66).  
1884-87.Extent.— fol. 229<sup>b</sup> to fol. 232<sup>a</sup>.

Description.— Complete ; 86 verses in all. For other details see

Pratyākhyānaniryukti Vol. XVII, pt. 3, No. 1072.

Begins.— fol. 229<sup>b</sup>

निष्छिन्नमोहपासं पसरिवविमलोरकेबलपयासं ॥

पणयजणपूरियासं पयओ पणमिउ जिणपासं ॥ १ ॥

बोद्धामि जीवमग्गणगुणद्वयहओगजोगलसाई ॥

किंचि सुयुक्कसं सज्जानं सुव्याणं ए ओ नि ॥ २ ॥ etc.

Ends.— fol. 231<sup>b</sup>

अवि अपमत्त इयरे संखगुणा देससासजम्मिस्ता ॥

अविरय अजोगिमिच्छा असंख चउरो दुवे(ऽ)णता ॥ ८५ ॥

जिजवल्लुहोषणीयं जिजवयणमयसल्लुहबिंदुमिमं ॥

दियकंस्सिजो बुहजणा निहणंतु गुणंतु जाणंतु ॥ ८६ ॥

इत्यागमिकवस्तुविचारसारप्रकरणं समाप्तं ॥ ८ ॥

N. B.— For additional information see No. 129.

आगमिकवस्तुविचार-  
सारप्रकरण

Agamikavastuvicāra-  
sāraprakaraṇa

No. 133

77 (1).

1880-81.

Size.— 10½ in. by 1½ in.

Extent.— 189-2=187 leaves; 5 to 6 lines to a leaf; 45 to 50 letters to a line.

Description.— Palm-leaf very thin, durable and greyish; Devanāgarī characters with पुष्पमात्रा; small, legible, uniform and good hand-writing; the Ms. presents an appearance of the work being divided into two separate columns; but, really it is not so; for, the lines of the first column are continued to the second; borders of each of the columns ruled in two lines in black ink; red chalk used; leaves numbered in both the margins; in the right-hand one as 1, 2, etc., and in the left-hand one श्री, २, ३, एक, ४ etc.;

१

leaf 1<sup>a</sup> blank; an additional leaf numbered as 1 and having one side blank precedes it; but it does not seem to belong to this work; this leaf is preceded by two extra blank leaves; this work ends on leaf 10<sup>b</sup>; complete 86 verses in all; some of the leaves slightly worm-eaten; condition tolerably good; leaves 62 and 63 missing; leaves 75<sup>b</sup> and 76<sup>a</sup> less legible as ink is spread out; so are leaves 83<sup>b</sup>, 84<sup>a</sup>, 157 and 158<sup>a</sup>; one extra blank leaf at the end; this Ms. contains in addition the following works:—

Name	Lang.	Vol. No.	Extent
(1) आवश्यकसत्त्विका (?)	(J. M.) <sup>2</sup>		10 <sup>b</sup> -17 <sup>b</sup>
(2) ?			17 <sup>b</sup> -26 <sup>a</sup>
(3) कर्मादिविचारसार	(J. M.)		26 <sup>a</sup> -43 <sup>a</sup>
(4) पिण्डविशुद्धि	(J. M.)	XVII 411	43 <sup>b</sup> -54 <sup>b</sup>
(5) जीवगुणस्थान			
(? मार्गजास्थान)	(J. M.)		55 <sup>b</sup> -61 <sup>b</sup>
(6) कालविचार	(J. M.)		64 <sup>a</sup> -76 <sup>b</sup>
(7) रत्नत्रयकुलक	(J. M.)		77 <sup>a</sup> -80 <sup>a</sup>
(8) जीवसत्तति	(J. M.)		80 <sup>b</sup> -87 <sup>a</sup>
(9) जिनस्तुति (?)	(J. M.)		87 <sup>a</sup> -89 <sup>b</sup>
(10) स्तोत्र (?)	(J. M.)		89 <sup>b</sup> -91 <sup>a</sup>
(11) आद्यप्रतिक्रमणसूत्र	(J. M.)	XVII 920	91 <sup>a</sup> -96 <sup>b</sup>
(12) पञ्चसूत्र	(A. M.) <sup>3</sup>		
(a) पापप्रतिघातगुणबीजाधानसूत्र			96 <sup>b</sup> -102 <sup>b</sup>
(b) साधुधर्मपरिभाषणसूत्र			101 <sup>b</sup> -106 <sup>a</sup>
(c) प्रव्रज्याग्रहणविधिसूत्र			106 <sup>a</sup> -110 <sup>a</sup>
(d) प्रव्रज्यापरिपालनासूत्र			110 <sup>a</sup> -115 <sup>b</sup>
(e) प्रव्रज्याफलसूत्र			115 <sup>b</sup> -120 <sup>a</sup>
(13) नमस्तु णं (शक्रस्तव)	(A. M.)	XVII 757	120 <sup>b</sup> -121 <sup>b</sup>
(14) अरिहंतचेहआणं करेमि...	(A. M.)	XVII 819	121 <sup>b</sup>
(15) कायोत्तर्गसूत्र	(A. M.)	XVII 805	121 <sup>b</sup> -122 <sup>b</sup>
(16) लोगरस	(A. M.)	XVII 818	122 <sup>a</sup> -123 <sup>a</sup>
(17) पुक्खरवर	(A. M.)	XVII 830	123 <sup>a</sup> -123 <sup>b</sup>
(18) श्रुतस्य भगवतः	(A. M.)	XVII 903	123 <sup>b</sup>
(19) चैत्यस्तवप्रतीक	(A. M.)	XVII 827	123 <sup>b</sup>
(20) सिद्धाणं बुद्धाणं	(A. M.)	XVII 839	123 <sup>b</sup> -124 <sup>a</sup>
(21) वेयावच्चमरमुत्त	(A. M.)	XVII 907	124 <sup>a</sup>
(22) कायोत्तर्गसूत्रप्रतीक	(A. M.)	XVII 809	124 <sup>a</sup>
(23) हरियावही	(A. M.)	XVII 794	124 <sup>a</sup> -124 <sup>b</sup>

1 This stands for 'language'.

2 This means Jaina Mārhaṭṭhī (Jaina Māhārāṭṭhī).

3 This means Addha-Māgadhī (Ardha-Māgadhī).



Name	Lang.	Vol. No.	Extent
(24) तस्स उत्तरी	(A. M.)	XVII 795	124 <sup>b</sup>
(25) सज्जायसम्मतीए (?)	(J. M.)	XVII 1334	125 <sup>a</sup> -127 <sup>a</sup>
(26) नेमिपञ्चाशिका			127 <sup>a</sup> -132 <sup>a</sup>
(27) स्तोत्र (?)			132 <sup>a</sup> -138 <sup>a</sup>
(28) मुनिमुद्रतस्वामिस्तोत्र			138 <sup>a</sup> -140 <sup>b</sup>
(29) स्तोत्र			140 <sup>b</sup> -142 <sup>a</sup>
(30) उपदेश (?)			142 <sup>b</sup> -145 <sup>a</sup>
(31) „ (?)			145 <sup>a</sup> -147 <sup>b</sup>
(32) कर्मोपदेश (?)			147 <sup>b</sup> -150 <sup>a</sup>
(33) विषयविनिग्रहोपदेश			150 <sup>b</sup> -153 <sup>a</sup>
(34) सुबाहुचरित्र			153 <sup>b</sup> -175 <sup>a</sup>
(35) चतुःशरण	(A. M.)	XVII 1210	175 <sup>b</sup> -178 <sup>a</sup>
(36) आतुरप्रत्याख्यान	(A. M.)	XVII 370	178 <sup>a</sup> -182 <sup>a</sup>
(37) स्तोत्र (?)			182 <sup>a</sup> -189 <sup>b</sup>

Of these 37 works, 17 are dealt with in Vol. XVII.  
Their numbers are noted here.

**Age.**—Old.

**Beginns.**—leaf. 1<sup>b</sup> ॐ नमः सर्वज्ञाय ॥

निष्पिच्छमोहवासं पसरियविमलोऽरु (रु) केवलपयासं ।

पण्यजणप (पू) रियासं । पयाउ पणमिच्छु जिणपासं ॥ १ ॥

बोच्छामि जीवमज्झणगुणमुण्डुबओगजोगलेसा (इ) ।

किंवि सुनुर (रु) वएसा सत्तण उज्झाणहेउ सि ॥ २ ॥ etc.

**Ends.**—leaf 10<sup>a</sup>

जोगिअपमतइयरे संखण्णा देस १ सासण २ मिस्सा ३ अथिरय

४ अजोगि १ मिच्छा २ अवि य ४ संखचउरो दुवेणता ८५

जिणवल्होवणीयं । जिणवपणामयसमुहविदुमम ।

इयकंखिणो दुहजणा निमुणंति छणंउ(तु) जाणंतु ॥ ८६ ॥

इत्यागमिकयस्तुविचारसारपगरणं समाप्तं

**N. B.**—For further particulars see No. 129.

1 This commentary is perhaps the oldest. The Prākṛit commentary of Rāmadeva Gani, Jinavallabha's pupil is dated Śaṅkṛat 1173.

आगमिकवस्तुविचार-  
सारप्रकरण  
विवृतिसहित

Agamikavastuvicāra-  
sāraprakaraṇa  
with vivṛti

No. 134

775 (c).  
1875-76.

Extent.— fol. 58<sup>a</sup> to fol. 76<sup>a</sup>.

Description.— Both the text and the commentary complete. For other details see Ṣaṭsthānaka No. 775 (a).  
1875-76.

Author of the commentary.— Haricandra ( Haribhadra ) Sūri, pupil of Jinadeva.

Subject.— The text along with its Sanskrit explanation composed in Saṃvat 1172.

Begins.— ( text ) fol. 58<sup>a</sup>

निष्छिन्नमोहपासं । etc. ■ in No. 129.

„ — ( com. ) fol. 54<sup>a</sup> ॥ ६० ॥ ॐ नमः सर्वज्ञाय ॥

नत्वा जिनं विधास्ये विवृतिं जिनवल्लभप्रणीतस्य ।

आगमिकवस्तुविस्तरविचारसारप्रकरणस्य ॥ १ ॥

इह हि जिनवल्लभनामा सूत्रकारो गणधरदेवाधिनिबद्धातिगंभीर-  
शास्त्रार्थावगाहनासमर्थविशिष्टसंहननायुर्मैधादिविकलानां 'कलि'कालोत्पन्न-  
मानवानामनुग्रहाय सूत्रमार्थसार(रा)र्थप्रकाशनार्थं प्रस्तुतप्रकरणं चिकीर्षुर्मग-  
लादिप्रतिपादकमिदमादौ गाथाद्वितीयमाह ॥

This is followed by the first two verses of the text and after that we have :—

व्याख्या ॥ तत्र विज्ञविनायकोपशान्तये शिष्यजनप्रवर्त्तनाय वा शिष्टसमय-  
परिपालनार्थं चेष्टदेवतानमस्काररूपं भावमंगलमुपादेयं । etc.

Ends.— ( text ) fol. 76<sup>a</sup>

जिणवल्लभोषणीयं । etc. up to जानंतु as in No. 129.

„ — ( com. ) fol. 76<sup>a</sup> जिना रागादिवैरिवारजेतारस्तेषां वचनमागमस्तदेवा-  
वृतं त्रिदशाहारस्तस्य समुद्रः सिंधुस्तस्य विंदुरिव विंदुस्तमिमं प्रस्तुतप्रकरण-  
रूपं । हितकाक्षिणो मोक्षाभिलाषिणो बुधजनाः पंडितलोका निजृणवंत्वाकर्ण-  
यंतु गुणयंतु परावर्त्तयंतु जानंतु बुध्यतामिति गाथार्थः ॥ ८६ ॥

■ [ J. L. P. ]

इत्याममिकवस्तुविचारसारप्रकरणवृत्तिः समाप्ता ॥ ७ ॥

प्रायो(ऽ)न्यशास्त्रदृष्टः सर्वो(ऽ)प्यर्थो मया(ऽ)त्र संरक्षितः ॥

न पुनः स्वमनीषिकया तथापि यत् किञ्चिदिह वितथं ॥ १ ॥

सूत्रमतिलिख्य लिखितं तच्छोध्य मय्यनुग्रहं कृत्वा ॥

परकीयदोषगुणयोस्यागोपादानविधिकुशलैः ॥ २ ॥

उक्तस्थस्य हि बुद्धिः स्वलति न कस्येह कर्मवशगम्य ॥

सबुद्धिविरहितानां विशेषतो मद्भिधासुमतां ॥ ३ ॥

कृत्वा यद्वृत्तिमिमां पुण्यं समुपार्जितं मया तेन ॥

सुक्तिमच्चिरेण लभतां क्षपितरजाः सर्वभयजनः ॥ ४ ॥

मध्यस्थभावादचलप्रतिष्ठः

सुवर्णरूपः सुमनोनिवासः ।

अस्मिन् महा 'मेरु' रिवस्ति लोके

श्रीमान् 'बृहद्' गच्छ इति प्रसिद्धः ॥ ५ ॥

तस्मिन्नुदा(दा)यतबाहुशाखः

कल्पद्रुमाभः प्रभुमानदेवः ।

यदीयवाचो विबुधैः सुबोधाः

कर्णो कृता नूतनमंजरीवत् ॥ ६ ॥

तस्मादुपाध्याय इहाजनिष्ठ

श्रीमान् मनस्वी जिनदेवनामा ।

गुरुक्रमाराधयिताल्पबुद्धि-

स्तस्यास्ति शिष्यो हरिच(भ)द्रस्तुरिः ॥ २० ॥

'अणहिल्लपाटक'पुरे । श्रीमज्जयसिद्धदेववृषराज्ये ।

आसापूरवसत्यां वृत्तिस्तेनेयमारचिता ॥ ८ ॥

एकेकाक्षरगणनादस्य वृत्तेरनुष्ठुभां मानं ।

अष्टौ शतानि जातं पञ्चाशत्समधिकानीति ॥ ९ ॥

वर्षशतैकादशके द्वासप्तत्यधिके नभोभासे ।

सितपंचम्यां सूर्ये समर्थिता वृत्तिकेयमिति ॥

७ ॥ श्रीः ॥ संवत् १५२७ वर्षे ज्येष्ठवदि १२ शनौ अषेह श्री 'पत्तने'

चण्डासियावृत्तिमलीलिखत् ॥ ७ ॥ श्रीः ॥ १ ॥

Reference.— Both the text and the commentary published. For  
Mss. of this commentary see Jinaratnakośa ( Vol. I, p. 21 ).

आगमिकवस्तुविचार-  
सारप्रकरण  
वृत्तिसहित

Āgamikavastuvicāra-  
sāraprakaraṇa  
with vṛtti

No. 135

148 (e).

1881-82.

Extent.— fol. 31<sup>b</sup> to fol. 58<sup>a</sup>.

Description.— Both the text and the commentary complete ; the former has 86 verses. For additional details see Karma-vipāka No.  $\frac{148 (a)}{1881-82}$ .

Author of the commentary.— Malayagiri Sūri. For his other works see Vol. XVII, pt. V, p. 10.

Subject.— The text along with a commentary in Sanskrit.

Begins.— ( text ) fol. 31<sup>b</sup>

निच्छिन्नमोहपासं पसरियबिमलोरुकेवलपयासं ॥

पणयजणपुरियासं पयओ पणमिच्छ जिणवास्सं ॥ १ ॥ etc.

„ — ( com. ) fol. 31<sup>b</sup>

प्रणम्य सिद्धिशास्तरं कर्मवैचित्र्यवेदिनं ॥

जिनेशं विदधे वृत्तिं षडसी(शी)तेर्यथागमं ॥ १ ॥

इह शिष्टाः कश्चिदिष्टे वस्तुनि प्रवर्तमानाः संत इष्टदेवतास्तवामिधान-  
पुरःसरमेव प्रवर्तते । etc.

Ends.— ( text ) fol. 58<sup>a</sup>

जिणवल्लहोवणीयं जिणवह्णामयसमुत्तुविदुमिं ॥

हियकंसिणो बुद्धजणा निसुणंतु गुणंतु जाणंतु ॥ ८६ ॥

„ — ( com. ) fol. 58<sup>a</sup>

इत्येतत्प्रकरणश्रवणादिक्रियासु वर्तमानानां जीवानामेकांतेन हितसं-  
प्राप्तिमुत्प्रेक्षमाण आचार्यो निजान्वर्थनमोत्कीर्त्तनपूर्वकं जिनज्ञासनगौरव-  
ख्यापनपूर्वकं च परेषामुपदेशमाह ॥ ८६ ॥

This is followed by the text above & then we have :—

सुगमं ।

यद् गदितमल्पमतिना जिनवचनविरुद्धमर्थतत्त्वेषु ॥  
 विद्वद्भिस्तत्त्वज्ञैः प्रसादमाधाय तच्छोधयं ॥ १ ॥  
 बहुवर्धमल्पशब्दं प्रकरणमेतद् विदुष्वता कुशलं ॥  
 यदवापि मलयगिरिणा सिद्धिते(स्ते)नाश्रुतां लोकः ॥ ११ ॥

Reference.— Both the text and the commentary published. See No. 129.

### आचारप्रदीप

No. 136

Ācārapradīpa

682.

1899-1915.

Size.— 10½ in. by 4½ in.

Extent.— 109 folios ; 14 lines to a page ; 46 letters to a line.

Description.— Country paper tough and white ; Jaina Devanāgarī characters with occasional *वृद्धमात्रा*s ; big, legible and good hand-writing ; borders ruled in three lines in red ink ; numbers for foll. entered twice as usual ; there is some space kept blank in the case of the numbered and unnumbered sides as well so that it forms a design ; over and above this, from fol. 99 to fol. 105<sup>a</sup> we have space kept blank on each side of this design so that on each side it gives an appearance of ■ letter ; on fol. 105<sup>b</sup> there is a svastika on each side, instead of ■ letter ; fol. 1<sup>a</sup> blank ; red chalk used ; corners of the first two foll. slightly worn out ; some foll. more or less worm-eaten ; condition fair ; fol. 104 repeated ; a portion of the fol. 104<sup>b</sup> ( repeated ) blank ; the continuity does not seem to be maintained ; otherwise complete ; extent 4500 ślokaś ; composed in Saṃvat 1516 ; the entire work is divided into five prakāśaś ; the extent of each of them is as under :—

Prakāśa	I	foll.	1 <sup>b</sup>	to	34 <sup>b</sup>
„	II	„	34 <sup>b</sup>	„	61 <sup>b</sup>
„	III	„	61 <sup>b</sup>	„	94 <sup>b</sup>
„	IV	„	94 <sup>b</sup>	„	105 <sup>a</sup>
„	V	„	105 <sup>a</sup>	„	109 <sup>b</sup> .

Age.— Saṃvat 1685½

Author.— 'Ratnaśekhara Sūri, pupil of Caritrasundara Sūri.

Subject.— This work deals with the five ācāras of a Jaina Acārya such as jñānācāra etc.; there is a separate chapter ( prakāśa ) for each of them ; incidentatly, there are given a few arithmetical problems in this work ; I have written in this connection an article entitled as under:—

“ A Note on Four Problems given by Śrī Ratnaśekhara Sūri in his work Ācārapradīpa ”.

This is published in “ Annals of the Bhandarkar Oriental Research Institute ” ( Vol. XVIII, pt. 4, pp. 399-401 ).

Begins.— fol. 1<sup>b</sup> ॥ १६७ ॥

॥ श्रीवीतरागाय नमः ॥

श्रीवर्द्धमानमनुपमविज्ञाननिधानमान(नु)ममि सुदा ॥

श्रीसिद्धार्थप्रभवं श्रुतवाग्बिभवं गुरुगरिष्ठं ॥ १ ॥

श्रीवीर १ सिद्धांत २ गुरुणां ३ युगपन्नमस्कारकृष्यर्थः ।

सम्यग्ज्ञान १ सुदर्शन २ चरण ३ तपो ॥ वीर्य ५ गोचरं किंचित् ।

आचारपञ्चकमहं श्रुतानुसारेण विदुषोमि ॥ २ ॥

Ends.— fol. 109<sup>a</sup>

वीर्याचारविचारचारिमचणः संवेयरंगोत्पन्न-

प्राणिओन्नसुधाभिर्व(व)र्षेनिपुणः पुण्यक्रियोत्सर्पणः ।

श्रीसूरीश्वररत्नशेखरगुरुनंसैः प्रकाशीकृते

शास्त्रेऽस्मिन्निति पंचमः समजनि श्रीमान् प्रकाशः स्फुटः ॥ १ ॥

इति श्री'तपा'गच्छनायकश्रीसोमसुंदरसूरिश्रीमुनिसुंदरसूरिपट्ट-  
प्रतिष्ठितश्रीरत्नशेखरसूरिविरचिते श्रीआचारप्रदीपे पंचमः प्रकाशः  
समाप्तः ॥ ५ ॥

विख्यात'तपे'त्याख्या जगति जगच्चंद्रसूरयोऽधुवन् ॥

श्रीदेवसुंदरगुरुतमाश्व तदनुक्रमाद् विविताः ॥ १ ॥

पंच च तेषां शिष्यास्तेषां च ज्ञानसागरा वृत्तः ॥

विविधावचूर्णिलहरिप्रकटनतः सान्ध्याह्वानाः ॥ २ ॥

1 He should not be confounded with his namesake, the author of *Sirivālakahā* ( vide my Gujarātī introduction to *Navapadamāhātmya* ).

भुतगतविविधालापकसमुद्धृतः समभवश्च सूरिद्राः ॥  
 कुलमंडन(ना) द्वितीयाः श्रीगुणरत्नाम्बुतीयाश्च ॥ ३ ॥  
 षट्दर्शनवृत्ति-क्षियारत्नसमुच्चयविचारनिचयसूजः ॥  
 श्रीभुवनसुन्दरादिषु भेजुर्विधागुरुत्वं ये ॥ ५ ॥  
 श्रीसोमसुन्दरगुरुप्रवरास्तुर्या अहार्यमहिमानः ॥  
 ए(?)प्यः संततिरुच्चैर्भवति द्वेधा सुधर्मभ्यः ॥ ५ ॥  
 यतिजीतकल्पविद्वत्ति(त)श्च पञ्चमाः साधुरत्नसुरिबराः ॥  
 यैर्मादृशो(ऽ)प्यऽकृशि(ष्य)त करप्रयोगेण नृकृपात् ॥ ६ ॥  
 श्रीदेवसुन्दरगुरोः पट्टे श्रीसोमसुन्दरगणेशः ॥  
 गुगवरपदवीं प्राप्तास्तेषां शिष्याश्च पञ्चते ॥ ७ ॥  
 मारीत्यऽवमनिराकृतिसहस्रनामस्सुतिप्रभृतिरुक्तैः ॥  
 श्रीमुनिसुन्दरगुरवश्चिरतनाचार्यमहिमभूतः ॥ ८ ॥  
 श्रीजयचन्द्रगणेश निस्तंभः संघगच्छकार्येषु ॥  
 श्रीभुवनसुन्दरवरा दूरविहारैर्गणोपकृतः ॥ ९ ॥  
 विषममहाविद्या-तद्विडम्बनाब्धौ तरीव वृत्तिर्यैः ॥  
 विदधे यद्(ज्ञ)ज्ञाननिधिं मदादिशिष्या उपाजीवम् ॥ १० ॥  
 एकांगा अप्येकां(का)दशांगिनश्च जिनसुन्दराचार्याः ॥  
 निर्ग्रेथा ग्रंथकृतः श्रीमज्जिनकीर्त्तिगुरवश्च ॥ ११ ॥  
 एषां श्रीसुगुरुणां प्रसादतः षट्कुतिथिमिते १५१६ वर्षे ॥  
 जग्रन्थ ग्रंथमिमं सुगमं श्रीरत्नशेखर(ः) सूरिः ॥ १२ ॥  
 अत्र गुणसत्रविज्ञावतंसजिनहंस्गणिवरप्रभृतैः ॥  
 शोधनलिखनादिविधौ व्यघ्राणि सांनिध्यमुद्युक्तैः ॥ १३ ॥  
 प्रत्यक्षरं निरीक्ष्यास्य ग्रंथमानं विनिश्चितं ॥  
 पञ्चशताधिकानुष्टुप्सहस्राणां चतुष्टयी ॥ १४ ॥  
 तत् शोधयंतु सुधियो यन्मातिमांषादवयम्वदितमिह ॥  
 ग्रंथोऽयं चिरसमयं जयताज्जयदायकश्च विदां ॥ १५ ॥  
 इत्याचारप्रदीपग्रंथः संपूर्णः ॥

संवत् १६८५ वर्षे अ(आ)श्विनसितद्वितीयातिथौ भौमवासरे विजय-  
 राज्ये भट्टारकश्रीविजयदेवसूरीश्वरतत्पदां हिसेचितपंडितश्रीसिंगकिजयगणि-  
 ना(ऽ)लेखि तद्ग्रात्रा गणिंशिवविजयपठनार्थं श्री'रानेरचन्द्रे' ।

मृग्यचन्द्रमसौ यावत् यावत् सप्त धराधराः ॥

यावत् तपा'गणस्तावद्यं जयतु पुस्तकः ॥ १ ॥

Reference.— Published along with an introduction in Sanskrit and an alphabetical index of quotations in the D.L.P.F. Series, No. 71 in A. D. 1927. For extracts see Peterson, Reports VI, pp. 39-40. For the life-period (Sāmvat 1415-1517) of Ratnaśekhara Sūrī see J. Klatt's "Extracts from the historical records of the Jainas" published in the "Indian Antiquary" (Vol. XI). In Essai de Bibliographie Jaina (p. 376) it is stated in this connection that the sect known as Lunkā or Lumpāka originated in Sāmvat 1508.

### आचारप्रदीप

### Ācārapradīpa

No. 137

575.

1884-86.

Size.— 10½ in. by 4½ in.

Extent.— 73 folios; 13 lines to a page; 55 letters to a line.

Description.— Country paper thin and greyish; Jaina Devanāgarī characters with वृद्धमात्रा; small, clear and good handwriting; borders ruled in four lines in black ink; foll. numbered in the right-hand margin; red chalk and yellow pigment used; white paste, too (see fol. 13); edges of the first fol. slightly worn out; fol. 71 partly damaged in the body; fol. 73 somewhat torn; a few foll. worm-eaten; condition fair; complete; the entire work is divided into five prakāśas; the extent of each of them is as under:—

Prakāśa	I	foll.	1 <sup>a</sup> to	23 <sup>a</sup>
„	II	„	23 <sup>a</sup> „	41 <sup>a</sup>
„	III	„	41 <sup>a</sup> „	63 <sup>b</sup>
„	IV	„	63 <sup>b</sup> „	70 <sup>a</sup>
„	V	„	70 <sup>a</sup> „	73 <sup>b</sup> .

Age.— Pretty old.

Begins.— fol. 1<sup>a</sup> ॥ ॐ ॥ ॐ ॥ ॐ ॥

श्रीवर्द्धमानमनुपम । etc. ■ in No. 136.



Ends.— fol. 73<sup>a</sup>

वीर्याचारविचार। etc. up to दायकश्च विदां ॥ १५ ॥ as in No. 136. This is followed by the lines as under :—

इति श्री'तपा'गच्छगगनांगणनभोमणिश्रीसोमसुंदरसूरिश्रीमुनिसुंदर-  
सूरिपट्टप्रतिष्ठितश्रीरत्नशेखरसूरिकृत आचारप्रदीपनामा ग्रंथः संपूर्णः ॥  
छ ॥ etc.

N. B.— For other details see No. 136.

### आचारप्रदीप

Acārapradīpa

No. 138

127.

1873-74.

Size.— 9 $\frac{7}{8}$  in. by 4 $\frac{1}{2}$  in.

Extent.— 114-2=112 folios; 13 lines to a page; 44 letters to a line.

Description.— Country paper somewhat thick, rough and white ; Jaina Devanāgarī characters with occasional पृथमात्रा ; sufficiently big, quite legible, uniform and very good hand-writing ; borders ruled in four lines in black ink ; space between the pairs coloured red ; foll. numbered in the right-hand margin ; the 1st two foll. missing ; so the work begins abruptly ; on fol. 4<sup>a</sup> we have छ ; edges of some of the foll. slightly gone ; condition on the whole good ; there is some blank space kept in the centre of the numbered and unnumbered sides as well ; on fol. 114<sup>b</sup>, in the left-hand margin, the title is mentioned as आचारप्रदीप ; extent 4065 ślokaś ; the text is divided into 5 prakāśas as under—

Prakāśa	I	foll.	3 <sup>a</sup> to	36 <sup>b</sup>
„	II	„	36 <sup>b</sup> „	66 <sup>b</sup>
„	III	„	66 <sup>b</sup> „	99 <sup>b</sup>
„	IV	„	99 <sup>b</sup> „	109 <sup>a</sup>
„	V	„	109 <sup>a</sup> „	114 <sup>b</sup>

Begins.— fol. 3<sup>a</sup>

... ... ता हस्तिनेव विध्वस्ता ॥  
 दत्तैकेन मदाज्ञार्गला बलान्मरुचरसमक्षं ॥ ७ ॥  
 उद्घोष्य(ष्य) दोषमेवं कृत्रिमकोपं प्रकाशयन्नुचैः ॥  
 चौरमिष चारके तं समुतं प्राचिक्षिपत् क्षितिपः ॥ ८ ॥  
 विश्वस्तचराश्च चरान् व्यमुचत् प्रच्छन्नतद्वचःश्रुत्यै ॥  
 प्राचीकटश्च कपटाद् गाढतमग्लानिमात्मतनौ ॥ ९ ॥ etc.

Ends.— fol. 114<sup>a</sup>

वीर्याचारविचार(चारिम)चणः । etc. up to इत्याचारप्रदीपः  
 संपूर्णः । as in No. 136. This is followed by the line as  
 under :—

(प्र)शस्तिसहितग्रंथाग्रं ॥ ४०६५ ॥ छ ॥ छ ॥ etc.

Reference.— Prakāśa I along with Sanskrit rendering of Prakrit  
 verses and Gujarātī translation by Ramchandra Dinanath  
 is published by Somachand Panachand, Ahmedabad, in  
 Samvat 1958.

N. B.— For other details see No. 136.

No. 139

548.

1895-98.

आचारप्रदीप

Acārapradīpa

Size.— 10<sup>7</sup>/<sub>8</sub> in. by 4<sup>3</sup>/<sub>8</sub> in.

Extent.— 56 folios ; 15 lines to a page ; 56 letters to a line.

Description.— Country paper rough and greyish ; Jaina Deva-  
 nāgarī characters with वृद्धमात्राः ; small, legible and good  
 hand-writing ; borders ruled in four lines in black ink ;  
 red chalk and yellow pigment used ; foll. numbered in the  
 right-hand margin only ; fol. 1<sup>a</sup> blank ; the first fol. seems  
 to be of ■ later origin as its paper etc. differ ; this work  
 begins abruptly ; otherwise complete ; condition very

good ; extent 4065 ślokas ; the entire work is divided into five prakāśas ; the extent of each of them is as under :—

Prakāśa	I	fol.	1 <sup>b</sup> (?)		
„	II	fol.	1 <sup>b</sup>	to	21 <sup>b</sup>
„	III	„	21 <sup>b</sup>	„	45 <sup>b</sup>
„	IV	„	45 <sup>b</sup>	„	52 <sup>b</sup>
„	V	„	52 <sup>b</sup>	„	56 <sup>b</sup> .

Age.— Samvat 1655.

Begins.— fol. 1<sup>b</sup>

॥ श्रीवीतरागाय नमः ॥

प्रणम्य पार्श्वनाथस्य पत्तकजं सर्वसौख्यदम् ॥

समस्तमंगलश्रेणीलताप्रबलतावृतम् ॥ १ ॥

एवं व्याख्याताः षष्टसप्तमाष्टमा व्यञ्जनार्थतदुभयाचारः ८ एवमष्टविष्टो-

(धो) ज्ञानाचारः सम्यगासाधनीयः ॥ अथ ज्ञानदर्शनाचारो व्याख्यायते तत्र दर्शनं सम्यक्त्वं ॥ etc.

Ends.— fol. 56<sup>b</sup>

वीर्याचारविचार । etc. practically up to दायकश्च विदां ॥ १ ॥

as in No. 136. This is followed by the lines as under :—

इत्याचारप्रदीपग्रन्थः संख्या ४०६५ संपूर्णा ॥ छ ॥ श्रीरस्तु संवत्-

१६५५वर्षे वैशाखवदि १४ रवौ अद्येह श्री'पत्तने' जोसी भीमजी लिखितं ॥ श्री ॥ etc.

N. B.— For further particulars see No. 136.

आचारोपदेश

Acāropadeśa

No. 140

1165.

1884-87.

Size.— 9<sup>7</sup>/<sub>8</sub> in. by 4<sup>3</sup>/<sub>8</sub> in.

Extent.— 8 folios ; 13 lines to a page ; 46 letters to a line.

Description.— Country paper ; Jaina Devanāgarī characters ; bold and legible hand-writing ; borders ruled in three lines in red ink ; red chalk frequently used to mark the numbers

for verses ; complete ; condition good; the entire work is divided into six Vargas as under:—

Varga	I	fol.	1 <sup>a</sup>	to	2 <sup>b</sup>
„	II	„	2 <sup>b</sup>	„	5 <sup>a</sup>
„	III	„	5 <sup>a</sup>	„	6 <sup>b</sup>
„	IV	„	6 <sup>b</sup>	„	7 <sup>b</sup>
„	V	„	7 <sup>b</sup>	„	8 <sup>a</sup>
„	VI	„	8 <sup>a</sup>	„	8 <sup>b</sup>

The first varga ends with इति श्रीरत्नसिंहसरिशिष्यश्रीचारित्रसु-  
न्दरगणिविरचिते आचारोपदेशे प्रथमहरवर्गः ॥१॥, others ending as  
इति द्वितीयो वर्गः, इति तृतीयो वर्गः, इति चतुर्थो वर्गः, इति आद्याचारस्य  
पंचमो वर्गः and the last as noted below.

Author.— Cāritrasundara Gaṇi, pupil of Ratnasimha Sūri. He has composed Śīla-dūta in Samvat 1484(7). His other works are Mahipālacarita and Kumārapālacarita. In the latter work he has referred to Jayakīrti Pāṭhaka as his vidyā-guru.

Subject.— The six Vargas respectively containing 62, 65, 53, 28, 33 and 22 verses deal with ācāra or conduct— discipline.

Age.— Pretty old.

Begins.— fol. 1<sup>a</sup> ॥ ५५७ ॥ अहं नमः ॥

चिदानन्दस्वरूपाय रूपातीताय तायिने ॥

परमज्योतिषे तस्मै नमः श्रीपरमात्मने ॥ १ ॥

सद्बुद्धिरुपदेशेन । ततोऽपि च गुणोदयः ॥

इत्याचारोपदेशाख्यो ग्रंथः प्रारभ्यते मितः (?) ॥ ५ ॥

Ends.— fol. 8<sup>b</sup>

वपन् सप्तसु क्षेत्रेषु न्यायोपात्तं निजं धनं ॥

साफल्यं कुरुते आद्धो निजयोर्धनजन्मयोः ॥ २८ ॥

इति श्रीरत्नसिंहसरिशिष्यश्रीचारित्रसुन्दरगणिविरचिते आचारो-  
पदेशे षष्ठो वर्गः समाप्तः पं० श्री५श्रीवरसिगर्षिगणिशिष्यपं०श्रीतेजविजय-  
गणिनाऽलेखि ॥

Reference.— Published in *Laghuprakaraṇa-saṃgraha* ( 2nd. ed. ) edited by Bhimsiṃha Manak, Bombay, 1887. See Guerinet *Bibliographie* p. 150. Here the author is named as *Sundara Gaṇi*. For additional published editions and manuscripts see *Jinaratnakośa* ( Vol. I, p. 25 ).

### आञ्चलिकमतनिरास

Āñcalikamatānirāsa

No. 141

1392 (77).

1891-95.

Extent.— leaf 97<sup>b</sup> to leaf 103<sup>b</sup>.

Description.— Complete. For other details see *अरिहणास्तोत्र*

No. 1392 (1).  
1891-95.

Author.— Not mentioned.

Subject.— Refutation of the views of the Āñcalikas, the followers of Āñcala gaccha, one of the sub-sects of the Śvetāmbaras. For comparison see *Āñcalamatadalanaprakaraṇa* ( No. 76 ) and *Āñcalamatānirākaraṇa* ( No. 77 ).

Begins.— leaf 97<sup>b</sup> जइ चेइयपरिठविया वेलावियं कालं पडिक्कंता अकए आवस्सए गोसे य आवस्सए etc.

Ends.— leaf 103<sup>a</sup> से अप्पवियाए वा अप्पतइयाए वा अप्पच्चउत्थीए वा । राओ वा माव विहारभूमि वा । निक्खमित्तए वा पविसित्तए वा । कल्पग्रंथे  
॥ छ ॥ आञ्चलिकमतनिरासः ॥ छ ॥

### आत्मज्ञानप्रकाशस्तवन

Ātmajñānaprakāśastavana

No. 142

1573 (26).

1891-95.

Extent.— fol. 35<sup>a</sup> to fol. 41<sup>b</sup>.

Description.— Complete; composed in Saṃvat 1776. For other

details see *Vimśativiharamāñjinastavana* No. 1573 (1).  
1891-95.

Author.— Vinayavijaya, pupil of Kirtivijaya Vācaka. For his other works etc. see p. 17.

Subject.— Importance of samatā ( equanimity of mind ) etc. narrated while addressing Dharmanātha, in verse in Vernacular.

Begins.— fol. 35<sup>a</sup>

॥ ६० ॥ श्रीगुणपते नमः ॥

इहा—

चिदानन्द चित चित्तं नि(ती)र्थकर चोवीस ॥

जगदपगारी जगदुरु ज्योतिरूप जगदीस ॥ १ ॥

आपे जाप विचारतां लहिइ आप सरूस ॥

प्रगटे समता तृण छपे समता अमृतकु(क)प ॥ २ ॥ etc.

Ends.— fol. 41<sup>b</sup>

धर्मनाथ अवधारीहं । सेवकनी अरदास ॥

दया करीने दीजीह । सुगति महोदय वास ॥ ३५ ॥ etc.

सतरस्ये सोलोत्तरे । 'सुरति' रही चोमास ॥

कवन रच्यु में अल्पमति । आत्मग्यानप्रकास ॥ ३७ ॥

श्रीविजयदेवसुंदरपाटे । श्रीविजयप्रभसूरीसरो ॥

श्रीकीर्त्तिविजय वाचकतणो । वीनयविजय रसपुरो ॥ ३८ ॥

इति श्रीधर्मनाथग्यानप्रकाशस्तवनं संपूर्णं ॥ ल ॥ कपिश्री ५-

भर्वांन शुभं भवतु ॥ १ ॥ श्री ॥ श्री ॥

आत्मबोध  
[ आत्मप्रबोध ]

No. 143

Size.— 9<sup>3</sup>/<sub>8</sub> in. by 4<sup>1</sup>/<sub>2</sub> in.

Extent.— 169 folios ; 13 lines to a page ; 44 letters to a line.

Description.— Country paper thin, rough and white ; Jaina Devanāgarī characters ; small, legible and good hand-writing ; borders ruled in two lines and edges in one, in red ink ; red chalk used ; foll. numbered in the right-hand margin

Atmabodha  
[ Ātmaprabodha ]

550.

1895-98.

only; fol. 1<sup>a</sup> blank; so is the fol. 169<sup>b</sup>; an extra blank fol. precedes the first fol.; complete; composed in Samvat 1833 ( see No. 145 ); the entire work is divided into 4 prakāśas; the extent of each of them is as under:—

Prakāśa	I	fol.	1 <sup>b</sup>	to	63 <sup>a</sup>
„	II	„	63 <sup>a</sup>	„	121 <sup>a</sup>
„	III	„	121 <sup>a</sup>	„	154 <sup>a</sup>
„	IV	„	154 <sup>a</sup>	„	169 <sup>a</sup> .

Age.— Samvat 1939.

Author.— Jinalābha Sūri, pupil of Jinabhakti Sūri, pupil of Jinasaukhyā Sūri of the Kharatara gaccha.

Subject.— Spiritual advice in Sanskrit. For details see the bijaka ( table of contents ) given in No. 145. Of course the main points discussed here refer to samyaktva ( right faith ), deśavirati ( partial cessation from sinful activities ), sarva-virati ( monkhood ) and paramātmāsvarūpa. ( nature of supreme being ), and for each of them there is one prakāśa.

Begins.— fol. 1<sup>b</sup>

॥ श्रीजिनाय नमः ॥ श्रीसद्गुरुभ्यो नमः ॥ श्रीसरस्वत्यै नमः ॥

अनंतविज्ञानविशुद्धरूपं । etc. as in No. 145.

Ends.— fol. 168<sup>a</sup>

इत्थं स्वरूपं । etc. up to निर्विघ्नमिति श्रेयः ॥ as in No. 145.

This is followed by the lines as under:—

( fol. 169<sup>a</sup> ) इत्यनेन ।

आत्मप्रबोधग्रंथे चतुर्थः(ः) प्रकाशः नामतो परमात्मतावर्णनो अधि-  
कार समाप्तं तत्समाप्तौ समाप्तोऽयं संपूर्णव्याख्या ॥ नंदाग्निग्रहाश्वेदसंवत्सरे  
१९३९ मासोत्तममासे फाल्गुनमासे शुक्लपक्षे द्वितीयायां तिथौ मंदवासरे  
श्रीमत्तत्पात्रेण भट्टारक १००८ श्रीलक्ष्मीसागरसरिताखायां श(स)कल-  
विद्वानशिरोमणि पं। प्र। कल्याणसागरजी तच्छिष्य पं। प्र। देवेंद्रसागरजी  
तच्छिष्य पं। प्र। कपूरसागरजी तच्छिष्य पं। प्र। प्रधानसागरजी तच्छि-  
(च्छि)ष्य पं। प्र। श्रीजगन्महासागरजी । तच्छि(च्छि)ष्य पं। लक्ष्म्याधिना-  
(ऽ)लेखि श्री'फलवर्द्धि'नयरे शान्तिजिनप्रशा(सा)दात् ।

Reference.— Published along with Gujarātī translation by Jaina Ātmananda Sabhā, Bhavnagar, in Samvat 1998, and the text by Hiralal Hamsaraj, Jamnagar, in A. D. 1909.

This work has been noticed by Rajendralal Mitra in his "Notices of Sanskrit Mss. published under orders of the Government of Bengal" (Vol. IX, pp. 6-8). There it is styled as Ātmaprabodha. P. Peterson however designates it as Ātmabodha as is done here by me. See his Report III.

For an additional Ms. of this work see Limbdi Catalogue No. 178. Here it is styled as Ātmaprabodha. For other manuscripts and vṛtti see Jinaratnakōśa (Vol. I, p. 26).

आत्मबोध

Ātmabodha

No. 144

549.

1895-98.

Size.—  $10\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.

Extent.— 193-3 = 190 folios; 13 lines to a page; 40 letters to a line.

Description.— Country paper thin, rough and white; Jaina Devanāgarī characters; small, legible and good hand-writing; borders ruled in three lines and edges in one, in red ink; foll. numbered in both the margins; fol. 1<sup>a</sup> blank; so is the fol. 193<sup>b</sup>; foll. 70, 72 and 132 missing; fol. 157 also numbered as 158; really speaking fol. 158 appears to be missing; this Ms. contains at the end a table of contents; condition very good; the entire work is divided into 4 prakāśas; the extent of each of them is as under :—

Prakāśa	I	1 <sup>b</sup>	to	67 <sup>b</sup>
„	II	67 <sup>b</sup>	„	135 <sup>b</sup>
„	III	135 <sup>b</sup>	„	172 <sup>b</sup>
„	IV	172 <sup>b</sup>	„	193 <sup>a</sup>

Age.— Modern.



Begins.— fol. 1<sup>b</sup>

॥ ए० ॥ श्रीगण(णे)शाय नमः ॥ श्रीमज्जा(ज्जा)नदातुगुरुभ्यो नमः ॥

अनंतविज्ञानविशुद्धरूपं । etc. ॥ in No. 145.

Ends.— fol. 189<sup>a</sup>

( इत्थं स्वरूपं ) परमात्मभूमं(?) रूपं ) निधाय चित्ते । etc. up to  
( fol. 193<sup>a</sup> ) चतुर्थप्रकाशो(शो)क्तार्थसंग्रहः ॥ ४ ॥ as in No. 145.

This is followed by the line as under:—

इति श्रीआत्मप्रबोधग्रंथ समाप्तं ॥ श्री ॥

N. B.— For other details see No. 143.

आत्मबोध  
टीकासहित

No. 145

Atmabodha  
with ṭikā  
128.  
1873-74.

Size.— 10 in. by 4 $\frac{5}{8}$  in.

Extent.— 108 folios ; 17 lines to a page ; 50 letters to a line.

Description.— Country paper thin and white ; Jaina Devanāgarī characters ; small, legible, uniform and elegant hand-writing ; borders ruled in two lines and edges in one, in red ink ; red chalk and yellow pigment used ; foll. mostly numbered in both the margins ; a strip of paper pasted to fol. 2<sup>b</sup> ; condition on the whole good ; this Ms. contains the text ॥ well as its commentary ; both complete ; the text composed in Sāṃvat 1833 ; there is a bijaka at the end ; the first copy was prepared by Kṣamākalyāṇa ; the entire work is divided into four prakāśas as under :—

Prakāśa	I	foll.	1 <sup>b</sup>	to	39 <sup>a</sup>
„	II	„	39 <sup>a</sup>	„	75 <sup>a</sup>
„	III	„	75 <sup>a</sup>	„	96 <sup>b</sup>
„	IV	„	96 <sup>b</sup>	„	105 <sup>a</sup> .

Age.— Old.

Author of the commentary.— Seems to be same as the author of the text.

Subject.— Spiritual awakening. The contents have been given on foll. 106<sup>a</sup> to 108<sup>a</sup>. Prakṛit portions are explained in Sanskrit, by way of a commentary, a gloss.

Begins.— ( text ) fol. 1<sup>b</sup>

॥ ५ ॐ ह्रीं नमः ॥

अनंतविज्ञानविशुद्धरूपं

निरस्तमोहादिपरश्व(स्व)रूपं ॥

नरामरेंद्रैः कृतचारुभक्ति

नमामि तीर्थेशमनंतशक्ति ॥ १ ॥

अनादिसंबद्धसमस्तकर्म-

मलीमस्व(स)त्वं निजकं निरस्य ॥

उपात्तशुद्धात्मगुणाय सद्यो

नमोऽस्तु देवार्थमहेश्वराय ॥ २ ॥

जगत्त्रयाधीशसुखोद्भवायाः

वाग्देवतायाः स्मरणं विधाय ॥

विभाव्यते(ऽ)सौ स्वपरोपकृत्यै

विशुद्धहेतुः शुचिरात्मबोधः ॥ ३ ॥

अथ तावद् ग्रंथादौ संक्षिप्तरुचिनाऽपि प्रायः शिष्टसमयसमाचर--  
णाय समाप्तिप्रतिबंधकीभूतप्रभृतप्रत्यूहव्यपोहाय चात्यन्ताव्यभिचारसमुचितेष्ट-  
देवस्तवादिस्वरूपभावमंगलमवश्यं कर्तव्यमिति विभाव्येहापि शास्त्रादौ  
समस्ततीर्थेशप्रणतिपूर्वकासन्नोपकारकशासनाधीश्वरश्रीवीरपरमेश्वरानमस्कार-  
करत्नवाग्देवतास्मरणस्वरूपं मंगलमाश्रीयते । etc.

fol. 1<sup>b</sup>

प्रकाशमाद्यं ब(व)रदर्शनस्य

ततश्च देशाद् विरतेद्वि(द्वि)तीयः(यस्य) ॥

तृतीयमस्मिन् सुमुनिव्रतानां

वक्षे(क्ष्ये) चतुर्थे परमात्मतायाः ॥ ४ ॥

वरदर्शनस्येति सभ्यदर्शनस्येत्यर्थः । etc.

( com. ) fol. 105<sup>a</sup>

नाणं च ॥ दंशणं २ चेव अग्वावाहं ३ तहेव सम्मत्तं ४

अस्वर्यवर्ह ५ अरूढं अगुरुलहुवीरियं ८ हवर्ह २६

( com. ) व्याख्या सुगमा इदमत्र तात्पर्ये । etc.

Ends.— ( text ) fol. 105<sup>a</sup>

इत्थं स्वरूपं परमात्मरूपं

निधाय चित्ते निरवयवदत्ते(ः) ॥

सद्ध्यानरंगात् कृतशुद्धिसंगा

भजंतु सिद्धिं सुधियः ससृद्धिं ॥ १ ॥

भगवत्समयोक्तीनां(ना)मनुसारेणैष वर्णितो(ऽ)स्ति मया ।

परमात्मत्वविचारः शुद्धः स्वपरप्रबोधकृते ॥ २ ॥

इति श्रीजिनभक्तिसूरीश्र्वरणाराविदसमाराधकैः श्रीजिनलामसरिभिः  
संगृहीते आत्मप्रबोधग्रन्थे परमात्मतावर्णनो नाम चतुर्थः(ः) प्रकाशः ॥ ॥

नरैर्ब्रह्मैर्ब्रह्मस्त्वानि सर्वा-

ण्यपि ( fol. 105<sup>b</sup> ) प्रकामं सुलभानि लोके ॥

परं चिदानन्दपरै(दै)कहेतुः

सुदुर्लभस्तात्त्विक आत्मबोधः ॥ १ ॥

ततो निरस्याखिलदुष्टकर्म-

व्रजं सुधीभिः सततं स्वधर्मः ॥

समग्रसांसारिकदुःखरोधः

समर्जनीयः शुचिरात्मबोधः ॥ २ ॥

ब्रह्मात्मबोधकज्जिनवाग्माहात्म्यं यथा

न ते नरा दुर्गतिमाप्नुवन्ति ॥

न मूकतां नैव जडस्वभावम् ॥

न चांधतां बुद्धिविहीनतां नो

ये धारयन्तीह जिनेर्ब्रह्मणीं ॥ ३ ॥

जे(ये) जिनवचने ऋक्ताः श्रीजिनवचनं श्रये(यं)ति भावेन ।

अमलागतसंज्ञेशा भवन्ति ते स्वल्पसंसाराः ॥ ( ४ ॥ )

इति संपन्नः समग्रो(ऽ)प्यात्मप्रबोधग्रन्थः ।

यदुक्तमादौ स्वपरोपकृत्यै

सम्यक्त्वधर्मादिचतुःप्रकाशः ॥

विभाव्यते(ऽ)सौ शुचिरात्मबोधः

समर्थितं तद्भगवत्प्रसादात् ॥ १ ॥

प्रमादबाहुल्यवशादबुद्ध्या

यत्किञ्चिदाप्तोक्तिविरुद्धमत्र ॥

प्रोक्तं भवेत् तज्जनितं समस्तं

मिथ्या(ऽ)स्तु मे दुष्कृतमात्मशुद्ध्या ॥ २ ॥

श्रीमद्वीरजिनेर्ब्रतीर्थतिलकः सद्भूतसंपन्नधिः

संय(ज)ज्ञे सुयुरुः सुधर्मगणभृत् तस्यान्वये सर्वतः ॥

पुण्ये 'चांद्र'कुलेऽभवत् सुविहिते पक्षे सदाचारवान्  
 सेव्यः शोभनधीमतां सुमतिमान्(द्)द्योतनः सूरिराद् ॥३॥  
 आसीत् स(त)त्पदपंकजैकमधुकृत श्रीवर्द्धमानाभिधः  
 सूरिस्तस्य जिनेश्वराख्यगणभृज्जातो विनेयोत्तमः ॥  
 यः प्रापत् शिष्यसिद्धिपंक्तिं ०८० शरीदि श्री'पत्तने' बादिनो  
 जित्वा सद्गुरुद(दं) कृती 'स्वरतरे'न्या(त्या)ख्यं नृपादेर्हृत्वात् ४  
 तच्छिष्यो जिनचंद्रसूरिगणभृज्जज्ञे गुणांभोनिधिः  
 संविभोऽभयदेवसूरिमुनिपस्तस्यानुजो(ऽ)भूत् ततः ॥  
 येनोत्तुंगनवांगवृत्तिरचनां कृत्वा(ऽ)हंतः शासने  
 साहाय्यं विदधे महत्श्रुतिपरिज्ञानार्थिनां धीमतां ॥ ५ ॥  
 तत्पट्टे जिनवल्लभो गणधरः सन्मार्गसेवापरः  
 संजातस्तदनु प्रभुतमहिमा सद्गुण्यबोधप्रदः ॥  
 अंबादत्त'युगप्रधान'पदभृन्मिथ्यात्वविध्वंसकृत्  
 नेता श्रीजिनवत्ससूरिरभवद् वृंदारकाभ्यर्चितः ॥ ६ ॥  
 तदनु श्रीजिनचंद्रः सूरिवरो(ऽ)भूत् स्वधर्मनिस्तंभः ।  
 सन्मणिमंडितमालः प्रणताखिलशिष्टभूपालः ॥ ७ ॥  
 तदंशे गुणनिधयः सम्यग्विधयो मुनीश्वराः शुचयः ।  
 श्रीजिनकुशलमुनीन्द्र-श्रीजिनभद्रादयो(ऽ)भूवत् ॥ ८ ॥  
 जज्ञे मुनीन्द्रस्तदनुक्रमेण  
 श्रीजैनचंद्रो मुनिमार्गसेवी ॥  
 प्रबोधितो येन दयापरेण  
 अकन्वराख्यः पतिसाहिबुख्यः ॥ ९ ॥  
 तदन्वभूत् श्रीजिनसिंहसूरिः  
 स्वपाटवाह्लादितसर्वसूरिः ॥  
 ततस्वधीनिर्जितदेवसूरिः  
 स्फुरत्प्रतापो जिनराजसूरिः ॥ १० ॥  
 तच्छिष्यो जिनरत्नसूरिमुगुरुः श्रीजैनचंद्रस्ततः  
 गच्छेशो गणभृद्वरो गुणगणांभोधिर्जगद्विश्रुतः ॥

तत्पद्मोदयशैलमूर्ध्नि सुतरां भास्वत्प्रतापोद्भुरः

पूज्यश्रीजिनसौख्यसूरिरभवत् सत्कीर्तिविद्याधरः ॥ ११ ॥

तत्पादांबुजसेविनो युगवरः सत्यप्रतिज्ञाधराः

श्रीमंतो जिनभक्तिसूरियरुवोऽ)सुवन् गणाधीश्वराः ॥

यैरुद्धामगुणैः स्वधर्मनिपुणैर्निःशेषतेजस्विनां

( fol. 106<sup>a</sup> ) तस्थे मौलिपदे प्रकामस्तुभगैः) पुष्पैरिव प्रत्यहम् ॥ १२ ॥

तेषां विनेयो निरवयवदृष्टिः

प्रमोदतः श्रीजिनलाभसूरिः ॥

इमं महाग्रन्थपयोधिमध्यात् ।

समग्रहीद् रत्नमिवात्मबोधम् ॥ १३ ॥

हुताशम(१सं)ध्यावस्तुचंद्र१८३३वत्सरे

समुज्ज्वले कार्तिकपंचमीदिने ॥

मनोरमे श्री'मनरा'ख्याविदरेऽ-

गमस्त्रिबंधः परिपूर्णतामयम् ॥ १४ ॥

यत्किञ्चिदुत्सृज्यमपप्रयोगं

निरर्थकं चात्र मया निबद्धम् ॥

प्रसह्य तच्छोध्यमलं सुधीभिः ।

परोपकारो हि सतां स्वधर्मः ॥ १५ ॥

इहादौ भ्रांत्यादिनेति शेषः ।

यावन्महीमंडलमध्यदेशे

विराजते शैलपतिः 'सुमेरुः' ।

तावन्मुनींद्रैरभिवाच्यमानः

जीयादसौ ग्रन्थवरात्मबोधः ॥ १६ ॥

प्रथमादर्शोऽ)लेखि 'क्षमादिकल्याणसाधुना श्रीमान् ।

संशोधितोऽ)पि सोऽ)यं ग्रन्थः सद्बोधभक्तिभृता ॥ १७ ॥

इति श्रीमदात्मप्रबोधग्रन्थ संपूर्णो निर्विघ्नमिति श्रेयम् ॥ ॥

श्रीः ॥ ॥

अथास्मिन् ग्रंथे प्रकाशचतुष्टये यावन्तोऽर्धाः) संगृहीतास्ते सुखप्रति-  
पत्त्यर्थं बीजकरूपेण दृश्यन्ते ॥

॥ तत्र आद्यप्रकाशे पद्या ॥ १ भव्याऽभव्यादिविचारः २ बहिरात्मादि-  
विचारः ३ आत्मबोधमाहात्म्यम् ॥ सम्यक्तोत्पत्तिरीतिः ५ तदंतर्गत एव चाऽभ-

व्यादेद्र(र्द्र)व्यसाधुत्वादिप्राप्तिविचारः ६ पुंजत्रयसंक्रमादिविचारः ७ एक-  
विधद्विविधत्रिविधचतुर्विधपञ्चविधसम्यक्तस्वरूपं ८ सम्यक्तत्त्वपञ्चकत्वकाल-  
नियमः ९ कतिमत्सम्यक्तत्वं कतिवारं प्राप्यते १० कस्मिन् गुणस्थाने किं सम्यक्तत्वं  
११ एकजीवस्यैकभवे कियंत आकर्षाः १२ तस्यैव सर्वभवेषु कियंता आकर्षाः १३  
दशविधसम्यक्तस्वरूपम् १४ तत्रैव दशरुचिव्याख्याने आज्ञारुचौ माषतुष-  
वृत्तांतः ॥ १५ सूत्ररुचौ लेशतो गोविद्वाचकवृ० २ १६ सम्यक्तत्त्वभूते  
भूमिशुद्धिविधौ प्रभासचित्रकरोपनयः ३ १७ नाममात्रेण सम्यक्तत्त्वस्य सप्त-  
षष्टि ६७ भेदाः १८ तेषामेव व्याख्याने दशविधविनयाधिकारे पञ्चविधचैत्य-  
स्वरूपं १९ तत्रैव साधर्मिकचैत्योपरि वारत्त(र्त)कहनिवृत्तांतः ॥ २० त्रैलो-  
क्यस्थशास्वतजिनचैत्यसंख्याप्रमाणादिविचारः २१ अशाश्वतचैत्य-  
गुणदोषविचारः २२ ग्रहपूज्यप्रतिमास्वरूपम् २३ द्विविधत्रिविधपूजास्वरूपं  
२४ तत्रैव पुष्क(ष्प)पूजायां धनसारश्रेष्ठी(ष्ठि)कथानकम् ५ २५ आभरण-  
पूजायां दमयंतीप्राग्भववृत्तांतः ६ २६ दीपपूजाधिकारे देवसेनजननी-  
दृष्टांतः ॥ २७ नाट्यपूजायां लेशतो लंकेशदृष्टांतः ८ २८ पञ्चविधभक्त्य-  
धिकारे देवद्रव्यभक्षणरक्षणयोः सागरश्रेष्ठिदृष्टांतः ९ २९ तीर्थोज्झतिविधौ  
धनश्रेष्ठिदृष्टांतः १० ३० अष्टसप्तदशैकविंशतिविधपूजास्वरूपं ३१ दोष-  
पञ्चकाधिकारे शंकायां वणिग्द्वयदृष्टांतः ११ ३२ कांक्षायां देवीद्वयाराधक-  
विप्रद्वयदृष्टांतः(ः) १२ ३३ कुडष्टिसंसर्गे नन्दमणिकारदृष्टांतः(ः) १३ ३४  
तदंतर्गतानि षोडशरोगनामानि ३५ अष्टप्रभावकाधिकारे प्रवचनित्वे देवसिं-  
गणिदृष्टांतः(ः) १४ ३६ आक्षेपण्यादिकथाचतुष्टयलक्षणं ३७ धर्मकथित्वे  
नन्दिषेणदृष्टांतः(ः) १५ ३८ सिद्धिमत्त्वे आर्यसमितिस्वरिदृष्टांतः १६ ३९  
कवित्वे सिद्धि(द्ध)सेनदृष्टांतः १७ ४० भूषणपञ्चकाधिकारेऽर्द्धदर्शनकौशल्ये  
कमलप्रतिबोधकस्वरिदृ(०) १८ ४१ स्थैर्यभूषणे सुलसादृष्टांतः १९ ४२  
भक्तौ लेशतो बाहुसुबाहुः २० ४३ लक्षणपञ्चकाधिकारे उपशमे दम-  
सारार्षिकथानकम् ॥ सवेगनिर्वैद्योर्दृढप्रहारिकथा २२ ४५ अनुकंपायां  
सुधर्मभूषकथा २३ ४६ आस्तिक्ये पद्मशेखरकथा २४ ४७ बन्धिधयत-  
नायां धनपालकदृ० २५ ४८ षडाकाराधिकारे राजाभियोगे कोशावेद्या-  
दृष्टांतः २६ ४९ गजाभियोगे विष्णुकुमारवृ० २७ ५० सम्यक्तत्त्वभेदाति  
पञ्चसमवायनाम [ २८ ] इति सम्यक्तत्त्वप्रकाशोक्तार्थसंग्रहः ॥ १ ॥

अथ देशविरतिद्वितीयप्रकाशे ॥ ५१ देशविरतिप्राप्तिविचारः  
 ५२ देशविरतेः कालनियमः ५३ एकविंशतिः श्रावकगुणाः ५४ देशविरति-  
 योग्यस्वरूपम् ५५ त्रिविधश्रावकस्वरूपम् ५६ द्वादशव्रतनामानि ॥ ५७ तेषु  
 प्रथमव्रतव्याख्याने श्राद्धा(ना)श्रित्य सपादवि(विं)शोपकाऽहिंसास्वरूपम् । ५८  
 तथा अन्वयेन सुलसदृष्टांतः २८ ५९ द्वितीयव्रतव्याख्याने दशदिव्य-  
 नामानि ॥ ६० तथा व्यतिरेकेण वसुवृषदृष्टांतः २९ ६१ तृतीयव्रताराधने  
 नागदत्तदृष्टांतः ३० ६२ चतुर्थव्रताधिकारे वेद्यागमनव्यसने श्रीषेण-  
 वृषगुह्यदृष्टांतः ३१ ६३ शीलव्रतमाहात्म्ये सुभद्रादृष्टांतः ३२ ६४  
 पंचमव्रताधिकारे नवविधपरिश्रमस्वरूपम् ६५ तत्रैव विवेकोपरि धनवणिक्-  
 दृष्टांतः ३३ ६६ षष्ठव्रताधिकारे व्यतिरेकेण क्लृणिकः ३४ ६७  
 सप्तमव्रताधिकारे द्वाविंशत्यभक्ष(क्ष्य)स्वरूपम् ६८ तथा मांसादिनियमे  
 वंकचूलदृष्टांतः ३५ ६९ पंचदशकर्मादानस्वरूपम् ७० अष्टमव्रताधिकारे  
 चतुर्विधानर्थदंडस्वरूपं ७१ तदंतर्गतमार्तारौद्रध्यानस्वरूपम् ७२ तथा सप्त-  
 ङ्गलननवचंद्रोदयस्वरूपम् ७३ तुल्यकोपरि चंद्रोदयधारणे मृगासुंदरी-  
 दृष्टांतः ३६ ७४ नवमव्रताधिकारे साधुश्राद्धयोर्भेदविचारः(ः) ७५ सामायिको-  
 चितस्थानस्वरूपः(पं) ७६ सामायिकवर्जिद्वात्रिंशद्विषयनामानि ७७ तथैतद्व्रते  
 दमदंतराजर्षिदृष्टांतः ३७ ७८ दशमव्रते चंडकौशिकदृष्टांतः ३८ ७९  
 एकादशव्रतव्याख्याने पर्वतिथि ८० द्वादशव्रताधिकारे साधुदानविधिः ८१  
 तथा सुपात्रकुपात्रदानविचारः ८२ येन विधिना साधुभ्यो न देयं तद्विचारः  
 ८३ दानसंबन्धी(धि)पंचदृष्टणनामानि ८४ तथा पंचभूषणनामानि ८५  
 वृतदानप्रस्तावे परिणामारोहपतनये । पं(चं)च(प)कभेदिदृष्टांतः ३९ ८६  
 दानक्रियायां शुद्धभावे जीर्णभेदिदृष्टांतः ४० ८७ तीर्थंकरदानविधिः ८८  
 तद्दानसमयोद्भवाः षडतिशयाः ८९ तद्दानमाहात्म्यविचारः ९० तथाऽभ्यैर्ये  
 ये भावा न स्पृश्यन्ते तद्विचारः ९१ एकविंशतिभंगकस्वरूपम् ९२ द्वादशव्रता-  
 (न्या)श्रित्य भेदसंख्याः ९३ द्वादशसु यावत्कारिकेत्वरदिनिर्णयः ९४ समु-  
 दितद्वादशव्रताराधने आनंदादिदशश्रावकदृष्टांताः(ः) सर्वे ५० जाता १०५  
 एकादशोपासकप्रतिमास्वरूपं १०६ तत्रैव निशाभोजनत्यागेऽन्वयव्यतिरेका-  
 भ्यां हंस-केशवयोर्दृष्टांतः ५१ १०७ तदंतर्गतो रात्रिभोजनदोषविचारः  
 १०८ तथा सर्पदष्टस्य जीवनमरणविचारः १०९ श्राद्धनिवासयोग्यस्थान-  
 स्वरूपम् ११० तथा यत्प्रातिवेदमकता त्याज्या तत्स्वरूपं १११ 'अम्मापि-

पिडसमाणे' इत्यादि चतुर्द्धा आर्द्ध(द्ध)स्व० ११२ आद्धस्याहोरात्रकृत्यानि ११३  
आद्धस्य चतस्रो विभ्रामसूयः ११४ प्रतिपक्षवचोनिराकरणे मद्दुकआद्ध०  
५२ ११५ प्रमादोपरि दरिद्रविप्रोपनयः ५३ ११६ कृत्राष्टिवचनविश्वासे  
स्वर्णकंकणनिर्माणकनरोपनयः ५४ इति द्वितीयप्रकाशोक्तार्थसंग्रहः ॥ २ ॥

॥ अथ सर्वविरतितृतीयप्रकाशे यथा ११७ सर्वविरतिप्राप्तिस्वरूपम् ॥  
११८ सर्वविरतेः कालानियमः ११९ सर्वविरतिप्रतिपत्तौ पुंस्त्रीनपुंसकानां  
योग्यायोग्यत्वस्वरूपम् १२० तदंतर्गतो बालदीक्षणेऽतिमुक्तकट्टांतः ५५  
१२१ योग्येष्वपि पुर(रु)षादिषु ये धर्मे प्रतिपद्यन्ते तेषां स्वरूपम् १२२ दशविध-  
यतिधर्मस्वरूपम् १२३ तदंतर्गतयो मायाविधायिह्युनिदृ० ५६ १२४ तथा  
द्वादशविधतपोऽधिकारे इत्तराद्यनशनभेदस्वरूपम् १२५ दशविधप्रायश्चित्त-  
स्वरूपम् १२६ सप्तविधविनयविचारः १२७ वाचनादिभेदात् सप्तधा  
स्वाध्यायः १२८ तत्रैवं नाममात्रेण द्वादशांगस्वरूपम् १२९ दीक्षाग्रहणानंतरं  
यावद्भिर्वर्षैः(ः) सूत्रवाचना ग्राह्या तत्स्वरूपम् १३० व्याविद्धत्वाद्यतीचारस्वरूपम्  
१३१ तत्रैव हीनाक्षरत्वदोषे विद्याधरदृष्टांतः ५७ १३२ षोडशवचनविचारः  
१३३ चतुर्विधध्यानस्वरूपम् १३४ तथा सप्तदशविधसंयमाधिकारे चतुर्विध-  
सृषावादस्वरूपम् १३५ जीवादत्तादिचतुर्विधादत्तस्वरूपं १३६ अष्टादश-  
विधमैथुनस्वरूपम् १३७ अधिकौपग्रहिकोपधिस्वरूपम् १३८ रात्रिभोजन-  
चतुर्भंगी १३९ पंचेन्द्रियशुभाशुभविषयस्वरूपम् १४० तदधिकारे कर्मद्वय-  
दृष्टांतः ५८ १४१ कषायचतुष्टयभेदादिविचारः १४२ बागुप्तिव्याख्याने  
सुनीनां यादृग् वचनं वक्तुमुचितं तत्स्वरूपम् १४३ तत्रैव कालिकाचार्य-  
दृष्टांतः ५९ १४४ प्रमादाधिकारे सुमंगलाचार्यदृष्टांतः(ः) ६० १४५ द्वादश-  
भावनास्वरूपम् १४६ तत्र संसारभावनायां कुबेरदत्तदृ० ६१ १४७ अशु-  
चित्त्वभावनायां गर्भाधानादारभ्य शरीरोत्पत्ति-मवास्थिति-कायस्थित्यादिवि०  
१४८ गर्भोत्पत्तौ स्त्रीपुरुषयोयोग्यायोग्यत्वस्व० १४९ शरीरे यानि त्रीणि २ माता-  
पित्रोरंगानि तत्स्व० १५० तथा शरीरस्य पृष्ठकरंडांत्रपार्श्वसंधिमर्मनाडी-  
रोमकूपजिह्वाद्यवयवानां मलमूत्रादीनां कर्णादिश्रोत्राणां च संख्याप्रमाणादि-  
स्वरूपम् १५१ संसारस्थसर्वरोगसंख्या १५२ दशम्यां भावनायां लोक-  
संस्थानपद्धत्यादिस्वरूपम् १५३ द्वादशवां भावनायां जिनवाणीमाहात्म्ये



रौहिणेयदृष्टांतः ६२ १५४ द्वादशसाधुपतिमास्वरूपम् १५५ तदंतर्गतानि तुल-  
नापंचकनामानि १५६ साधोरहोरात्रिकृत्यानि ॥ १५७ तेष्वेव भोजनसमयवर्ज्य-  
पंचदोषनामानि १५८ साधुगुणवर्णनम् १५९ धर्मरत्नप्राप्तौ पशुपाल-जय-  
देवयोरुपनयः ६३ इति श्रीतृतीयप्रकाशोक्तार्थसंग्रहः ॥ ३ ॥

अथ परमात्मता चतुर्थप्रकाशे यथा ॥

१६० द्विविधपरमात्मतास्वरूपम् १६१ तस्या एव कालनियमः १६२  
नामादिनिक्षेपैश्चतुर्धा जिनाः १६३ तत्रैव स्थापनाधिकारे निह्वयोक्त्युक्ति-  
प्रतिपातसमर्थज्ञाताधर्मकथांग - राजप्रभृतीयोपांग - जीवाभिगम - प्रश्न  
व्याकरण-सूत्रकृत-भगवत्यंगौपपातिकोपांगोपासकदशा-जंबूद्वीप-  
प्रज्ञप्ति-महानिशीथ-व्यवहारसूत्रादिसिद्धांतोक्तविचारः १६४ केवलि-  
नामाहारविषयो विशेषतः १६५ सिद्धशिलास्वरूपम् ॥ १६६ सिद्ध-  
परमात्मस्वरूपाधिकारः १६७ तत्रैव सिद्धानां स्थानमानविचारः १६८ सिद्धि-  
सुखविचारः १६९ तत्रैवारण्यकदृष्टांतः ६४ १७० सिद्धानामेकत्रिंशद् गुणाः  
१७१ तथा अष्टकर्मापगमोद्भवा अष्टौ गुणाः ।  
इति चतुर्थप्रकाशोक्तार्थ संग्रहः ॥ ४ ॥ श्रीः

तदंतर्गतः सिद्धिस्थानगमनविचारः तदंतर्गतो जंघाचारण-विद्याचारण-  
गतिविषयविचारः इत्यात्मप्रबोधबीजकम् ॥ श्रीः ॥

कियद्भिः प्राक्तनैः पयार्यादिभिः शिष्टसम्मतैः ॥

नवीनैश्च कियद्भिस्तैरयं ग्रंथो विनिर्मितः ॥ १ ॥

शुभं भवतु लेखकपाठकयोः ॥

N. B.— For other details see No. 143.<sup>1</sup>

1. In all there are 65 stories.

आत्मशिक्षा  
(अप्पसिक्खा)

Ātmasīkṣā  
(Appasikkhā)

No. 146

1178.  
1891-95.

Size.— 10½ in. by 3½ in.

Extent.— 4 folios ; 15 lines to a page ; 58 letters to a line.

Description.— Country paper thin, rough and greyish ; Jaina Devanāgarī characters ; small, clear, good and uniform hand-writing ; borders ruled in four lines in red ink ; foll. numbered in the right-hand margin only ; numbers for verses written in red ink ; condition very good ; complete.

Age.— Old.

Author.— Sakalacandra, pupil of Vijayadāna Sūri.

Subject.— A small poem in Prakrit in 161 verses dealing with spiritual advice concerning the soul.

Begins.— fol. 1<sup>a</sup> ॥ ६० ॥

सिद्धत्थसुअं सिद्धं बुद्धं नमिऊण वीरमरहंतं ॥  
देमि नियअप्पसिक्खं । विविहसुतस्सायसुहजणयं ॥ १ ॥  
अप्पसरूवपरिण्णा । सुअधरगुरुसेवणा थ सुअवसणं ॥  
सम्मत्तसुद्धिकरणं । मिच्छत्तावत्तपरिहरणं ॥ २ ॥  
पुव्वकयपुण्णसरणं । गुणधरणं सव्वजंतुसुहकरणं ॥  
परमप्पमाणजणं । जगजंतुविचित्तयासरणं ॥ ३ ॥ etc.

Ends.— fol. 4<sup>b</sup> द्वारं ।

सन्नाणदंसणचरित्तवोमयाहं ।  
एयायं(इं) काममणुसिट्ठिपयाहं तित्थं ॥  
चित्ते निहाणमिष जे सययं धरंति ।  
ते पा[पा]णिणो विजयदानपय(यं) लहंति ॥ ( १५९ )  
निस्सा पयाहं सुणिणो इय पंच काया [ ॥ १५९ ॥ ]  
गच्छे सरीरममलं सुगिहीसु राया ।

बुद्ध ति जेहि जिणधम्मसुरहुपाया  
 तेहि बुद्धा सकलचंदमुहा य जाया ॥ १६० ॥  
 समजिणसररक्खं । अप्पणो बोद्धुक्खं ।  
 दुहदुरिअविपक्खं धम्मचित्तसुभिक्खं ॥  
 सहसकुसलसक्खं जो सहाणं समक्खं ।  
 सुणिअ धरइ दिक्खं । सो सुहं जाइ मुक्खं ॥ १६१ ॥  
 ॥ छ ॥      ॥      ॥ छ ॥ शुभं भवतु ॥ छ ॥

Reference.— In the index of Jaina authors and works ( p. 495 ) to  
 B. B. R. A. S. vols. III-IV, a work called *Ātmaśikṣā* is  
 noted. Its serial No. there mentioned as 1878 seems to be  
 wrong ; for No. 1878 is *Samgrahaṇīratna* of Śrīcandra.  
 In *Jinaratnakōśa* ( p. 26 ) it is said that *Śrutāsvāda* is  
 another name for this work.

आत्महितकुलक	Ātmahitakulaka
( अप्पहियकुलय )	( Appahiyakulaya )
[ आत्महितोपदेशकुलक ]	[ Ātmahitopadeśakulaka ]

No. 147

$$\frac{803 (g).}{1892-95.}$$
Extent.— fol. 5<sup>a</sup> to fol. 6<sup>a</sup>.

Description.— Complete ; 32 verses in all. This work is styled  
 as *Ātmahitopadeśakulaka* probably by the scribe. For  
 other details see *Yatīśikṣāpañcāśikā* No.  $\frac{803 (a).}{1892-95.}$

Author.— Ratna Sūri, pupil of Dharma Sūri.

Subject.— Beneficial advice to soul treated in Prakrit.

Begins.— fol. 5<sup>a</sup>

नियगुरुपायपसाया नाउं संसारविलसियविवानं ॥  
 सम्मं धिरत्ताचित्तो अप्पहिअं किं पि चित्तेमि ॥ १ ॥ etc.

Ends.— fol. 5<sup>b</sup>

सिरिधम्मसरिपहुणो निम्मलकिन्तीइ भरिअ भुवणस्स ।  
 सीसलवेहिं कुलयं रहअं सिरिरयणसूरीहिं ॥ ३२ ॥  
 इत्यात्महितोपदेशकुलं ।

Reference.— The work Ātmahitakulaka of Ratnasīmha Sūri which consists of 30 verses is mentioned in Līmbdī Catalogue as No. 185. Is it the same as one noted here ?

### आत्मानुशासन

Ātmānuśāsana

No. 148

1179.  
1891-95.

Size.— 10½ in. by 4½ in.

Extent.— 2 folios ; 16 lines to a page ; 46 letters to ■ line.

Description.— Country paper thin and greyish ; Jaina Devanāgarī characters with occasional पृष्ठमात्राs ; small, clear and very fair hand-writing ; borders ruled in three lines in red ink ; foll. numbered in the right-hand margin : small bits of paper pasted to foll. 1<sup>a</sup> and 2<sup>a</sup> ; edges of both the foll. 1 and ■ slightly damaged ; condition on the whole good ; complete ; composed in Samvat 1042.

Age.— Samvat 1552.

Author.— Pārśvanāga.

Subject.— Advice given to the soul in 77 verses in Sanskrit.

Begins.--fol. 1<sup>a</sup> ॥ ५ ६० ॥

सकलत्रिभुवनतिलकं प्रथमं देवं प्रणम्य सर्वज्ञं ॥  
आत्मानुशासनमहं स्वपरहिताय प्रवि(व)क्ष्यामि ॥ १ ॥ etc.

Ends.-- fol. 2<sup>b</sup>

इति पार्श्वनागविरचितमनुशासनमात्मनो विभावयतां ॥  
सम्यग्भावेन नृणां न भवति दुःखं कथंचिदपि ॥ ७६ ॥  
अर्गलचत्वारिंशत्समधिकवत्सरसहस्र(१०४२)संख्यायां ॥  
भाद्रपदपूर्णिमायां बुधोत्तराभाद्रपदिकायां ॥ ७७ ॥  
आत्मानुशासनं समाप्तम् ॥ संवत् १५५२ वर्षे[ः] ॥ छः ॥

Reference.— The text is published at Ahmedabad in A. D. 1928. It is also published with a Hindi translation by Setabchand Nahar, Calcutra, in Samvat 1931. The text with a Gujarātī translation is published by Jaina Pustaka Pracāraka, Surat, in A. D. 1950, as an appendage to Ācārāṅgasūtra (Gujarātī lectures on ch. IV). For additional Mss. see Limbdi Catalogue No. 187. Out of the three Mss. noted here one contains 78 verses whereas each of the other two, 77 verses. For other Mss. see Jinaratnakośa (p. 27). For another work having the same title viz. Ātmānuśāsana and composed by Guṇabhadra, ■ Digambara, see. B. B. R. A. S. vols. III-IV, p. 403 and Essai de Bibliographie Jaina.

### आत्मानुशासन

Ātmānuśāsana

No. 149

127 (25).

1872-73.

Extent.— fol. 24<sup>a</sup> to fol. 25<sup>a</sup>.

Description.— Complete. For other details see Upadeśaratnamālā No.  $\frac{127 (1)}{1872-73}$ .

Begins.— fol. 24<sup>a</sup> ॥ ६७ ॥

सकलविभुवनतिलकं । etc. as. in No. 148.

Ends.— fol. 25<sup>a</sup>

इति पार्श्वनागविरचित । etc. up to बुधोत्तराभद्रपदिकायां ॥

as in No. 148. This is followed by the line as under : —

५(२७)१ ॥ इत्यात्मानुशासनं समाप्तं ॥ छ ॥

N.B.—For additional information see No. 148.

1 Here in v. 77 the year of composition is noted as द्व्यङ्गुलचत्वारिंशत्. So it means 1052 and not 1042.

## आत्मानुशासन

Ātmānuśāsana

No. 150

648.

1884-86.

Extent.— fol. 3<sup>b</sup> to fol. 4<sup>b</sup>.

Description.— Complete ; the last verse is numbered as 77.

For other details see Ātmānuśāsana No. 153. Though there is one Ms., two collection-numbers are given.

Begins.— fol 3<sup>b</sup> ॥ ६७ ॥

सकलत्रिभुवनतिलकं । etc. as in No. 148.

Ends. fol. 4<sup>b</sup>

इति पार्श्वनागविरचित । etc. up to भाद्रपदिकायां । ७७ ॥

as in No. 148. This is followed by the line as under :—

इति आत्मानुशासनं समाप्तं ॥ छ ॥ श्री ॥ शुभं भवतु ॥ etc.

N. B.— For further particulars see No. 148.

## आत्मानुशासन

Ātmānuśāsana

No. 151

365 (c).

1880-81.

Extent.— fol. 2<sup>a</sup> to fol. 2<sup>b</sup>.

Description.— This work begins abruptly with an ending word of the 41st verse ; the last verse is numbered here as 77.

For other details see धर्मलक्षण No.  $\frac{365 (a)}{1880-81}$ .Begins.— fol. 2<sup>a</sup>

टकं ॥ ४१ ॥

पैश(शु)न्यं मात्सर्यं निर्घृणां(णतां) कुटिलतामसंतोषं ॥

कपटं साहंकारं ममत्वभावं च विजहीहि ॥ ४२ ॥

Ends.— fol. 2<sup>b</sup>

द्वर्गलचत्वारिंशत्समधिक । etc. up to भाद्रपदिकायां । ॥ in

No. 148. This is followed by the lines as under :—

इति पार्श्वनागविरचिता(त)मनुशासनमात्मनो विभावयतां ॥

सम्यग्भ(भा)वेन नृणां न भवति दुःखं कथंचिदपि ॥ ७७ ॥ ॥

इति आत्मानुशासनं संपूर्णं(र्ण) ॥ छ ॥ शुभं भूयात् ॥ श्रीः ॥

N. B.— For further particulars see No. 148.

## आत्मानुशासन

Ātmānuśāsana

No. 152

1250 (33).  
1884-87.Extent.— fol. 8<sup>a</sup>.Description.— Incomplete. For other details see Ādināthamahā-prabhāvastavāna No.  $\frac{1250 (1)}{1884-87}$ .Begins & Ends.— fol. 8<sup>a</sup>

यत्र न जरा मरणं भयं न च भवो न संकेशः ॥  
 योगक्रियया ज्ञानाद् व्या(ध्या)नात् साध्यते मुक्तिः(ः) ॥ ७४ ॥  
 मत्वेवं निः(ः)सारं संसारमनित्यतां च जगतो(ऽ)स्य ॥  
 ज्ञानयुतं ध्यानं कुरु लभसे जे(ये)नाक्षयं मोक्षं ॥ ७५ ॥  
 इति श्रीपार्श्वनागविरचितमनुशासनमात्मनो विभावयतां ॥  
 सम्यग्भावेन नृणां न भवति दुः(ः)खं(खं) कथंचिदपि ॥ ७६ ॥  
 अर्गलचत्वारिंशत्समधिकवत्सरसहस्रसंख्यायां ॥  
 भाद्रपदपूर्णिमास्यां बुधोत्तराभद्रपदिकायां ॥ ७७ ॥  
 इत्यात्मानुशासन(नं) समाप्तमिति ।

N.B.— For further details see No. 148.

## आत्मानुशासन

Ātmānuśāsana

( अप्पाणुसासण )

( Appāṇusāsana )

No. 153

647.  
1884-86.

Size.— 10½ in. by 4½ in.

Extent.— 4 folios ; 19 lines to a page ; 62 letters to a line.

Description.— Country paper thin and grey ; Devanāgarī characters with पुष्टमात्रा ; small, clear and good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; foll. numbered in the right-hand margin ; the first three foll. do not seem to have been numbered ; edges of all the 4 foll. slightly worn out ; condition tolerably good ; 161 verses ; complete ; the additional work named as Ātmānuśāsana begins on fol. 3<sup>b</sup> and ends on fol. 4<sup>b</sup> ( see No. 150 ).

Age.— Fairly old.

Author.— Nemicandra Bhaṇḍārika.

Subject.— Advice to the soul in Prakrit.

Begins.— fol. 1<sup>a</sup>

॥ ६० ॥ ॐ नमो वीतरागाय ॥  
अरिहं देवो सुगुरु सुद्धं धम्मं च पंचनवकारो ॥  
धन्नाण कयत्थणं निरंतरं वसइ हिययंमि ॥ १ ॥ etc.

Ends.— fol. 3<sup>b</sup>

परिभाविऊण एवं तइ सुगुरुकरिज्ज अम्हसामित्तं ॥  
एदुसामग्गिसुजोगे जइ सहलं होइ मणुअत्तं ॥ (१) ६० ॥  
एवं भंडारियेनेमिच्चंदइयाउ कइ वि गाहाओ ॥  
विहिसगरे या भव्वा पढंतु जाणंतु जंतु सिवं ॥ १६१ ॥  
॥ छ ॥ इति सार्द्धं ॥ छ ॥

आत्मावबोधकुलक  
( अप्पावबोहकुलय )

Ātmāvabodhakulaka  
( Appāvabohakulaya )

No. 154

803 ( b ).  
1892-95.

Extent.— fol. 2<sup>a</sup> to fol. 2<sup>b</sup>.

Description.— Complete. For other details see Yatiśikṣāpañcaśikā

No.  $\frac{803 ( a )}{1892-95}$ .

Author.— Jayaśekhara, pupil of Mahendraprabha Sūri.<sup>1</sup> Some of his other works are as under:—

- |                            |                            |
|----------------------------|----------------------------|
| ( 1 ) अजितशान्तिस्तव       | ( in Sanskrit, 17 verses ) |
| ( 2 ) उपदेशचिन्तामणि       | ( Vikrama Samvat 1436 )    |
| ( 3 ) उपदेशचिन्तामण्यवचूरि | ( „ „ „ )                  |
| ( 4 ) उपदेशमालावचूरि       |                            |
| ( 5 ) क्रियायुक्तस्तोत्र   |                            |

1 For details see the Gujarātī introduction to Jaina-Kumāra-Sambhava-mahākāvya ( D. L. J. P. Series No. 93 ).



- (6) गिरनारगिरिद्वात्रिंशिका
- (7) छन्दःशेखर
- (8) जैनकुमारसम्भवमहाकाव्य
- (9) त्रिभुवनदीपकप्रबन्ध ( प्रबोधचिन्तामणिचउपाइ )
- (10) धम्मिल्लचारित्र ( Vikrama Samvat 1462 )
- (11) धर्मसर्वस्वाधिकार
- (12) नवतत्त्वकुलक
- (13) ज्ञेयमिनाथफाद्य ( 58 stanzas )
- (14) पुष्पमालावच्चरि ( Vikrama Samvat 1462 )
- (15) प्रबोध चिन्तामणि ( Vikrama Samvat 1464 )
- (16) महावीरजिनद्वात्रिंशिका
- (17) शत्रुञ्जयद्वात्रिंशिका
- (18) सम्बोधसेततिका<sup>2</sup>

Subject.— An appeal to the spiritual power in 43 verses in Prakrit.

Begins.— fol. 2<sup>a</sup>

॥ ५० ॥ ॐ [म] नमः ॥

धम्मपहरमणिज्जो पणमिच्चु जिणे महिदनमणिज्जे ॥

अप्पावबोधकुलयं बुच्छं भवदुक्खकयपलयं ॥ १ ॥ etc.

Ends.— fol. 2<sup>b</sup>

इय जाणिऊण तत्तं गुरूवड्ढं परं कुण पयत्तं ॥

लहिऊण केवलसिरिं जेणं जयसेहरो होसि ॥ ४३ ॥

इयात्मावबोधकुलकं संपूर्णम् ॥ छ ॥

Reference.— In Jinaratnakośa, this work is named as Ātmabodha-kulaka, and its Mss. are noted.

1 See my article "आपणां 'फागु' काव्यो" published in Jaina Satya Prakāśa ( Vol. XI, No. 6, pp. 173-174. ).

2 For details see the introduction noted on p. 247. According to Hiralal Hansaraj सुखावबोध, a com. on कल्पसूत्र, नलदमयन्ती चम्पू and न्यायमञ्जरी are additional works.

आदीश्वरविज्ञप्ति  
[ आदीश्वरजीनी विनति ]

Ādiśvaravijñapti  
[ Ādiśvarajinī vinati ]

No. 155

687.  
1899-1915.

Size.— 10 $\frac{1}{2}$  in. by 4 $\frac{3}{4}$  in.

Extent.— 11 folios ; 10 lines to a page ; 30 letters to a line.

Description.— Country paper somewhat thick, tough and white ; Jaina Devanāgarī characters ; very big, quite legible, uniform and very good hand-writing ; borders ruled in two lines and edges in one, in red ink ; numbers for the verses and their daṇḍas written in red ink ; foll. numbered in both the margins ; fol. 1<sup>a</sup> blank ; condition very good ; complete ; composed in Sāṃvat 1662 at Ambāvatī.

Age.— Sāṃvat 1924.

Author.— Śāgaracanda (?), devotee of Vijayasena Sūri.

Subject.— This is a work in Gujarātī in different dhālas, and it deals with confession of sins, repentance for them and a prayer to Lord Rṣabha for condonement.

Begins.— fol. 1<sup>b</sup> ॥ १६० ॥

श्रीकुशलसूरी(रि)गुरुभ्यो(भ्यो) नमः ॥

सकलसिद्धिदायक सदा । चोबिसैं जिनराय ॥

सहैं गुरुस्वामिनी सरस्वति(ती) । प्रेभैं प्रणमूं पाय ॥ १ ॥

त्रिभुवनपति त्रिसला तणो । नंदन गुणमंभीर ॥

शासननायक जगजयो । वर्द्धमान जगदीश ॥ २ ॥

एक दीन वीर जिणंदने । चरणें करी प्रणांम ॥

भविक जीवना हीत भणी । पूछैं गौतमस्वामी ॥ ३ ॥ etc.

Ends.— fol. 11<sup>a</sup>

राय परदेशीने केम तायों । धन केशी जगजीवो रे ॥

तु छैं तीर्थकर प्रण पहिलो । त्रिण भुवननो दि(दी)वो रे ॥ ३ ॥

त्रीसलानंदन वीर मनोहर । चंडकोसीओ तायों रे ॥

शांतिनाथ धणी जगजीवो । पारेवो उगायों रे ॥ ४ त्रि० ॥

हं सरणे आख्यो प्रभुंजी हं सरणे । तो ते करवो सार रे ॥  
 सकल पाप त(त)णो भय टाली । उतायों भवपार रे ॥ ५ त्रि० ॥  
 धिनती करतां करुणा आवी । तु ठाकुर छे माहरो रे ॥  
 सकल पाप तणुं व्य(क्ष)य किधां । मोरो जगतारो रे ॥ ६ त्रि० ॥  
 पूरव पुन्य तणे अंकुरे । प्रगट थया मूझ आजो रे ॥  
 'शङ्खजय' स्वामि नयणें नीहाली । तो सरिया मूझ काजो रे ॥ ७ त्रि० ॥  
 संवत् सोल बा(बा)सठा वरसें । आवणशुदि दिन बीज रे ॥  
 'अंबावती' मांदि जिनवरसावें । पाप[पषा पाप] । पषालीं रीझें रे ॥  
 ॥ ८ त्रि० ॥

कलसा ॥

तुं तरणतारण दुषनिवारण । स्वामि आदि जिणंद ए ॥  
 प्रभु नाभिर्नंदण नयणें निरपत । हूओ अति आणंद ए ॥  
 तप छ ठाकुर वचनसाकर । श्रीविजयसेनसरि तणा ॥  
 सागण(र?) तणो सरीष बोलें । पाप लोउं आलोउं आपणुं ॥  
 इति श्रीआदीश्वरजीविनाति समा[प्त]त समंत १९२४ना मिति  
 मागसर वद १२ वार शनीय लषीतं पं० सागरचंद 'सुरत' बिंदरमध्ये श्री-  
 वास(सु)पूज्यजीप्रसादात् पं० सागरचंद लषीतं स्वे अरथे ॥ श्रीकल्याण-  
 मस्तु ॥ श्रीशुभं भवतु ॥ श्रीरस्तु ॥ श्री ॥ ॥ श्री ॥ ( 13 times श्री ).

आद्यहर्द्धर्मदेशना  
 [ युगादिजिनदेशना ]

Adyarhaddharmadeśanā  
 [ Yugādijinadeśanā ]

No. 156

1259 (a).  
 1884-87.

Size.— 10½ in. by 4½ in.

Extent.— 30 folios ; 17 lines to a page ; 44 letters to a line.

Description.— Country paper tough and white ; Jaina Devanāgarī characters ; small, legible and good hand-writing ; borders ruled in two lines and edges in one, in red ink ; fol. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; red chalk used ; yellow pigment, too ; complete so far as the first ullāsa goes ; it appears that the entire work must be consisting of more than one ullāsa ; this Ms. contains an

additional work viz. धर्मरत्नप्रकरण along with its vṛtti which commences on fol. 11<sup>a</sup> and goes up to fol. 30<sup>b</sup>.

Age.— Not quite modern.

Author.— Not mentioned.

Subject.— A sermon preached by Ādinātha to his sons.

Begins.— fol. 1<sup>b</sup>

॥ ६६० ॥ श्रीगुरुभ्यो नमः ॥

श्रीमानादिजिनः श्रेयो विभ्राणयतु भाविनां ।

युगादौ युगिमनां शास्ता धर्मकर्मव्यवस्थितेः ॥ १ ॥

प्राणाः श्रवणमात्रेण जन्मकोटिकृतान्यपि ।

नश्यन्त्येनांसि जंतूनां सैषा पुत्रप्रबोधिनी ॥ २ ॥

श्रीमद्वायार्हतो धर्मदेशना किञ्चिदुच्यते ।

स्वान्वयोः पुण्यपोषाय मया मोषाय चाहसं(सां) ॥ ३ ॥ युग्मं ॥ etc.

Ends.— fol. 11<sup>a</sup>

इत्येकैककषायस्य विपाकं विरसं विदन् ।

द्राक् कषायकुटुंबेऽग्रं श्रेयं कश्चतुरोऽपि तान् ॥ ४०३ ॥

निर्मल्यश्चतुः कुमारानां कषायोपशमान्मनः ।

उपदेशात् प्रमोरेवं पयोऽगस्त्योदयादिव ॥ ४०४ ॥

इति श्रीयुगादिजिनदेशनायां प्रथम उल्लासः ॥ १ ॥

Reference.— Is this the work of Somamaṇḍana (pupil of Munisundara Sūri) composed in 5 ullāsas ?

आनन्दघनपदसङ्ग्रहः

[ रागमाला ]

Ānandaghaṇapadasaṅgraha

[ Rāgamālā ]

No. 157

609 (c).

1892-95.

Extent.— fol. 2<sup>a</sup> to fol. 15<sup>a</sup>.

Description.— Complete ; 69 padas in all. For other details see

Saṅkheśvara-Pārśvajinastavana No. 609 (a).

1892-95.

Author.—Ānandaghana. Some say that his real name is Lābhānanda. His other work is *Covist* comprising stāvanas of 22 Tirthaṅkaras ( R̥ṣabha to Nemi ).

Subject.—Spiritual and devotional poems in Vernacular. The entire work is known as Bahotteri ( 72 padas in all ),

Begins.— fol. 2<sup>a</sup>

अथ आनंदघनकृत स्तवन लिख्यते । राग बेलाउल ॥  
क्या सोधें उठि जागि बावरे अंजली जल ज्युं आयु घटत हैं ।  
देत पोरिया चरिय घाव रे ॥ १ ॥ क्या० ॥ etc.

Ends.— fol. 15<sup>a</sup>

इतके न उतके शिवके न जिउके उरझि रहैं दोऊ ठांम ।  
संत सयाज्ञ कोई बतावो आनंदघनयुनधाम ॥ ३ ॥ हमारी० ॥  
इति गीतं ॥ ६९ ॥

इति श्रीरागमाला संपूर्णमिदं ॥

Reference.—Published along with Gujarātī explanation of Buddhi-sāgara Sūri by Adhyātmajñānaprasāraka Maṇḍala in Vikrama Saṁvat 1969. It is styled आनन्दघनपदसंग्रह. The text is also published with Gujarātī meanings, translation and explanation by Jaina Dharma Prasāraka Sabhā as part I in A.D. 1914; the 2nd part has not been published up till now.<sup>1</sup> It is named as आनन्दघनपद्यत्नावली. In the Gujarātī introduction to Part I ( which contains 50 padas ) there is a detailed account of the life and works of Ānandaghana.

आभाव्यानाभाव्यविचार  
( आभवाणाभवावियार )

Ābhavyānābhavyavicāra  
( Ābhavvāṇābhavvaviyāra )

No. 158

1392 ( 67 ).  
1891-95.

Extent.— leaf 83<sup>a</sup> to leaf 84<sup>a</sup>.

Description.— Complete so far as it goes. For further details see

अरिहणास्तोत्र No.  $\frac{1392 ( 1 )}{1891-95}$ .

1 July 1950. Is the idea of publishing Part II dropped ?

Author.— Not mentioned.

Subject.— Exposition of *abhavya* and *anabhavya*. By 'abhavya' is meant what is acceptable to a Jaina monk. This pertains to location, accessories, pupil and the like.

Begins.— leaf 83<sup>a</sup>

खेत्ताण अणुलवणा ज(जि)हा(ट्टा)मूलस्य सुद्धपादिवए ।  
अहिगरणो माणो वा मणसंतावा न हो होंति ॥ १ ॥<sup>1</sup>  
चिवस्वल्पाणयंडिलवसही गोरसजणाडले विज्जा ।  
उसहाणिव(च)यादिवई पासंडा भिक्खसज्झाए ॥ २ ॥<sup>2</sup> etc. ...

Ends.— leaf 84<sup>a</sup>

गच्छे सवालतु(बु)ट्टे(ट्टे) अणागयं आउनायकुसलेणं ।  
पुत्रगणादिवइणा सुहसीलगवेसणं कुज्जा ॥ १६ ॥  
समणुल्लमणुत्ते वा अदेतणा भव्वगिण्हमाणा वा ।  
संभोगबीसुकरणं इयरअलंभं न पेहति ॥ १७ ॥  
इतराय पार्श्वस्थादीन् ॥

इति आभाव्यानामभाव्यविचारः ॥ छ ॥

आभाव्यानामभाव्यविचार  
( अभव्वाणामभव्विवार )

Ābhāvyānābhāvyavicāra  
( Ābhavvānābhavvaviyāra )

No. 159

1392 ( 69 ).  
1891-95.

Extent.— leaf 87<sup>a</sup> to leaf 88<sup>a</sup>.

Description.— Complete so far as it goes. For further details see

अरिहणास्तोत्र No.  $\frac{1392 ( 1 )}{1891-95}$ .

Author.— Not mentioned.

Subject.— Exposition of *abhavya* and *anabhavya*. See No. 158.

Begins.—leaf 87<sup>a</sup> दो मासा पोसपुत्तिमाए पूरंति । जत्थ वासं ठिया । तत्थ उस्सरणेण  
माहवकुलपडिवयाए वत्थग्गमहणं कायद्वं । etc. ...

1 This verse occurs as v. 71 in the Bhāṣa on *Vavahāra* ( X ), p. 12b.

2 This verse occurs as v. 69 in the Bhāṣa on *Vavahāra* ( X ), p. 12a.

Ends.— leaf 88<sup>a</sup>

ओसन्नाण बहूण वि गीयमगीयाण उग्गहो नत्थि ।  
 सच्छन्दियगीयाण वि असमत्तगीए वि ॥  
 पडममि समोसरणे वत्थं पत्तं य जे उ गिणहंति ।  
 आणाअणवत्थं मिच्छत्थविराहणं पावे ॥<sup>1</sup>  
 इति पुनराभाद्यानाभाव्यविचारः ॥ छ ॥

आरम्भसिद्धि  
 [ व्यवहारचर्या ]

Ārambhasiddhi  
 [ Vyavahāracaryā ]

No. 160

874.  
 1886-92.

Size.— 10½ in. by 4¾ in.

Extent.— 9 folios ; 17 lines to a page ; 62 letters to a line.

Description.— Country paper thin and white ; Jaina Devanāgarī characters with वृद्धमात्रा<sup>1</sup> ; small, clear and good hand-writing ; borders ruled in two pairs of lines in black ink ; red chalk used ; foll. numbered in the right-hand margin ; condition tolerably good ; complete ; composed during the ministership of Vastupāla ; the entire work is divided into five sections known as vimarśas ; the extent of each of them is as under :—

Vimarśa	I	foll.	1 <sup>a</sup>	to	2 <sup>b</sup>
„	II	„	2 <sup>b</sup>	„	4 <sup>b</sup>
„	III	„	4 <sup>b</sup>	„	6 <sup>a</sup>
„	IV	„	6 <sup>a</sup>	„	8 <sup>a</sup>
„	V	„	8 <sup>a</sup>	„	9 <sup>b</sup>

Age.— Appears to be old.

Author.— Udayaprabhadeva Sūri, pupil of Vijayasena.

Subject.— It deals more or less with astrology, and as such it ought to have been assigned a place in Vol. XIX.

1 This verse slightly differs from v. 3210 of the Bhāṣa on Nīṣṭha ( X )

Begins.— fol. 1<sup>a</sup> ॥ ५६० ॥

ॐ नमः सकलारंभसिद्धिनिर्विघ्नवेषसे ॥

अहंणामहंते साक्षादुपलभाय शोभवे ॥ १ ॥

दैवज्ञदीपकालिकां व्यवहारचर्या-

मारंभसिद्धिसुदयप्रभवेव एतां ।

शास्ति क्रमेण तिथि १ बार २ म ३ योग ४ राशि ५

गोचर्य ६ कार्य ७ गम ८ वास्तु ९ बिलग्न १० मिश्रः ११ ॥ २ ॥ etc.

fol. 2<sup>b</sup> इत्यारंभसिद्धौ तिथिचतुःकपरीक्षाप्रथमो विमर्शः ॥ ६ ॥

fol. 4<sup>b</sup> गोचरपरीक्षा द्वितीयो विमर्शः ॥ ६ ॥

fol. 6<sup>a</sup> इत्या० कार्यपरीक्षाविमर्शः तृतीयः ॥ ६ ॥

fol. 8<sup>a</sup> इत्या० प्रस्थानवास्तुनिवेशपरीक्षाविमर्शश्चतुर्थः ॥ ६ ॥

Ends.— fol. 9<sup>b</sup>

इत्युक्तखेटबलशालिनि दोषहृक्ते

लघ्ने शुभैश्च शकुनैः शशिनः प्रवाहे ॥

कार्याणि भूमिजलतरङ्गगतौ कृतानि

निर्दभमाभ्युदयिकी प्रथयन्ति लक्ष्मीं ॥ ८५ ॥

इत्यारंभसिद्धौ संवत्सर-मास-दिवस-नक्षत्र-शुद्धसहितदीक्षाविवाह-

प्रतिष्ठाविवाह-लग्नपरीक्षाविमर्शः पञ्चमः ॥ श्रीः ॥ ॥ शुभं भवतु ॥

Reference.— Published with Hemahamśa's commentary by the Jaina Śāsana Press, Bhavnagar. The text along with this commentary is also published in Labdhisūrisvara Jaina Granthamālā ( छाणी ) in A. D. 1942. In this edition there are four appendices. The first is an alphabetical index of the verses of the text ; and, in the second, there is a list of works and authors mentioned in this commentary. For Mss. see Weber I, No. 1741, and Bendall, Catalogue of the Sanskrit Mss. in the British Museum, London, 1902.



आरम्भसिद्धि

Ārambhasiddhi

No. 161

1354.  
1891-95.

Size.— 10½ in. by 4¾ in.

Extent.— 8 folios ; 17 lines to a page ; 60 letters to a line.

Description.— Country paper very thin and white ; Jaina Devanāgarī characters with occasional वृद्धमात्रs ; small, clear and good hand-writing ; ink faded ; at times letters cannot be deciphered ■ some portions seem to be spoiled by an ignorant person who tried to separate the foll. stuck together probably due to the presence of gum in the ink used ; red chalk used ; borders ruled in two pairs of lines in black ink ; space between these pairs coloured red ; foll. not numbered ; some foll. seem to be missing ; perhaps one on which the 4th vimarśa is written, is also missing ; the right-hand margin of the second fol. worn out ; stripes of paper pasted to foll. 2<sup>a</sup> and 3<sup>a</sup> ; complete ■ the entire work is divided into five vimarśas ; the extent of each of them is as under :—

Vimarśa	I	foll.	1 <sup>a</sup>	to	2 <sup>a</sup>
„	II	„	2 <sup>a</sup>	„	4 <sup>b</sup>
„	III	„	4 <sup>b</sup>	„	( ? )
„	IV	„	5 <sup>a</sup>	„	6 <sup>b</sup>
„	V	„	6 <sup>b</sup>	„	8 <sup>b</sup> .

Age.— Samvat 1500.

Begins.— fol. 1<sup>a</sup> 11 ∞

ॐ नमः सकलारंभ । etc. ■ in No. 160.

Ends.— fol. 8<sup>b</sup>

इत्युक्तखेटवलशालिनि । etc. up ■ परीक्षा as in No. 160.

This is followed by the lines as under :—

पञ्चमो विमर्शः संपूर्णः ॥ संवत् १५०० वर्षे पौषशुद्धिदशम्यां ।  
मंगलवारे । 'अहम्मदाबाद'नगरे । परमगुरुश्रीसोमसुंदरसरिशिष्यमहोपा-  
ध्यायश्रीविशालराजशिष्येण लिखितं ॥

N. B.— For further particulars see No. 160.

आरम्भसिद्धि  
सुधीशृङ्गारसहित

Ārambhasiddhi  
with Sudhīśṛṅgāra

No. 162

769.  
1895-1902.

Size.— 10 in. by 4½ in.

Extent.— 138 folios ; 13 lines to a page ; 44 letters to a line.

Description.— Country paper thick and grey ; Jaina Devanāgarī characters with पुष्टमात्राः ; bold, clear, big and good hand-writing ; borders ruled in three lines in red ink ; red chalk used ; numbers for foll. entered twice as usual ; a piece of paper of the same size as the fol. pasted to foll. 1<sup>a</sup> and 138<sup>a</sup> ; foll. 66 to 70 and 126 to 138 worm-eaten ; especially the last two very badly damaged ; condition on the whole good ; contents of the Ms. are noted on fol. 138<sup>a</sup> ; some of the results tabulated on foll. 7<sup>a</sup>, 8<sup>a</sup>, 9<sup>b</sup>, 10<sup>b</sup> etc., and explanatory diagrams on foll. 6<sup>b</sup>, 9<sup>a</sup> and 64<sup>a</sup> ; both the text and the commentary (vārtika) complete ; the latter is styled as Sudhīśṛṅgāra ; the commentary is composed in Saṃvat 1514 ; the entire work is divided into five vimarśas ; the extent of each of them along with the corresponding portion of the commentary is as under :—

Vimarśa	I	with com.	foll.	1 <sup>b</sup>	to	24 <sup>b</sup>
„	II	„	„	24 <sup>b</sup>	„	43 <sup>b</sup>
„	III	„	„	43 <sup>b</sup>	„	62 <sup>a</sup>
„	IV	„	„	62 <sup>a</sup>	„	91 <sup>b</sup>
„	V	„	„	91 <sup>b</sup>	„	138 <sup>a</sup> .

Age.— Saṃvat 1651.

Author of the vārtika.— Hemahamśa Gaṇi ; pupil of Ratnaśekhara Sūri.

Subject.— The text along with its commentary in Sanskrit.

Begins.— ( text ) fol. 2<sup>a</sup>

ॐ नमः सकलारंभ । as in No. 160.

— ( com. ) fol. 1<sup>b</sup>

॥ ५५० ॥ ॐ नमः श्रीसर्वज्ञाय ।

श्रीधर्मन्यायसम्यग् । etc. as in No. 166.

Ends.— ( text ) fol. 134<sup>a</sup>

इत्युक्तसेटबलशालिनि । etc. up to प्रथयन्ति लक्ष्मी ॥ ८६ ॥

as in No. 160.

,, — ( com. ) fol. 136<sup>b</sup> एवं कृतानि कार्याणि सर्वोणीणमभ्युदयं प्रथयन्ति ।  
इति श्रीमति आरंभसिद्धिवार्तिका(के) विलम्ब१मिश्रद्वार२परीक्षात्मकः  
पंचमो विमर्शः ॥

श्रीसुरीश्वरसोमसुंदरगुरोर्निः(ः)शेषशिष्याग्रणी-

गच्छेद्रः प्रभुरत्नशेखरगुरुर्देदीप्यते सांप्रतम् ।

तच्छिष्याश्रवहेमहंसरचितस्यारंभसिद्धेः सुधीः(ः)

शृंगाराभिधवार्तिकस्य बुधभाः ५ संख्यो विमर्शो(ऽ)भवत् ॥ १ ॥

विमर्शैः पंचभिः प्रेष्टविषयैरिव संभूतं ॥

■ कस्याह्लाददायीदं सुद्धा(धी)शृंगारवार्तिकं ॥ १ ॥

बहुव्योतिःशास्त्रात्मकमणिमुवर्णाषणमणा(त)

मया सारं सारं युतिमयमुपादाय किमपि ॥

सुधीशृंगारो(ऽ)यं व्यरचि रुचिरः सैष सुधियां

करे कंठे कर्णे हृदि च सुषमां पल्लवयतु ॥ २ ॥

( अथ प्रशस्तिः )

श्रीम'रुचाद्र'कुले पुरा(ऽ)जनि जगत्चन्द्रो गुरुर्य'स्तथा(पा)'

(ऽऽ)चार्यख्यातिमवाप तीव्रतपसा तस्यान्वये(ऽ)जायत ॥

प्रौढः श्रीवरदेवसुंदरगुरुस्तत्पट्टपूर्वांगिरेः

शृंगे श्रीप्रभुसोमसुंदरगुरुर्भानुर्गवीनो(ऽ)भवत् ॥ ३ ॥

यतः

भानोर्भानुशतानि षोडश लसत्येकत्र मास्याश्विने

यच्छिष्याः(ः)सु(स्तु) ततो(ऽ)धिका अभिमहीहृ(द्)द्योतयन्ते सदा ॥

तस्याहं चरणाबुपासिषि चिरं श्रीमत्'तपा'गच्छप-

क्षोणीविश्रुतसोमसुंदरगुरोश्चारित्रचूडामणेः ॥ ४ ॥

किंच

मारियेन निवारिता सुरकृता संख्य शान्तिस्तवं

सूरिः(ः) श्रीमुनिसुंदराभिधगुरुदी(र्दी)क्षागुरुः सैष मे ॥

यस्या 'स्या(इया)म(स)रस्वती'ति विरुदं विख्यातह्रस्वीतले

गुर्वी श्रीजयचंद्रसूरिगुरुरप्याप्रात् प्रसक्तिं ■ मे ॥ ५ ॥

सांप्रतं तु जयंति श्रीरत्नशेष(स्व)रत्नरयः ।  
 नानाग्रंथकृतस्ते(ऽ)पि पूर्वाचार्यानुकारिणः ॥ ६ ॥  
 एतानाचार्य(हर्ष)क्षान् प्रत्यक्षानिव गौतमान् ।  
 बीतमा(यं) स्तुवे स्फीतः श्री'तपा'गच्छनायकान् ॥ ७ ॥

अपि च ।

एको(ऽ)पि(प्य)नेकशिष्याणां यश्चिन्ताग्न्यबोधयत् ।  
 तं श्रीचारित्र्यरत्नं भो नभोरत्नसमं स्तुमः ॥ ८ ॥  
 चिन्मयानां मया(ऽ)मीषाशुषीणां पुण्यभारता ।  
 हेमहंसाभिधानेन वाचनाचार्यतायुजा ॥ ९ ॥  
 श्रीमद्विक्रमवत्सरे मनु(वि)धौ १५१४ शुक्लद्वितीयातिथौ  
 नक्षत्रे युक्तेष्वते गुरुदिने मासे शुचौ ॥ १० ॥  
 'आशापल्लि'पुरे पुरः प्रतिनिधेः श्रीमद्युगादिप्रभो-  
 ग्रंथः सैष समर्थितः प्रथयतादायं पुमर्थं सतां ॥ १० ॥

सुधीशृंगाराख्यं श्रीआरंभसिद्धिबार्तिकं सर्वथा (सा)वयवचनविरतैः  
 सुविहिताचार्यवर्यैर्वाच्यमानं चिरं नन्दतात् ॥ ११ ॥  
 सद्य ग्रंथकृत्स्वा[म]मि(प्रा)यं प्रकाशयति ।

तथाहि

विद्यारंभतपस्क्रियाप्रभृतिकप्रारंभवर्ज्यं समे-  
 प्यारंभा अशुभाः शुभाश्च नियताः सावयवतादूषिताः ॥  
 सर्वारंभविधेश्च सिद्धिकरणाद्वारंभसिद्ध्याह्वयो  
 ग्रंथो(ऽ)यं तत एव चाप्रकटनायोग्यो विशूकात्मसु ॥ १२ ॥

ततश्च

येन श्रीप्रभुसोमसुन्दरगुरोः काले कलौ जंगम-  
 श्रीमत्तीर्थकरस्य चारु मुचिरं सेवा कृता तस्य मे ॥  
 एतज्ज्योतिषबार्तिकप्रणयनं नो युज्यते सर्वथा  
 ग्रंथो(ऽ)यं तद्वीह येन विधिना जातस्तदा(ऽऽ)-  
 कर्ण(र्ण्य)तां ॥ १३ ॥  
 केचिद् केचिदपि कचिद् कचिदपि ग्रंथे विशेषा मया  
 दृष्टा ज्योतिषगोचराः किल सङ्गच्छेतुं च (ते) चिन्तिताः ॥  
 प्रक्रांतश्च सङ्गच्छयो रचयितुं संवर्द्धमानः पुनः  
 सो(ऽ)र्थैरेव शनैः शनैः समभवद् ग्रंथानुरूपा कृतिः ॥ १४ ॥

प्राप्तः सोऽयमचित्तामपि यदा ग्रंथस्य रीतिः तदा  
 चित्तेऽचित्ति मया धिया निपुण्या सम्यग् विचार्ययति ॥  
 निःश्लक्ष्णैर्यतिभिस्तथा गृहिभिरप्यादास्यतेऽसौ यदा  
 सावद्यप्रथितेर्बताधिकरणं संपद्य(त्य)तेऽलं तदा ॥ ४ ॥  
 तेनैतस्य जलावमज्जनविधिग्रंथस्य निर्माप्यते  
 नोत्सर्प्यत्याधिकाधिकाधिकर(ण)स्फातिर्यथा स्यादिति ॥  
 तत् कर्तुं तु न शक्यते स(स्म) विविधग्रंथोऽथ वृत्त्या वृ(ह)ता  
 गच्छे(ऽ)न्न स्थितिमावहंतु कथमप्येते विशेषा इति ॥ ५ ॥  
 एतस्मादभिसंधितः परिवृ(ह)ताभोमज्जन(ः) सज्जनाः  
 सोऽयं ग्रंथ उपागमत् करतलं पुष्पाकमायुष्मतां ॥  
 सत्याप्योऽथ तथा कथंचन यथारंभप्रभाकारणं  
 धर्माणामपि कर्मणां प्रणयने जान्ते(त्वे)ष नो जायते ॥ ६ ॥

यथाहि

खड्गः खंडनहेतवे खलजनस्यादीयते धीयते  
 नो सम्यक् यदि सोऽपि सौवधनिकोच्छेदाय तज्जायते ॥  
 'बेलोतोऽपि विधेयतामपि गतो यत्रापि तत्रापि चेत्  
 संयोज्येत यथा तथा ननु तदा स्वं साधकं बाधते ॥ ७ ॥  
 एवं ज्योतिषशास्त्रमेतदखिलं सावद्यसज्जात्मनां  
 चित्पादेरपि चेन्मुहूर्तकथने व्यापार्यते साधुभिः ॥  
 तत् तेषामनवद्यभाषणमयं याति ब्रह्म सर्वथा  
 लिप्यंतेऽपि च पातकेन महता ते शास्त्रकर्त्रा समं ॥ ८ ॥  
 नन्वेवं यदि जैनचैत्यरचनाधीतीर्थयात्रादिनः  
 पुण्यस्यापि मुहूर्तमात्रमुपिभिर्नो देयमित्युच्यते ॥  
 तत्पुण्योपचयः कथं नु भविता गार्हस्थ्यभाजां (नृणां)  
 १... २... ( ॥ ९ ॥ )  
 चैत्यादिनिर्माणे  
 मौहूर्ताः पुनरप्यंति गृहिणासुहृद्वाहनादाविव ॥  
 चैत्याद्येऽपि मुहूर्तमज्जुततरं संवादमेवां पुन-  
 र्ज्योतिर्जा यतयो दिशंत्यखिलमप्येवं सुयुक्तं भवेत् ॥ १० ॥

१ 'बेलोतोऽपि' इति स्यात् ।

२ This gap may be filled as under :—

“नानाप्रामाण्यसिनामय यतेः स्यात् पुण्यलाभः कथं ॥ ९ ॥

अत्रोच्यते—

पुण्यं स्यादनुमोदनैव यतीनां ”

एवं सत्यपि कर्मगौरववशाद् यः(ः) पातकाभीलुकाः  
 शास्त्रस्यास्य बलेन वक्ष्यति जने ब्रह्मो ब्रह्मसादिकं ॥  
 तस्यैवैतद्वचं पतिष्यति शिरस्यारभसंभारजं  
 नैतद्ब्रह्मविधायिनस्तु मम तत्संबंधलेशोऽपि हि ॥ ११ ॥  
 तस्मात् तत्त्वमिदं वदामि तदिदं शास्त्रं रहो भण्यतां  
 शिष्याणामपि भण्यतामवगतास्ते चेदद्याद् भीरवः ॥  
 पर्यायान् परिवर्द्धयंतु च ब्रुवाः सर्वेऽपि बोधस्य ते  
 यस्मात् केवलमेतदेव हि फलं मेऽभीष्टमेतत्कृते ॥ १२ ॥

ततश्च—

ज्ञानांशोपचयैकपेशलफलप्रसूतये बार्तिकं  
 कूर्वाणेन मया शुभाशयवशाद् यत् पुण्यकर्माजितं ॥  
 दिष्ट्या तेन भवे भवे भवतु मे सज्ज्ञानलाभोदयो  
 यस्मादद्भुतधामशाश्वतवि(चि)दा(नंदं) पदं प्राप्यते ॥ १३ ॥  
 इत्येतानि ग्रंथकर्तुरभिप्रायसूचकानि काव्यानि वाचयित्वा यथोपदिष्ट-  
 मार्गानुष्ठानाय यतनीयं तत्त्वज्ञैः ।  
 ग्रंथाग्रं सकलग्रंथपरिमाणं श्लोकाः संख्या ५०००.  
 संवत् १६५१ वर्षे शके १५१६ प्रवृत्त ... दक्ष(क्षि)णायनगते श्रीसूर्ये  
 सरद्वर्तते माहाभागल्यप्रदे आश्विनमासे शुक्लपक्षे नवम्यां । पोण्याताथि ।  
 गुरुवासरे । लभितं । पठितः चिरायुमस्तु । श्रीरस्तु  
 यादृशं पुस्तकं दृष्ट्वा तादृशं लभितं मया ।  
 यदि शुद्धमसूत्रं वा मम दोषो न दीयते ॥ १ ॥

This is followed in a different hand by the lines as under:—

श्रीशांतिचंद्रवाचकवरातिपततेजचंद्रविबुधेन । गणिहेमचंद्रसज्ञ(?)वा  
 चित्कोशे(s)सौ प्रतिर्मुमुचे ॥ १ ॥

Reference.— Both the text and the commentary published. See No. 160.

आरम्भासिद्धि  
सुधीश्वरसहित

Arambhasiddhi  
with Sudhīśvārā

No. 163

770.

1895-1902.

Size.— 10½ in. by 4½ in.

Extent.— (text) 191 folios; 1 to 4 lines to a page; 44 letters to a line.

„ —(com.) „ „; 14 „ 18 „ „ „ „; 56 „ „ „ „

Description.— Country paper thin and greyish; Jaina Devanāgarī characters with **पुष्पमात्रा** bold, big, clear and good handwriting; borders ruled in three lines in red ink; this is a **त्रिपाटी** Ms.; it contains both the text and the *vārtika*; the latter written as usual in a smaller hand; foll. numbered in the right-hand margin; the first fol. lacking; some of the results tabulated on foll. 3<sup>b</sup>, 4<sup>a</sup>, 5<sup>b</sup>, 6<sup>b</sup>, 7<sup>a</sup>, 8<sup>b</sup>, 12<sup>b</sup> and so on; illustrative diagrams on foll. 39<sup>b</sup>, 40<sup>b</sup>, 59<sup>b</sup>, 160<sup>a</sup>, 165<sup>b</sup>, etc.; foll. 43, 44 etc., not quite legible; a strip of paper pasted to fol. 92<sup>b</sup>; condition on the whole good; fol. 92<sup>b</sup> blank; both the text and the *vārtika* complete except that the *vārtika* begins abruptly; the entire work is divided into five *vimarśas*; the extent of each of them together with the corresponding portion of the *vārtika* is as under:—

Vimarśa	I	with	com.	foll.	1 <sup>a</sup> (?)	to	17 <sup>b</sup>
„	II	„	„	„	17 <sup>b</sup>	„	30 <sup>a</sup>
„	III	„	„	„	30 <sup>a</sup>	„	42 <sup>a</sup>
„	IV	„	„	„	42 <sup>a</sup>	„	61 <sup>b</sup>
„	V	„	„	„	61 <sup>b</sup>	„	92 <sup>a</sup> .

Age.— Not modern.

Begins.— ( text ) fol. 2<sup>a</sup>

ॐ नमः सकलारंभ । etc. as in No. 160.

„ —( com. ) fol. 2<sup>a</sup>

इति ॥ अपि च ॥ श्रीजिनशासनप्रभाषनादिविशेषफललाभापेक्षया कचिद-  
पवादपदेन सावयकर्मप्ररूपणाया अपि॥आगमेऽनुज्ञातत्वात् समयविशेषे सावय-  
कर्मसहस्रार्तादिज्ञानेतरप्युपयोग इत्यलं विस्तरेण । etc.

Ends.— ( text ) fol. 89.

इत्युक्तखेटबलशालिनि । etc. up to पंचमो विमर्शः ।

as in No. 160.

„ —( com. ) fol. 91<sup>a</sup> इति एवं कृतानि कार्याणि सर्वोर्गीणमत्यु(भ्यु?)दयं प्रथयन्ति । etc. up to पुमर्थे सतां । as in No. 162 ( v. 10 p. 259 ). This is followed by the lines 113 under :—

इति श्री'तपा'गच्छपुरंदरश्रीसोमसुंदरसूरिश्रीमुनिसुंदरसूरिश्रीजय-  
चंद्रसूरिप्रमुखश्रीगुरुसंप्रतिविजयमानश्रीगच्छनायकश्रीरत्नशेखरसूरिचरणसे-  
विना महोपाध्यायश्रीचारित्ररत्नगणिप्रसादप्राप्तविद्यानवेन वाचनाचार्य-  
हेमहंसगणिना स्वपरोपकाराय संवत् १५१४ वर्षे आषाढशुदि द्वितीयायां  
निर्मितमिदं । सुधीशृंगाराख्य । etc. up to हितं यतनीयं तत्त्वज्ञैः  
as in No. 162 ( p. 261 ).

This is followed by the lines 113 under :—

इति श्रीमत् यथार्थामिधानश्रीआरंभसिद्धिवातिकं संपूर्णम् ॥ छ ॥ etc.  
श्रीरस्तु ॥ कल्याणं भु(ञ्ज)यात् ॥ लेखकपाठकयोः शुभं भवतु ॥ etc.

N. B.— For further particulars see No. 162.

आरम्भसिद्धि  
सुधीशृंगारसहित

Arambhasiddhi  
with Sudhisringāra

No. 164

399.

1871-72.

Size.— 10½ in. by 4¾ in.

Extent.— 70 + 1 = 71 folios ; 21 lines to ■ page ; 60 letters to ■ line.

Description.— Country paper thin and white ; Devanāgarī characters with occasional पुष्टमात्राः ; small, clear and fair handwriting ; ink faded ; borders ruled in three lines in black ink ; red chalk used ; foll. 1-5, 17-34, and 44-70 worm-eaten ; condition on the whole good ; results given in tabular form on foll. 4<sup>b</sup>, 5<sup>a</sup>, 6<sup>a</sup>, 7<sup>a</sup>, 8<sup>b</sup>, 9<sup>a</sup>, 14<sup>b</sup> etc. ; illustrative diagrams on foll. 35<sup>a</sup>, 41<sup>b</sup> etc. ; fol. 46 repeated ; fol. 70<sup>b</sup> practically blank ; complete.



Age.— Not modern.

Begins.— ( text ) fol. 1<sup>b</sup>

ॐ नमः सकलारंभसिद्धि । etc.

„ — ( com. ) fol. 1<sup>a</sup>

६७ ॥ ॐ नमः श्रीसर्वज्ञाय ॥

श्रीधर्मन्यायसम्पत् । etc. ■ in No. 166.

„ — ( com. ) fol. 1<sup>a</sup> last line मंगलार्थं समुचिते एव देवतानमस्कारमाह

॥ छ ॥ श्रीः ॥ १ ॥ श्रीः शुभं भवतु ॥ छ<sup>2</sup> ॥

Ends.— ( text ) fol. 68<sup>a</sup>

इत्युक्त । etc. up to प्रथयति लक्ष्मीं ॥ ८६ ॥ ■ in No. 160.

„ — ( com. ) fol. 69<sup>b</sup> एवं कृतानि कार्याणि । etc. up to तत्त्वज्ञैः ॥  
as in No. 162.

This is followed by the line—as under :—

श्री स्तात् ॥ छ ॥ ग्रंथाग्रं सकल ग्रंथ परिमाणं श्लोकः ॥ छ ॥

आरम्भसिद्धि  
सुधीगृह्यारसहित

Arambhasiddhi  
with Sudhigṛhārasaḥita

No. 165

1338.

1884-87.

Size.— 10<sup>3</sup>/<sub>8</sub> in. by 4<sup>3</sup>/<sub>8</sub> in.

Extent.— 98 folios ; 15 lines to ■ page ; 48 letters to ■ line.

Description.— Country paper thin and grey ; Devanāgarī characters with वृद्धमात्राः ; bold, sufficiently big, clear and good hand-writing ; borders ruled in four lines in black ink ; this is a त्रिपाटी Ms. ; it contains both the text and the commentary ; the latter written comparatively in a smaller hand ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; yellow pigment and red chalk used ; illustrative diagrams on foll. 5<sup>a</sup>, 6<sup>b</sup>, 15<sup>b</sup>, 37<sup>b</sup>, 43<sup>b</sup> etc. ; results arranged in a tabular form on foll. 5<sup>b</sup>, 7<sup>a</sup>, 7<sup>b</sup>, 9<sup>b</sup>, 12<sup>b</sup>, 13<sup>b</sup>, 14<sup>b</sup> etc. ;

1-2 This portion seems to have been written with a view ■ avoiding the line remaining incomplete and to begin the text on fol. 1b.

both the text and the commentary complete except that the introductory portion occurring in the printed edition of Sudhīśrṅgāra and the colophon are wanting; condition tolerably good; the entire work is divided into five vimarśas; the extent of each of them along with the corresponding portion of the commentary is ■ under :—

Vimarśa	I	with	com.	fol	1 <sup>a</sup>	to	17 <sup>a</sup>
„	II	„	„	„	17 <sup>a</sup>	„	32 <sup>b</sup>
„	III	„	„	„	32 <sup>b</sup>	„	41 <sup>b</sup>
„	IV	„	„	„	41 <sup>b</sup>	„	67 <sup>a</sup>
„	V	„	„	„	67 <sup>a</sup>	„	98 <sup>b</sup> .

Age.— Old.

Begins.— ( text ) fol. 1<sup>b</sup>

ॐ नमः सकलारंभ । etc. as in No. 160.

„ — ( com. ) fol. 1<sup>b</sup> ६० ॥ श्रीअर्हते नमः ॥

तत्र शास्त्रस्यादौ मंगलार्थं समुचितेष्टदेवतानमस्कारमाह । ॐ नमः [1]

‘स०(1) शं सुखाय भवतीत्येवंशीलः शं स स्वयं विप्राह ( ६ ) भुवो दुरित्यनेन  
दुप्रत्ययेन शंभुः तस्मै शंभवे जिनाय नमो ( ५ ) स्तु । ग्रंथस्य सर्वपार्षदत्वार्ये  
श्लिष्टशब्दप्रयोगो ( ५ ) यं । २ etc.

Ends.— ( text ) fol. 98<sup>b</sup>

इत्युक्तखेटबलशालिनि । etc. up to विमर्शः । as in No. 160.

This is followed by the line ■ under :—

पंचमां श्रीआरंभसिद्धिः समाप्तानिः ॥ शुभं भवतु । etc.

„ — ( com. ) fol. 98<sup>b</sup> इति एवं कृतानि कार्याणि । etc. up to प्रथयंति ।

■ in No. 163. This is followed by the line ■ under :—

इति श्रीमज्जा(त्या)रंभसिद्धिवार्तिक( के ) विलग्नः मिश्र द्वारपभी-

( री )क्षात्मकाः पंचमो विमर्शः संपूर्णः ॥ ६ ॥

श्रीविजयदानसूरिक्रमकमलरजः(ः)शुचिकृतवरांग इह धर्मसागरगणि-

‘ विश्वलनगरे ’ मुदा ॥ ६ ॥ ६ ॥

N. B.— For further particulars see No. 162.

1-2 These lines tally with those in Sudhīśrṅgāra ( p. 3 ). So I take this com. to be same as Sudhīśrṅgāra. All the same, the entire ms. should be studied for final decision.

सुधीशङ्कार

Sudhīśṅgāra

[ आरम्भसिद्धिवार्तिक ]

[ Ārambhasiddhivārtika ]

No. 166

716 (a).  
1899-1915.

Size.— 10¼ in. by 4¼ in.

Extent.— 31 folios; 13 lines to a page; 42 letters to a line.

Description.— Country paper somewhat thick, rough and greyish; Devanāgarī characters with occasional वृद्धमात्रा; bold, big, clear and good hand-writing; borders ruled in four lines in black ink; foll. numbered in the right-hand margin; foll. 1<sup>a</sup> and 31<sup>b</sup> blank; an illustrative diagram on fol. 15<sup>a</sup>; red chalk used; incomplete.

Foll. 2 etc. do not belong to this work<sup>1</sup>; for, we find (1) Guṇasthānakramāroha and its commentary on foll. 2<sup>a</sup> to 29<sup>b</sup>, (2) पञ्चबन्धविवरण on foll. 29<sup>b</sup> to 30<sup>b</sup> and (3) सप्तसमुद्घातविवरण on foll. 30<sup>b</sup> to 31<sup>a</sup>; condition very good.

Age.— Śaṃvat 1672.

Author.— Udayaprabhadeva Sūri, pupil of Vijayasena.

Subject.— Explanation of Ārambhasiddhi in Sanskrit.

Begins.— ( com. ) fol. 1<sup>b</sup>

॥ ५६० ॥ श्री ॥ नमः श्रीसर्वज्ञाय ॥

श्रीधर्मना(न्या)यसम्यग्बुद्धतिर्युवतेजी(र्जी)बलोकेन भर्त्रा ।

श्रेष्ठे तादृग्महूर्ते परिणयनमिहाचीकरा(रो)द् यो युगादौ ॥

लीलाया(ये)ते यधौ(थै)तो सततमवियुतो(तौ) सत्फलाख्यो(द्व्यो) स दत्ता ।

बसु(स्तुं) ना(नः?) सिद्धिसौधे सुसम(यम्)पमा(भ)स्वामिदैवजराजः

आदर्शेषु पुरा(ऽ)पि सन्ति कतिचिद् व्याख्यालवा(ः) के(ऽ)पि च ।

प्राप्ताः श्रीवरसोमसुन्दरगुरोः पादाप्रा(प्र)सादान्ना(न्)वाः ॥

उक्तानुक्तदुरुक्तमर्थमथ तैरारम्भसिद्धेरहं ।

व्याकर्तुं स्वपरोपकारविधये तद्वो(द्वा)र्तिकं प्रा(प्र)स्तुवे ॥ २ ॥

<sup>1</sup> Even the fact that the hand-writings differ lead to the same conclusion.

इहा(ह) किल सकत्रलत्रिवग(र्ग) येषां कामार्जनगर्जता श्रीगोजरजनपद-  
महीमहेद्रश्रीवीरधवलनरेंद्राप्रदात्ते सर्वव्यापाराधिकारेण श्रीशत्रुंजयोज्ज-  
यन्तर्बुदादिमहातीर्थेष्वारब्धदांशुजखवादिसंखखवित्तविनियोगतः etc. संधा-  
पतिश्रीवस्तुपालमंत्रीश्वरेण निम(र्मा)पिताचाया(र्य)पदप्रातिष्ठाः श्री'नागेंद्र'-  
गच्छगरिष्ठा । सदानक्रियागुणभूरयः श्रीमंत उदया(य)प्राभा(भ)देवसूरयो  
etc. अस्माभिरपि च धर्मेषु कर्मेषु काम्येषु कर्मस्वोकांताल्या(?)दयमेव  
कैवालामि च्छभि स्तन्माह्लात्तेषु तल्लेगिषु ■ बहुज्योतिविद्विवादापन्नागुणा-  
दोषनिर्णयं स्फुटीकर्तुं बहुबहुज्योतिषाभिप्रायोपादानपूर्वमेतः ।

( ends abruptly )

Reference.— See No. 160.

### आराधनास्वरूपटीका

### Ārādhanaśvarūpāṭikā

No. 167

924.

1892-95.

Size.— 10½ in. by 4¾ in.

Extent.— 57 + 1 = 58 folios ; 11 lines to a page ; 36 letters to a line.

Description.— Country paper thick, rough and white, Devanāgarī characters ; big, legible and very fair hand-writing ; borders unruled ; foll. mostly numbered in the right-hand margin only ; fol. 1<sup>a</sup> black ; so is ■ extra fol. at the beginning ; this Ms. contains the pratikas of the text and its commentary ; only the first verse is completely given ; for others pratikas seem to be given instead of complete verses ; the commentary incomplete as it ends abruptly.

Age.— Pretty old.

Author.— Not mentioned.

Subject.— A Sanskrit commentary explaining the nature of 'ārādhana pertaining to jñāna, darśana, cāritra and tapas. The present work hardly deals with tapas. The text is in Prākṛit.

Begins.— ( text ) fol. 1<sup>b</sup>

सिद्धे जयप्पसिद्धे चतुर्विहाराणाफलं पते ।

वदित्ता अरहंते वोच्छ आराहणं कम्मसो ॥ छ ॥

1 It consists in firm and successful accomplishment of saintly ideals.

Begins— ( com. ) fol. 1<sup>b</sup> ॐ नमः सम्बज्ञाय ।

दर्शनज्ञानचारित्र्यतपसामाराधनायाः स्वरूपं प्रतिपादये(यि)तुमुद्यतस्यास्य  
शास्त्रस्य शो(श्रो)तॄणां च प्रवृहन्निराकृतौ प(प)क्ष(प)क्ष(प)क्षमं मंगलं तदुपायश्चते-  
यमाराधनादौ सिद्ध इत्यादि गाथा तथा चोक्तं ।

आदौ मध्येऽवसाने च मंगलं भाषितं ब्रुधैः ।

तज्जिनेन्द्रगुणस्तोत्रं तदविघ्नप्रसिद्धये ॥ छ ॥

Then we have the verse of the text above ( p. 267 )  
referred to. It is followed by the line as under :—

सिद्धान् जगत्प्रसिद्धान् चतुर्विधाराधनाफलं प्राप्तान् । etc.

Ends.— ( com. ) fol. 57<sup>b</sup>

आएसं एजंतं प्राघूर्णकमायांतं अब्धुटे ति सहसा ह दट्ट(ट्ट)ण दट्टवा  
शीघ्रमभ्युत्थानं यतयः कुर्वन्ति आणासंगहचलल्लुदाए अब्धुटेया सवणा इति  
जिनाज्ञासंपादनार्थं आगच्छंतं संग्रहीतुं वत्सलतया च चरणं चणाहुज्जे चरित्रं  
सामाचारक्रमं च ज्ञातुं(तु)मभ्युत्थानं कुर्वन्ति चरणोयणामे दु इति केषांचित  
पाठः त एव वर्णयन्ति चारित्रावगमनार्थं चेति ४०६ आगंतुगे तच्छब्दा आगं-  
तुको वास्तव्याश्च पडिलेहाहितु परीक्षाभिः अन्नमन्नाहिं अन्योन्यं अस्सोन्नकर-  
णाचरणं अन्योन्यस्य करणमावस्यकादिचरणं त्रयोदशविधं चारित्रं जाण-  
णहेतुं । ( ends abruptly )

आर्यागाथा  
[ सुभाषितावली ? ]

Aryāgāthā  
[ Subhāṣitāvalī ]

No. 168

1339.  
1884-87.

Size.— 10½ in. by 4½ in.

Extent.— ■ folios ; 22 lines to ■ page ; 71 letters to ■ line.

Description.— Country paper thin, rough and greyish ; Jaina  
Devanāgarī characters ; small, quite legible, uniform and  
beautiful hand-writing ; borders ruled in four lines in  
black ink ; space between the pairs coloured red ;  
red chalk used ; foll. numbered in the right-hand margin ;

an edge of each of the two foll. gone ; so some letters are also gone ; condition on the whole good ; complete. 140 verses.

Age.— Not modern.

Author.— Not mentioned.

Subject.— This is a small work in Sanskrit in verse, Almost all the verses are in Āryā metre, and that seems to be the reason why this work is here named as Āryā-gāthā. The work seems to be mostly dealing with subhāṣitas — *laukika* and *lokottara* ethics.

Begins.—fol. 1<sup>a</sup> ॥ ६७ ॥

यद्यपि कृतसुखतामरा प्रवेशति गिरिकंदरोदरेषु नरः ।  
करकलितदीपकलिका तथापि लक्ष्मीस्तमनुसरति ॥ १ ॥  
यद्यपि चंदनाविटपी विधिना फलकुसमवर्जितो विहितः ।  
निजवपुषैव परेषां तथापि संतापमुपहरति ॥ २ ॥ etc.

Ends.— fol. 2<sup>b</sup>

दुर्जनजनसतप्तो यः साधुः साधुरेव सविशेषात् ।  
अपि पावकसंतप्तः खंडः(ः) स्याच्छर्करा मधुरा ॥ ३८ ॥  
पवनबलयमध्ये संसृतोऽप्यंतगाढं  
स्थितिजननविनाशा(शै)र्लिंगितैर्वस्तुजातैः ॥  
स्वयमिह परिपूर्णो(ऽ)नादिसिद्धः पुराणः  
कृतविलयविहीनः स्म तामेष लोकः(ः) ॥ ३९ ॥  
कौशैश्च भृत्यैश्च निबद्धमूलं  
पुत्रैश्च मित्रैश्च विवृद्धशास्त्रं ॥  
उत्पादयं(व्य) नंदं परिवर्त्तयामि  
महाहुमं शायुषिषोऽग्रेभ्यः ॥ ४० ॥  
इति आर्यागाथा संपूर्णमिति ॥

पुस्तकलिखनपरिश्रम[ः]वेत्ता विद्वज्जनो नाम्ब(ः) ।

साय(ग)रलंघनपरिषे(खे)दं हनुमान् कः पसे वेत्ति ॥ १ ॥

आलोचनाविशिका  
( आलोचनावीसिया )

Ālocanāvīmśikā  
( Āloyaṇāvisiyā

No. 169

219 ( p ).  
1873-74.

Extent.— fol. 7<sup>b</sup> to fol 8<sup>a</sup>.

Description.— Complete ; 20 verses in all. For other details see

Prathamādhikāravīmśikā No.  $\frac{219 ( a )}{1873-74}$ .

Author.— Haribhadra Sūri well-known as Yākinīmahattarāsūnu.  
For his life etc. see pp. 174 & 175.

Subject.— A metrical composition in Prakrit dealing with ālocanā  
( confession of faults, ) in 20 verses. This is one of the 20  
sections of Visavisiyā, and so it ought not to have been  
assigned a separate place. It is the 15th Vīmśikā. For अनादि  
विशिका see p. 175. It is the 2nd विशिका.

Begins.— fol. 7<sup>b</sup>

भिक्षाहसु जत्तवओ एयमवि य मायदोसओ जाओ ।  
हुं तइया राते पुण सोहइ आलोचनाइ जई ॥ १ ॥ etc.

Ends.— fol. 8<sup>a</sup>

अं जारिसेण भावेण सेवियं किं पि इत्थं दुक्खरियं ।  
तं तत्तो अहिगेणं संवेगेणं तहा लोए ॥ २० ॥  
इति आलोचनाविशिका ॥ १५ ॥

Reference.—Published. See p. 175. For other details see "Reference"

of Prathamādhikāravīmśikā No.  $\frac{291 ( a )}{1873-74}$ .

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1 All of them are described by me in my intro. ( pp. XXXV-XXXVIII ) to  
AJP ( Vol. II ).

आवश्यकस्वरूप	Avaśyakasvarūpa
( आवस्तथस्वरूप )	( Āvassayassarūva )
[ 'आवश्यकसप्तति ]	[ Avaśyakasaptati ]

No. 170

77 ( 2 ).  
1880-81.

Extent.— leaf 11<sup>a</sup> to leaf 17<sup>b</sup>.

Description.— Complete. For further details see Āgamikavastu-vicārasāraprakaraṇa. No. 133.

Age.— Pretty old.

Author.— <sup>2</sup>Municandra Sūri. For his life and works see SHJL ( pp. 242-243 ) and my introduction ( pp. XXIX-XXXI<sup>4</sup> ) to Anekāntajayapatākā ( Vol. I ).

As stated here Municandra Sūri had two disciples :  
<sup>5</sup>Vādin Deva Sūri, the celebrated author of '*Pramāṇanaya-tāttvaloka*' and <sup>7</sup>Ajitadeva Sūri. The former has composed two hymns viz. <sup>8</sup>*Municandacarayathū* and <sup>9</sup>*Guruvirahavilāsa*, which throw some light on the life of this Municandra Sūri.

Our author Municandra Sūri was born in Darbhā-nagari. He became a disciple of Yaśobhadra Sūri. In way he was a disciple of <sup>10</sup>Vinayacandra, too. He was

1 See my " Bhūmikā " ( p. 67 ) of *Upadeśaratnākara*.

2 See p. 5.

3 Short History of Jaina Literature.

4 *Rasāṇḍa* should be dropped as it is said to be same as *Gāthākośa*, and *Vanaspatisaptatiṭīkā* should be added after *Vanaspatisaptati*.

5 See p. 50.

6 See No. 26 of this Volume.

7 His pupil Hemacandra Sūri is the author of *Nābhya-Nemi*, a ' dvisaṇ-dhāna ' poem. For such other poems see my article " अनेकसन्धानकाव्यो " published in JSP ( Vol. 15, No. 12 ).

8-9 These are printed in *Prakaraṇa-samuccaya* ( pp. 44-46 and pp. 46-49 respectively ) published by Ṛṣabhadevaṇī Kesarīmālī Saṁsthā, Rutlam, in A. D. 1923.

10 This *Upādhyāya* belongs to Bṛhad gacchā,



made *ācārya* by Nemicaṇḍra Sūri, the author of *‘Sukha-bodha*. He died in Vikrama *Saṃvat* 1178.

Municaṇḍra Sūri had given *dikṣā*, training and *ācārya-padavi* to Ānanda Sūri, his brother-disciple. He had another brother-disciple in *‘Candraprabha* Sūri. As regards his works I may tentatively note the following :—

<sup>1</sup>अङ्गुलसत्तारि ( अङ्गुलसप्ततिका ) 70 verses.

<sup>2</sup>अणुसासर्णकुसकुलय ( अनुशासनाङ्गुलकुलक ) 25 gāthās. Also called

<sup>3</sup>धम्मोवएसपंचवीसिया

<sup>4</sup>अनेकान्तजयपताकोद्द्योतदीपिकावृत्तिटिप्पणक No. 3 of Vol. XVIII.

आवससयसत्तारि ( आवश्यकसप्तति ) No. 170 of Vol. XVIII.

<sup>5</sup>उपदेशपञ्चाशिका

<sup>6</sup>उपदेशपदटीका ( com. on Uvaesapaya ) composed in *Saṃvat* 1174 and named as सुखसम्बोधिनी.

उपदेशासुतकुलक(?)

<sup>7</sup>उवएसामयकुलय ( उपदेशासुतकुलक ) 32 gāthās.

<sup>8</sup>उवएसामयपञ्चवीसिया ( उपदेशासुतपञ्चविंशिका ) 25 verses.

<sup>9</sup>कर्मप्रकृतिटिप्पणक ( gloss on Kammaṃpayādi )

<sup>10</sup>कालसयग ( कालशतक )

<sup>11</sup>गाहाकोस ( गाथाकोश ). Same as Rasāula.

<sup>12</sup>जीवोवएसपंचासिया ( जीवोपदेशपञ्चाशिका ) 50 gāthās.

1 See No. 653 of Vol. XVII [ DOJM ].

2 He propounded *Paurṇika-mata* in Vikrama *Saṃvat* 1159.

3 Published. See my work वाङ्मय ( प्राकृत ) भाषाओ अने साहित्य ( p. 162 ).

4 See Patan Catalogue ( pt. I, p. 131 ).

5 Published *Prakarṇasamuccaya*, ( pp. 30-31 ).

6 Published.

7 See *Jaina Granthāvali* ( p. 205 ).

8 Published. See my intro. ( p. XXIV ) to *AJP* ( Vol. II ).

9 Published in *Prakarṇasamuccaya* ( pp. 38-40 ).

10 Published in *Prakarṇasamuccaya* ( pp. 28-30 ).

11 See *Jaina Granthāvali* ( p. 115 ).

12 *Ibid.*, p. 208.

13 See *Jīnaratnakōśa* ( pt. I, p. 104 ).

14 Published in *Prakarṇasamuccaya* ( 22-25 ).

<sup>1</sup>तिथ्यमालाख्य ( तीर्थमालास्तव ) same as प्रतिमास्तुति. III or II2 verses.

<sup>2</sup>द्वादशवर्ग.

<sup>3</sup>देवेन्द्रनरकेन्द्रप्रकरणटीका ( com. on Devinda-narakenda-payarāṇa )  
( composed in Sainvat 1168 ).

<sup>4</sup>धर्मबिन्दुटीका ( com. on Dharmabindu ).

<sup>5</sup>धर्मोपदेशकुल ( धर्मोपदेशकुलक ) 25 gāthās.

<sup>6</sup>,, ( शोकवारणधर्मोपदेश ) 33 āryās.

<sup>7</sup>,, 10 verses. Also called उपदेशकुल.

प्रश्नावली

<sup>8</sup>प्राभातिकजिनस्तुति. Also called प्रातःकालिकजिनेन्द्रस्तुति and प्रभात-  
समयस्तुति. 9 verses.

<sup>9</sup>मोक्षोपदेशपञ्चाशिका ( मोक्षोपदेशपञ्चाशत् ) 51 verses.

योगबिन्दुटीका ( com. on Yogabindu ).

<sup>10</sup>रघुनन्दनकुल ( रघुनन्दनकुलक ) 31 gāthās.<sup>11</sup>

<sup>12</sup>ललितविस्तरावञ्जिका ( gloss on Lalitavistara ) No. 845 of  
Vol. XVII.

वणस्सत्तरी ( वनस्पतिसत्तरी ) 70 verses.

वनस्पतिसत्तरीकवृत्ति ( com. on Vanassaisattari ).

<sup>13</sup>विसयनिंदाकुल ( विसयनिंदाकुलक ) 25 gāthās.

<sup>14</sup>शोकहरोपदेशकुलक. Is this same as शोकवारणधर्मोपदेश ?

<sup>15</sup>सम्पन्नुपायविधि ( सम्पन्नोपादविधि ) 29 gāthās.<sup>16</sup>

1 See Jinaratnakośa ( pt. I, p. 160 ).

2 Ibid, p. 184.

3 Published along with the text by Jaina Ātmānanda Sabha, Bhavnagar in A. D. 1922.

4 Published. See my intro. ( p. XXVI ) to AJP ( Vol. II ).

5-9 Published in *Prakaraṇasamuccaya* on pp. 33-34, 36-38, 40-41, 49 and 19-22 respectively.

10 For quotations see Patan Catalogue ( pt. I, p. 132 ).

11 Published in *Prakaraṇasamuccaya* ( pp. 41-43 ).

12 See pp. 229-230 of DCJM ( Vol. XVII, pt. 3 ).

13 See Limbdi Catalogue.

14 See Jaina Granthāvalī ( p. 205 ).

15 See Jinaratnakośa ( pt. I, p. 427 ).

16 Published in *Prakaraṇasamuccaya* ( pp. 34-36 ).

35 [ J. L. P. ]

<sup>1</sup>सामणगुणोवएसकुल ( सामान्यगुणोपदेशकुलक ) 25 gāthās.

सार्धशतकचूर्णि (com. on Sārdhaśataka also called Sūkṣmārtha-vicārasāra ).

<sup>2</sup>हिओवएसकुल ( हितोपदेशकुलक ) same as Hitopadeśamālā, 25 gāthās.<sup>3</sup>

<sup>4</sup>हिओवएसकुल ( हितोपदेशकुलक ) 25 gāthās.<sup>5</sup>

Subject.— A Prakrit work in verse based upon Mahānīśītha, Kalpa, Vyavahāra etc. dealing with *āvaśyaka-kriyā*. This work is also known as *Āvaśyaka-saptati* and *Pākṣika-saptati*. This work should not be confounded with its <sup>6</sup>name-sake, an anonymons work, containing 317 verses in Prakrit.

Begins.— leaf 11<sup>a</sup> ॥ ६० ॥

देविदवंदियपयपउमं वंदिउं जिणं वीरं ।

आवसस्सयस्सरुयं(वं) ॥ समासउ किं ॥ जंपेमि ॥ १ ॥ etc.

Ends.— leaf 17<sup>b</sup>

मुणिचंदसरिणा सुमरम( ण )मत्थमियमथ( ध्व )णो य( व )वयणाओ ।

उद्धरियं जुत्तिजुयं परेसि संबोहणत्थं च ॥ ७० ॥

Reference.— For Mss. see Jinaratnakośā ( pt. I, p. 241 ).

आवश्यकस्वरूप  
वृत्तिसहित

*Āvaśyakasvarūpa*  
with vṛtti

No. 171

1200.

1884-87.

Size.— 10½ in. by 4½ in.

Extent.— 15 folios ; 15 lines to a page ; 70 letters to a line.

1 Published in *Prakaranasamuccaya* ( pp. 31-33 ).

2 In Patan Catalogue this work is named as उपदेशकुलक.

3-4 Published in *Prakaranasamuccaya* ( pp. 25-27 and 27-28 respectively ).

5 For additional particulars etc. see my article "मुनिचन्द्रनामक मुनिवरो" to be published as the 3rd part of "समाननामक मुनिवरो" in "Jaina Satya Prakāśa".

■ Verses 1 and 317 are given in Patan Catalogue ( pt. I, pp. 101-102 ).

**Description.**— Country paper thin, rough and greyish; Jaina Devanāgarī characters with occasional वृद्धमात्रा; small, legible, uniform and good hand-writing; borders ruled in three lines in black ink; foll. numbered in the right-hand margin; edges of some of the foll. slightly worn out; condition on the whole good; this Ms. contains the text as well as its commentary; the former is at least complete.

**Author of the commentary.**— Maheśvara Sūri, pupil of Vādin Deva Sūri and grand-pupil of Muncandra Sūri.

**Subject.**— The text along with Sanskrit commentary. The latter is composed with the help of Vajrasena.

**Begins.**— ( text ) fol. 1<sup>a</sup>

देविद्विदंबंदियपयपउमं बंदितं जिणं वीरं ।

आवस्सयस्सरूवं । समासउ किं (पि) जंपिमि ॥ १ ॥ etc.

„ — ( com. ) fol. 1<sup>a</sup> ॥ ६७ ॥ श्रीगुरुभ्यो नमः ॥

श्रीमते वर्द्धमानाय । जिनैत्राय जगद्धिदे ।

सुरासुरनमस्याय । वागीशाय नमो नमः ॥ १ ॥

अनन्यसाधारणशीलसंपदे । विनम्रविद्वज्जनमुप्रितापदे ।

दिग्बराडंबरभंगसूरये । प्रणम्य तस्मै गुरुदेवसूरये ॥ २ ॥

स्वं(स्व?)गुरु(रू?)णामपि श्रीमद(रू?)गुरु(रू?)णामनघा गिरः ।

सिद्धांतगर्भसंदर्भाः कचिद् विवृणमहे ॥ ३ ॥

इह किल 'कलि'कालबलप्रबलकुतर्कतर्कशप्रादुर्भवकुग्रहग्रहावेशवशीकृतांतः-  
करणाः केचित् तपस्विनः कष्टानुष्ठानेनात्मानमायासयंतः संतो(S)न्यामपि मुग्ध-  
बुद्धीन् व्यामोहयन्ति । ततः तानेवंविधानबलोक्य अपारकरुणासारमुधारसैकपारा-  
बाराः अनेकांतजयपताकाचारुसामाचारीसंचारचतुरनर्तकीनर्तनसूत्रधाराः  
'दुःखमा'समयसमुल्लासितप्रमादपातालतलावमज्जाक्षि'कलंकानुष्ठाननिष्ठाधरणी-  
समुद्धारणादिवराहकृपाः । संसारकांतारांतःपरिभ्रांतनितांतभ्रांतजंतुजातसंताप-  
निर्वापकरुदेशनासृतकृपाः कर्मप्रकृत्यायखिलस्त्रिवेद्यग्रंथग्रंथमिदुरस्वशोभुसी-  
(पी)विमुक्तीकृताखर्वगर्वमुपवर्षसूरयः पु(पू)ज्याः श्रीमुनिचंद्रचूरयः सूर्या इव  
मृलान्मूलिततमःसंधारेण स्वगोप्रस्तारेण तेषां सन्मार्गप्रबोधमुत्पादयितुं ।  
तद्विप्रतार्यमाणान्यजंतुजातमवबोधयितुमात्मस्मृतिं विधातुं च सिद्धांतोद्धारसार-  
भूतं प्रमाणनिःपक्षनामकमावश्यकसप्तत्याख्यं प्रकरणमारंभमाणाः प्रास्ता-

पोहाय स्वाभिमतं प्रत्यासन्नोपकारित्वात् चरमतीर्थाधिपतिं यथार्थाभिधानं ।  
मीमन्मह्नादीरमभिष्टुवंतः । साक्षादभिधेयप्रयोजनाभिधायिकामिमादाबेभ  
गाथी प्राहुः ।

Then we have the first verse of the text noted on p. 275.  
fol. 15<sup>a</sup>

उद्धरियसत्त्वसल्लो पुबुत्तविसेसतवसमाउन्नो ।  
तल्लेसो तच्छित्तो य भावउ कुणइ सत्त्वमिणं ॥ १ ॥

Ends.— ( text ) fol. 15<sup>a</sup>

मुनि(णि)चंद्र(द्)सुरिणा समरणत्थमिणमप्पणो पवयणाउ ।  
उद्धरिउं जुत्तिजुयं परेसि संबोहणत्थं च ॥ १ ॥

,, — ( com. ) fol. 15<sup>b</sup>

अवस्सय अवासिकरणिज्जं धुवनिग्गहो विसोही य ।  
अज्झयणउक्कवयो नाउ आराहणामग्गो ॥ १ ॥  
तथा स्मरज्वरजरामन्युदोषो भवतु छात्रये ।  
सबंथा तेन संत्येव यच्च तत् परमं पदं ॥ २ ॥

इति स्वयमेवं पूज्यपादोपदर्शितप्रकरणे प्रत्यासन्निमात्रप्रकटीकृतमधु-  
रत्वात् किंपात्रप्रतिमैर्विषमैः(ः) विषयैः तथा सद्य एव जनितनितांतसंतापतां-  
तांनिर्जन्मजराशोकाविद्वुरंतः दुःखैर्दोषरूपैरदोषितशतनिरवयं यत् कृत्स्नकर्म-  
क्षयलक्षणे मोक्षे सिद्धानां तस्य परमाह्लादरूपसंसारोत्तमानुत्तरसुरसौख्या-  
दप्यनतानंतगुणं तत् प्राप्नुवंति इति ॥ छ ॥ संप्रति प्रस्तुतप्रकरणस्यावस्यक-  
सत्तत्याख्यस्य पाक्षिकसत्तत्यपरनामधेयस्य प्रयोजनं प्रकटयंतः स्वप्रज्ञामात्र-  
परिकल्प(ल्पित)त्वं च । परिहरंतः ॥ ५ ॥ प्राहुः । ( Then we have a  
verse from the text noted above ).

मुनिचंद्रसुरिणा इत्यौद्धत्यपरिहारार्थमेकवचनं आत्मनः स्मरणार्थ-  
मित्यनेन प्रधानप्रयोजनमुक्त स्मरणं च प्रक्रमादावश्यस्वरूपस्यैव इदमावश्य-  
सत्तत्याख्यं प्रकरणं प्रवचनात् महानिशीथ-कल्प-व्यवहार-दशाश्रुत-  
स्कंधी( चाSS )वशा(श्य)कचूर्णेणप्रभुत्वात् चतुर्दशपूर्वक्षीराण्विमुधारस-  
रूपादुद्धतं न पुनः स्वमतिमात्रपरिकल्पितम(त) एव युक्तियुक्तं पूर्वोक्तप्रकरणे  
पूर्वापराविरुद्धयुक्तिजलकल्पितं परेषां विप्रतिपक्षानां तद्विप्रतार्यमाणान्यजंतूनां  
च संबोधनार्थं च सम्यग् यथावस्थितस्वप्रदर्शनेन बोधनार्थं न च केवल-  
मात्मस्मरणार्थं चैत्याहुषंगिकप्रयोजनसमुद्भयः इति ॥

श्रीदेवसूरिसुगुरोः स्फुटनाममंत्र ।

नित्यस्मृति[ः]स्तदुपदेशवशेन वृत्ति ॥

श्रीमदधुनीप्रभुनिचंद्रकृतावमुष्याः ।

सूरिर्महेश्वर इति प्रकटांचकार ॥ १ ॥

सिद्धांततर्कसाहित्यलक्षणेषु विचक्षणः ।

वज्रसेनसुधीरस्यात् साहाय्यं कृतवानिह ॥ २ ॥

मूलग्रन्थानिरीक्ष

Reference.— See Jinaratnakośa ( pt. I, p. 241 ). Here the commentary is named as सुखप्रबोधिनी.

आशाम्बरहिताशिक्षा

Āśambarahitaśīkṣā

No. 172

1293 (h).

1884-87.

Extent.— fol. 4<sup>a</sup>.

Description.— Complete. For details see Nihnavagāthā with vyākhyā No. 1243 of Vol. XVII.

Author.— Not mentioned.

Subject.— Advice to the Digambaras in 25 verses in Sanskrit, regarding the question of nudity.

Begins.— fol. 4<sup>a</sup>

मठवासश्छद्मस्थव्याख्या दीक्षे प्रभूतजनसंगः ।

तैलाभ्यंगकमंडलु वन्धाधाकर्मवृणवद्मः ॥ १ ॥

जिनवृंदाचरितान्यप्येता निश्चयंति निजबुद्ध्या ।

कथयंति च तत्कल्पं । कुर्मो वयमहह भुष्टत्वं ॥ २ ॥ etc.

Ends.— fol. 4<sup>a</sup>

एवं श्रीजिनकल्पं येऽस्तव्यस्तं समाचरंतीह ।

सोऽपीदृग् भूयादिति तस्मिन्नपि लाघवं दधति ॥ २४ ॥

ये मनसा निस्संगास्तेषां वस्त्रं न मोक्षवापाये ।

युक्तीत तदिह वस्त्रं । सपणा लज्जापरित्यक्ताः ॥ २५ ॥

इति आशांवरहिताशिक्षा ॥ ७ ॥ ७ ॥

आचार्ययोगमाला  
[ योगरत्नमाला ]  
विवृतिसहित

Ācāryayogamālā  
[ Yogaratnamālā ]  
with vivṛti

No. 173

765.  
1895-1902.

Size.— 10 $\frac{3}{8}$  in. by 5 $\frac{1}{8}$  in.

Extent.— 7 folios | 21 to 24 lines to a page ; 56 letters to a line.

Description.— Country paper tough and white ; Jaina Devanāgarī characters ; small, clear and fair hand-writing ; borders ruled in two lines and edges in one, in red ink ; both the text and the commentary complete ; the latter composed in Śaṃvat 1296 ; foll. numbered in the right-hand margin ; condition very good.

Age.— Not quite modern.

Author of the text.— Nāgārjuna Ācārya, pupil of Bhāskara. Is he same Nāgārjuna who flourished in the 5th century ?  
,, of the commentary.— Ācārya Guṇākara.

Subject.— Both the text in 140 verses in Āryā and its commentary in Sanskrit. The former deals with various *yogas* such as वशीकरण, अग्निस्तम्भन, जलस्तम्भन, ज्योतिर्दर्शन etc.<sup>1</sup> The latter is based upon some old commentary. The text is named as योगरत्नमाला and योगरत्नावली, too.

In Catalogus Catalogorum Aufrecht refers to this work under Yogaratnamālā. See part I, p. 478. He refers to it again in pt. III, p. 102.

Begins.— ( text ) fol. 1<sup>a</sup>

विमलमतिकिरणानेकरप्रभिक्षसच्छिष्यकमलसंचातः ।

सकलधुबनेनैकदि(दी)पा जयंति गुरु(रु)भास्करा धुबने ॥ १ ॥

स्पष्टाक्षरपद्ध ( सू )त्रं गुरुमतरत्नाकरराज्यामुद्धृत्य

अराचि स्फुरंती निगद्यते योगरत्नमालेयं ॥ २ ॥

1 Such being the case, the proper place for this No. 173 is Vol. XIX.

Begins.— ( com. ) fol. 1<sup>a</sup>

ॐ नमोऽनंतशक्तये ॥

गुरुचरणकमलममलां । प्रणम्य नागार्जुनप्रणीतायाः ।

विवृतिं सुसावबोधां वक्ष्येऽहं योगमालायाः ॥ १ ॥

इह शास्त्ररंभे आचार्यश्रीनागार्जुनपादाः शिष्टसमयपरी(रि)पाल-  
नार्थं शास्त्रस्यादेयतां च दर्शयितुं गुरुपादानां नमस्कारं कुर्वन्तः प्रथमार्या-  
माहुः छ ।

This is followed by the first verse noted on p. 278 and then we have :—

व्याख्या विमला चासौ मतिश्च विमलमतिः । etc.

Ends.— ( text ) fol. 7<sup>b</sup>

आश्चर्ययोगमाला नागार्जुनविरदि(चि)न्ना(ता)ऽनुभवसिद्धा

सकलजनदयदायिता समर्थिता सूत्रतो जयति ॥ ४० ॥

„ — ( com. ) fol. 7<sup>b</sup>

आत्मस्मरणार्थं मया विवृता नागार्जुनप्रणीतेय-

माश्चर्ययोगमाला अग्रेतनवृद्धटीकातां(तः) ॥ ४१ ॥

ददद्गुण(?) मिहानिरूपितमार्यास्तत् क्षम्यतां प्रज्ञा(सा)देन ।

कृपा(पां) । वशोध्य । को न सख(स्व)लति प्रमादनी(नि)बह(हे)न ॥ ४२

श्रीवृषधिक्रमसमयात् द्वादशभिर्नवतिषडधिका पौषे ।

रचिता गुणाकरेण श्वेतांबरभिक्षुणा जयति ॥ ४३ ॥

इति श्वेतांबर( न )रा( चा )र्यगुणाकरविरचिता अ(आ)श्व(ञ्च)य-

( र्य )योगमालालुप्युक्तिः(ः) समाप्ता । यथा[ः] ॥

Reference.— See Peterson, Reports III, p. 313 where the opening and concluding lines of the text and the commentary as well are given. For other details see the ~~same~~ Report p. 17. A copy of the text is in the Bodleian collection. It is described by Aufrecht in his *Catalogus Catalogorum* as under :—



“ This tract containing 140 verses Āryā verses, and giving an account of various magic arts, and of poisons compounded of plants, bones and other substances, seems to be an epitome of a much larger work, which tradition assigns to the same Nāgārjuna. Compare Weber, Catal., p. 270. The author, whoever he was, acknowledges in the beginning and at the end of his book his obligations to Bhāskara guru ”.

आहारोपधिशय्याविचार  
( आहारोवहिसेज्जाविचार )

Āhāropadhisayyāvicāra  
( Āhārovahisejjāviyāra )

No. 174

1392 ( 105 ).  
1891-95.

Extent.— leaf 144<sup>a</sup> to leaf 144<sup>b</sup>.

Description.— Complete so far as it goes. For further details see

अरिहणस्तोत्र No.  $\frac{1392 ( 1 )}{1891-95}$ .

Author.— Not mentioned.

Subject.— Exposition about food, accessories and bedding of the Jaina clergy.

Begins.— leaf 144<sup>a</sup>

आहार उवहिसिज्जा एयस्स विट्ठो उग्गमो इति यंतउड्ढिदुमणाह  
त्तिं ॥ etc.

Ends.— leaf 144<sup>b</sup>

आहारे उवगरणे वि २७ सेज्जाए वि २९ सव्वे ८१ भंगाः ॥ बायालीस  
आहारोसे एएहिं भंगेहिं साह पग्गिरइ ॥  
आहारोपधिशय्यादिचारः ॥ भावाधिकरणं च ॥ ६ ॥

इतरसमुद्धात (?)

Itarasamudhgāta (?)

No. 175

1292 (12).  
1891-95.Extent.— leaf 126<sup>b</sup> to leaf 127<sup>b</sup>.

Description.— Complete so far as it goes. For other details see

अरिहणास्तोत्र No.  $\frac{1392 (1)}{1891-95}$ .

Author.— Not mentioned.

Subject.— *Samudghata* ( explosion ) of karmika particles.Begins.— leaf 126<sup>b</sup>केवलकसायमरणे वेयणा चउन्निहे य आहारे ।  
सत्तबिहसमुग्घाओ पञ्चत्तो बीयरगेहिं ॥ etc.Ends.— leaf 127<sup>b</sup>नारकानां दशधनुर्मानसुत्तरबौकियं ।  
इति इतरसमुद्धातः ॥इन्द्रियपराजयशतक  
( इन्द्रियपराजयसयग )Indriyaparājayaśataka  
( Indiyaparājayasayaga )

No. 176

1093.  
1887-91.Size.— 10 $\frac{3}{8}$  in. by 4 $\frac{1}{2}$  in.

Extent.— 7 folios ; 9 lines to a page ; 34 letters to a line.

Description.— Country paper tough and white ; Jaina Devanāgarī characters with occasional पुढमात्रas; very big, bold, clear and good hand-writing; borders ruled in three lines in red ink; unnumbered sides as well as the numbered ones decorated with three small discs, in red colour, one in the centre, and two in the margins ; complete ; condition very good ; foll. numbered in the right-hand margin ; in the left-hand margin the title is mostly written in इंद्रीशत but on the last fol. it is written as बहिना इंद्रीशत ; this work is copied for a woman named Bahinām.

Age.— Not modern.

Author.— Not mentioned.

Subject.— Advice to control the senses. This small metrical work in Prākṛit consists of 102 (?) verses. It is commented upon by Guṇavinaya in Saṃvat 1664. See No. 189.

Begins.— fol. 1<sup>a</sup> ॥ ॐ ॥

सु खिय सूरु सो चैव पंडिओ । तं प्रसंसिमो निचं(चं) ।

इंदियचोरेहि सया । न ह्रुट्टिउं जस(स्त) चरणघणं ॥ १ ॥ etc.

Ends.— fol. 7<sup>a</sup>

बहुणा जइ बंछसि जीव तुमं सासय(यं) सुहं अरुयं ।

तं पिय(सु) विसय(वि)मो(सु)हो संवेगरसायणं निचं ॥ १०० ॥

पंजलि उविसय अगी । चरितसरंड हिज्जकसिणं पि ।

सम्मत्त पि विराहिय । अणंतसंसारियं हुज्जा ॥ १०२ (१०१ ?) ॥

इति श्रीइंद्रिसत्तकपरिकरणं संपूर्णं । समाप्तः ॥

बाइबहिनांपठनार्थं । लिपितं मुनिजोगा । परोपकाराय । शुभं  
भवतु[ः] ॥

इंद्रियपराजयशतकं ॥

Reference.— Published along with Gujarāṭī exposition in Prakaraṇaratnākara ( Vol. IV, pp. 1-21 ) by Bhimsi Manek, Bombay, in A. D. 1912.

For additional Mss. see B. B. R. A. S. Vols. III-IV ( p. 403 ). In the Līmbdī Catalogue probably this very work is recorded as Nos. 260, 261 and 262. Out of them the last two Nos. contain Mss. having tippana and ṭabbā respectively, over and above the text. For a Ms. of the text along with Gujarāṭī bālāvabodha see Keith's Catalogue No. 7603. For other Mss. of the text see Jinaratnakośa ( pt. I, p. 40 ).

1 He cannot be later than Saṃvat 1599. See p. 286.

## इन्द्रियपराजयशतक

## Indriyaparājayaśataka

No. 177

632.

1892-95.

Size.— 10 in by 4 $\frac{3}{8}$  in.

Extent.— 4 folios ; 13 lines to a page ; 40 letters to a line.

Description.— Country paper tough and white ; Jaina Devanāgarī characters with वृद्धमात्राः ; bold, big, legible and good hand-writing ; borders ruled in three lines in red ink ; complete ; condition very good ; foll. numbered in the right-hand margin ; the last verse is numbered as 99.

Age.— Old.

Begins.— fol. 1<sup>a</sup> ए ढँ ॥

इ चिञ्च सरो सो चेव पंडिओ । etc. as in No. 176.

Ends.— fol. 4<sup>b</sup>

किं बहुणा न बंधसि । etc. up to निच्चं ॥ as in No. 176.

This is followed by :—

९९ ॥ इति श्रीइन्द्रियपराजयशतकं समाप्तं ॥ छ ॥ श्री ॥ सहस्रवीर-  
ललितं । शुभं भवतु ॥ छ ॥

N. B.— For further particulars see No. 176.

## इन्द्रियपराजयशतक

## Indriyaparājayaśataka

No. 178

689.

1899-1915.

Size.— 10 in. by 4 $\frac{1}{2}$  in.

Extent.— 5 folios ; 11 lines to a page ; 36 letters to a line.

Description.— Country paper thin, rough and white ; Jaina Devanāgarī characters with occasional वृद्धमात्राः ; bold, big, legible and good hand-writing ; borders ruled in four lines in black ink ; daṇḍas written in red ink ; complete ; condition very good ; 100 verses in all ; foll. numbered in the right-hand margin.

Age.— Pretty old.

Begins.— fol. 1<sup>a</sup> ए ६० ॥

सु चिअ सुरो । etc. ■ in No. 176.

Ends.— fol. 5<sup>b</sup>

किं बहुणा । etc. up to निरुचं ॥ as in No. 176. This is followed by the line as under :—

१०० ॥ इति इन्द्रियपराजयशतकं संपूर्णं ॥ छ ॥

Then we have the following line in ■ different hand :—

श्रीदादाबसे तसच्च वीरमाता पुनी पुत्री (?) इसाही भंगना रबभ तीरथा  
के ॥ ११५ ॥

N. B.— For further particulars see No. 176.

इन्द्रियपराजयशतक  
बालावबोधसहित

Indriyaparājayaśataka  
with bālāvabodha

No. 179

269.  
1871-72.

Size.— 10 $\frac{3}{8}$  in. by 4 $\frac{1}{8}$  in.

Extent.— ( text ) 11 folios ; 6 lines to a page ; 30 letters to ■ line.

„ — ( com. ) „ „ ; „ „ „ „ „ ; 45 „ „ „ „

Description.— Country paper rough and white ; Devanāgarī characters with occasional पुढमात्रा ; this Ms. contains the ■ as well as its interlinear explanation in Gujarātī ; both complete ; condition very good ; foll. numbered in both the margins ; fol. 1<sup>a</sup> blank ; 102 verses in all.

Age.— Pretty old.

Author of the bālāvabodha.— Not mentioned.

Subject.— The text together with its explanation in Gujarātī written above the corresponding lines of the text.

Begins.— ( text ) fol. 1<sup>b</sup> ६० ॥ श्रीवीतरागाय नमः ॥

सु खिय सरो । etc. ॥ in No. 176.

„ — ( com. ) fol. 1<sup>b</sup> तेह ज सूर तेह ज पंडित तेहनि प्रसंखु नित्य प्रति । etc.

Ends.— ( text ) fol. 11<sup>b</sup>

कि बहुणा । etc. up to निबं ॥ २ ॥ ( १०२ ) as in No. 176.

This is followed by the lines ॥ under :—

इति श्रीइंद्रियशतकं संपूर्णं । संशु(शुभं) भवतं । कलाणमस्तु ॥ आरजा  
श्रीमंगाईनी सखिणी पढ़ लखेत पठनार्थ ॥ श्री ॥ छ ॥ etc.

„ — ( com. ) fol. 11<sup>b</sup> अरे जीव विषय थिकी ऊफराटो थयु निरंतर  
संवेगरूपीओ रसायण सेवानि १०२ ॥ इति इंद्रियशतक संपूर्ण ग्रंथ २७५  
नि मा जनि लखितं काक्षि( वि ? ) जावच मूलीगर पठनार्थ 'आ मंगाई आ  
कपू.

Reference.— This Ms. is noted in Keith's Catalogue Vol. II, pt. II, p. 1331.

N. B.— For further particulars see No. 176.

इन्द्रियपराजयशतक  
बालावबोधसहित

Indriyaparājayasataka  
with bālāvabodha

No. 180

1235.

1891-95.

Size.— 10½ in. by 4¼ in.

Extent.— ( text ) 6 folios ; 11 lines to a page ; 32 letters to a line.

„ — ( com. ) „ „ ; 6 „ „ „ „ ; 45 „ „ „ „

Description.— Country paper rough and white ; Jaina Devanāgarī characters with पृष्ठमात्राs ; bold, big, clear and good handwriting ; borders ruled in two lines in red ink ; space between the pairs coloured crimson ; this is a पञ्चपाटी Ms ;

1 This stands for āryā.

it contains both the text and its explanation in Gujarātī, in a small hand-writing; red chalk were rarely used; numbers of the verses written in red ink; complete; 100 verses in all; foll. numbered in the right-hand margin; fol. 6<sup>b</sup> blank except that આઠમી પાટી ટીપ is given there; condition very good.

Age.— Samvat 1599.

Author of the bālāvabodha.— Not mentioned.

Subject. — The text along with its explanation in Gujarātī.

Begins.— ( text ) fol. 1<sup>a</sup> ॥ ૧ ॥ ૐ નમો વીતરાગાય ॥

હુ શ્રિય સુરો etc. as in No. 176.

„ — ( com. ) fol. 1<sup>a</sup> તેહ જ સુર તેહ જિ પંડિતા । તેહનિ પ્રસંહુ નિત્ય ।  
ઇન્દ્રિયચોરે સદા । ન છુટિડ જેહલું ચારિત્રરૂપીડં ધક્ક ૧ etc.

Ends.— ( text ) fol. 6<sup>a</sup>

કિ વહુળા જહ વંહસિ । etc. up to નિશ્ચં as in No. 176.

This is followed by the lines as under:—

॥ ૧૦૦ ॥ ઇન્દ્રિયપરાજયશતકાય શુભં ભવતુ ॥ શ્રી: etc.

સંવત્ ૧૫૯૯ વર્ષે આરવા શુદ્ધિ ૫ મોમે લક્ષિત્તં વીરાપઠનાથે ॥

„ — ( bālā° ) fol. 6<sup>a</sup> જીવ વિષય થકી ઉપસમહ । સંવેગ પામિ । મોક્ષિના  
હુષ પામહ સ જ જાણ । Then on fol. 6<sup>b</sup> we have :—

આઠમિ પાષાની ટીપ લખીહ છહ । etc.

N. B.— For additional information see No. 176.

इन्द्रियपराजयशतक  
बालावबोधसहित

Indriyaparājayaśataka  
with bālāvabodha

No. 181

46.

1870-71.

Size.— 10 $\frac{1}{4}$  in. by 4 $\frac{1}{4}$  in.

Extent.— ( text ) 9 folios; 6 lines to a page; 40 letters to a line.

„ — ( bālā° ) „ „ ; „ „ „ „ „ „ ; 58 „ „ „ „ „

Description.— Country paper thin, rough and white ; Jaina Devanāgarī characters with occasional **पुढमात्रा**s ; bold, big, legible and good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; yellow pigment, too ; this Ms. contains both the text and its explanation in Gujarātī ; complete ; 102 verses in all ; condition very good ; foll. numbered in the right-hand margin.

Age— Pretty old.

Author of the bālāvabodha.— Not mentioned.

Begins.— ( text ) fol. 1<sup>b</sup> ॥ ६७ ॥ नमो वीतरागाय ॥

सु खिअ सुरो । etc. as in No. 176.

„ — ( bālā° ) fol. 1<sup>b</sup> ॥ ६७ ॥ नमो श्रीजिनाय नमः ॥

तेह जि सुर तेह जि पंडित तेहनइ प्रसहं नित्य इंद्रियचोरे सदा न  
लूटिउं तेहनूं चारित्रधना ॥ १ ॥ etc.

Ends.— ( text ) fol. 9<sup>b</sup>

कि बहुणा । etc. up to निर्वै ॥ २ ॥ ( १०२ ) as in No. 176.

This is followed by इंद्रियपराजयशतकं ॥ छ ॥ etc.

„ — ( bālā° ) fol. 9<sup>b</sup> जीव विषय थकी ऊपराठउ संवेगमय रसायन नित्यं  
इति इंद्रिय जीपवानइ अर्थि शतक सउ गाथा ॥ छ ॥ छ ॥

Reference.—This Ms. is referred to in Keith's Catalogue Vol. II, pt. II, p. 1331.

N. B.— For further particulars see No. 176.

इन्द्रियपराजयशतक  
टब्बासहित

Indriyaparājayasataka  
with tabbā

No. 182

1170.

1884-87.

Size.— 9 $\frac{7}{8}$  in. by 4 $\frac{1}{8}$  in.

Extent.— ( text ) 8 folios ; 6 lines to a page ; 40 letters to a line.

„ — ( tabbā ) „ „ ; 6 to 8 „ „ „ „ ; 44 „ „ „ „



Description.— Country paper tough and white ; Jaina Devanāgarī characters with *पृष्ठमात्रा*s at times ; this Ms. contains the text as well as its *ṭabbā* ; the former written in a bigger hand-writing ; legible and very fair hand-writing ; borders neatly ruled in two lines and edges in one, in black ink ; foll. numbered in both the margins ; complete ; 101 verses in all ; condition very good.

Age.— Old.

Author of the *ṭabbā*.— Anonymous.

Subject.— A small work pointing out the importance of subduing the senses along with its explanation in Gujarātī.

Begins.— ( text ) fol. 1<sup>a</sup> ॥ ६७ ॥ ओ ( ॐ ) नमः सिद्धं ॥

सु च्चिअ सूरु । etc. as in No. 176.

„ — ( com. ) fol. 1<sup>a</sup> तेही ज पुरुष सुर तेही ज पंडित तेहनइ अम्हे  
सुसंसद सदा । etc.

Ends.— ( text ) fol. 8<sup>b</sup>

किं बहुना । etc. up to निरुचं as in No. 176. Then  
we have :— ॥ १०१ ॥ संपूर्ण ॥

„ — ( com. ) fol. 8<sup>b</sup> जउ बांछइ छइ जीव तूं सास्वतो सुष रोग रहित मोष-  
सुष तउ पिवजे विषय थकी ~~अपराध~~ कृता संवेगरूपीउ रसायण सदा  
अथांक १००० ॥

N. B.— For additional information see No. 176.

ईर्यापथिकाविचारषट्त्रिंशिका  
( इरियावहियवियारछत्तीसिया )  
स्वोपज्ञ विवरणसहित

Īryāpathikāvicāraṣaṭṭrīmśikā  
( Iriyāvahiyaviyārachattisiyā )  
with svopajña vivaraṇa

No. 183

811.  
1899-1915.

Size.— 9 $\frac{7}{8}$  in. by 4 $\frac{1}{4}$  in.

Extent.—(text) 12 folios ; 1 to 3 lines to a page ; 48 letters to a line.

„ — ( com. ) „ „ ; 18 „ „ „ „ ; 58 „ „ „ „

1 This should not be confounded with its namesake *इर्यापथिकाषट्त्रिंशिका* composed by Jayasoma in *Saṃvat* 1640 ( ? 1644 ).

Description.— Country paper thin, rough and white ; Jaina Devanāgarī characters with occasional वृद्धमात्राs ; this is a त्रिपाटी Ms. ; the text written in the centre ; its place is practically reserved ; the text in a bigger hand ; quite legible, uniform and good hand-writing ; borders unruled ; foll. numbered in the right-hand margin ; almost every fol. more or less worm-eaten ; condition fair ; both the text and the commentary complete ; the text composed in *Samvat* 1629 and the commentary thereafter ; fol. 1<sup>a</sup> blank.

Age.— *Samvat* 1733.

Author of the text.— Upādhyāya <sup>1</sup> Dharmasāgara Gaṇi, pupil of Ānandavimāla Sūri as he gave him *dikṣa* some time before *Samvat* <sup>2</sup>1596.

Author of the commentary.— Same ■■ that of the text.

Dharmasāgara was born in Lādol. He was enlightened by Jīvarṣi Gaṇi and was given religious training by Vijayadāna Sūri. He attained the status of *gaṇi* some time before *Samvat* 1606. He has composed works in Sanskrit and Prākṛit and have explained some of them by means of an auto-commentary. A tentative list of his works may be given ■■ under :—

Name	Language	<sup>3</sup> Date
<sup>4</sup> इरियावहियवियारुत्तीसिया	Prākṛit	1629
<sup>5</sup> ईर्यापथिकाविचारबद्धिशिकाविवरण	Sanskrit	(?)
उट्ठियमयउस्सुत्त	Prākṛit	1617 (?)
<sup>6</sup> औष्टिकमतोत्सूत्रदीपिका	Sanskrit	1617
<sup>7</sup> कल्पकिरणावली	,,	1628
गुरुतत्त्वदीपक	?	?

1 He should be distinguished from his namesake Dharmasāgara, pupil of Īśvara Sūri of Sāṇḍera gaccha, and author of *Ārāmanandana-copā* composed in *Samvat* 1587.

2 In SHJL (p.561) this is given as his birth-date but it is wrong as in this very book ( p. 582 ) Dharmasāgara is referred to as one who copied *Uṇādi-gaṇasūtroddhāra* in Vikrama *Samvat* 1604.

■ By 'date' I mean the Vikrama year of composition.

4-5 See this very No. 183.

6 Is this ■■ commentary ■■ *Uṭṭhiyamaya-ussutta* ?

7 See Vol. XVII, pt. 2, pp. 102-113. On its p. 105 it is said that Dharmasāgara is ■■ pupil of Hīravijaya Sūri, Same is the case ■■ p. 225 of pt. 2.

Name	Language	Date
गुरुतत्त्वप्रदीपदीपिका	Sanskrit	?
गुरुतत्त्वप्रदीपदीपिकावृत्ति	"	?
<sup>1</sup> गुरुतत्त्वप्रदीपिका	?	?
गुरुपरिपाटीटीका	Sanskrit	?
गुरुपरिवाही	Prākṛit	c. 1648
जम्बूद्वीपप्रज्ञप्तिटीका	Sanskrit	1631
तत्ततरंगिणी	Prākṛit	1615
तत्त्वतराङ्गिणीवृत्ति	Sanskrit	?
नयचक्र	?	?
नयचक्रवृत्ति	Sanskrit	?
<sup>2</sup> पञ्चसणक्संयोग	Prākṛit	c. 1628
<sup>3</sup> पर्युपणादशशतकवृत्ति	Sanskrit	?
पद्ययणपरिच्छा	Prākṛit	c. 1629
प्रवचनपरीक्षावृत्ति	Sanskrit	?
महावीरविज्ञप्तिद्वात्रिंशिका	?	(?)
महावीरविज्ञप्तिद्वात्रिंशिकावृत्ति	Sanskrit	1669
सर्वज्ञशतक	?	?
सर्वज्ञशतकवृत्ति	Sanskrit	?

In <sup>4</sup>some of these <sup>5</sup>works Dharmasāgara refers to himself as pupil of Hīravijaya Sūri ■ he has composed these works during his spiritual reign, and in this sense Hīravijaya is his <sup>6</sup>*nīśā-guru*.

Subject. — This is a Prākṛit work in 36 verses dealing with the ritualisum ■ to when 'Iriyāvahiya'sūtra should be recited. This entire work is explained by the author himself in Sanskrit.

1 This is known as *Sodaśikā*, too.

2-3 See Vol. XVII, pt. 2, pp. 222-223.

4 See p. 289, fn. 7.

5 For other names etc. of these works ■ my article "महोपाध्याय धर्मसागर-गणिनी जीवनेखा" to be published in "Jaina Dharma Prakāśa" ( Vol. 60, No. 5 )

6 Ānandavimāla Sūri is his *dikṣā-guru* and Vijayadāna Sūri ■ *vidyā-guru*. Jivarsi, too, is his *guru* as he enlightened him spiritually.

Begins. — ( text ) fol. 1<sup>b</sup>

पणमिअ जिणवरवीरं जुगपवरं ह्रीराविजयसुरिवरं ।  
हरिआवहिअविआरं भणामि किरिआण सुद्धिकरं ॥ १ ॥  
पढमं हरिआ किरिआमिति सुणिआ महानिसीहाओ ।  
पासायपायरोवणमाइम्मि मणोहरासुमयं ॥ २ ॥ etc.

„ — ( com. ) fol. 1<sup>b</sup>

प्रणम्यात्माविदं वीरं रागद्वेषद्विषद्विषं ॥  
भक्तिव्यक्तीकृतानन्दवेबेन्नप्रणतक्रमं ॥ १ ॥  
जेनागमालुसारेण परोपकृतिहेतवे ॥  
षट्त्रिंशिकाभिहेर्यायाः स्त्रोपज्ञां विवृणोम्यहं ॥ २ ॥

इह हि तावदाभिमतप्रकरणसिद्धये सप्रयोजनमंगलाभिधायिकां गाथामाह  
पणि(ण)मिअ० व्याख्या देवत्वेन कीरं श्रीवीरं(र)जिनेन्द्र(द्रं) गुरुत्वेन युष्मद्वरं ।  
etc.

Ends. — ( text ) fol. 11<sup>a</sup>

नव९कर२रस६रयणा(णी)सर१मिअवच्छरि १६२९ धम्मसायरप्पभवा ।  
धम्मचारनिमित्तं सच्छयल्ल(१ ब)सीसिआ रयणा ॥ ३५ ॥

„ — fol. 12<sup>a</sup> एवं हरिआपुद्वं जे सामइअं कुणंति सुद्धमणा ॥

तेसि वेसि(१ वे)व पसत्ता सिरिह्रीराविजयजुगप्पवरा ॥ ३६ ॥

इति इ(ई)र्यापथिकाषट्त्रिंशिकासूत्रं समाप्तं ॥

„ — (com.) fol. 12<sup>b</sup> सर्वत्राप्य(प्य)स्खलितप्रचारात् तथा च श्रीमद्भानुश्रीथादि-  
ग्रंथाङ्के(ङ्कि)स्त्रपरंपरादिविलोप एव स्वगलपाशं किंच सुखवाकिकाप्रतिलेखनादिकं  
विनैव सामायिकदण्डकोच्चारोयुक्तः प्रसज्येत तवाभिप्रायेण तावत्कालविलंबस्या-  
प्यु(प)युक्तत्वात् चूण्यादौ कृत्वा च यदि सुखवाकिकाप्रतिलेखनादिकं नियतं तर्हि  
तद्वदार्थापथिका(ऽ)पि नियते(ति) वि कदाग्रहं विमुच्य सम्यगालोच व्यंघः(?) छ ।

इति श्रीमद् तपा गणनस्येनभोमणिश्री'ह्रीराविजयसुरिद्विष्योपाध्याय-  
श्रीधर्मसागरगणिबिरचितस्त्रोपज्ञोर्यापथिकाषट्त्रिंशिकाश्रुतिः संपूर्णा  
'ग्रंथाग्रंथ संवत् १७३३ वर्षे मागशिर वदि ११ दिने लिपीकृतं श्री ॥

Then we have the following lines probably written in  
a different hand : —

1 For consistency of this statement see my remark made on p. 290.

2 This is not noted.

सर्वत्र गमनस्याति । त्यागे च मलमूत्रयोः ।  
 का(?)पादौ क्रमणाति च । चैत्थमध्यप्रवेशने ॥ १ ॥  
 स्थिरबलप्रयोगे च । वंदनावश्यकादिषु ।  
 शक्रस्तवस्य पाठे च । भोजनाद्यंतकर्मणि ॥ २ ॥  
 चारित्रस्यावग्रहणे । प्रत्याख्याने स्वर्धातिषु ।  
 बद्धजीवकायसंस्पर्शे । संघट्टादिपरिग्रहे ॥ ३ ॥  
 ऋालग्रहे च स्वाध्याये । जलपाने क्रियाविधौ ।  
 सर्वत्र साधुसाध्वीनां । सदैर्यापथिकी मिता ॥ ४ ॥

साधुसाध्वीभिः सदैर्यापथिकी प्रतिक्रमणशीलैर्भाव्यं । तेषां हि सर्व-  
 विरतिसामायिकं । जन्मप्रतिपक्षं । नेर्यापथिकीं विना ह्युद्धिमेति ॥ आ. दि.  
 ९९ प.

Reference.— Both the text and the commentary published in the  
 Āgamodaya Samiti Series in A. D 1927. For Mss. of the  
 text and its auto-commentary see Jinaratnakośa ( pt. I,  
 p. 40 ).

ईर्यापथिकाविचारषट्त्रिंशिका  
 स्वोपज्ञ विवरणसहित

Īryāpathikāvicāraṣaṭṭrimśikā  
 with svopajña vivaraṇa

No. 184

368.

1880-81.

Size.— 10½ in. by 4¾ in.

Extent.—( text ) 15 folios ; 1 to 2 lines to a page ; 39 letters to a line.

„ — ( com. ) „ ■ „ 15 „ „ „ „ ; 54 „ „ „ „

Description.— Country paper rough and greyish ; Jaina Devanāgarī  
 characters ; this Ms. contains the text as well as the  
 commentary ; it is a त्रिपाटी Ms. ; small, legible and good  
 hand-writing ; borders ruled in four lines in black ink ;  
 foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ;  
 condition very good ; both the text and the commentary  
 complete.

Age.— Old.

Begins.— ( text ) fol. 1<sup>b</sup> ए ६ ० श्रीगुरुभ्यो नमः ॥

पणामिअ जिणवरवीरं जुगपवरं ह्रीरविजयसूरिवरं ।

इरिआवाहिअविचा(या)रं भणामि किरिआण सुद्धिकरं ॥ १ ॥ etc.

„ — ( com. ) fol. 1<sup>b</sup> ए ६ ० ॥ ॐ नमः ॥

प्रणम्यात्मविव(दं) वीरं रागद्वेष(द्विष)द्विषं ।

भक्तिव्यक्तीकृतानंददेवैर्ब्रह्मणतक्रमं ॥ १ ॥

जेनागमानुसारेण परोपकृतिहेतवे ।

षट्त्रिंशिकांमिनीहयां(?)याः स्वोपज्ञां विवृणोम्यहं ॥ २ ॥

युग्मं ।

इह हि तावदि(द)भिमत्प्रकरणसिद्धये etc.

Ends.— ( text ) fol 13<sup>b</sup>

नवत्तररसद etc. up to खणा ३५ as in No. 183, and then we have:—

एवं इरिआपुञ्जं जे सामाहअ(अं) कुणंति सुद्धमणा ।

तेसिं चेष पसत्ता सिरिह्रीरविजयजुगप्पवरा ॥ ३६ ॥

॥ छ ॥

fol. 15<sup>a</sup> इति श्रीईर्यापथिकाषट्त्रिंशिकासूत्रं समाप्तं ॥ छ ॥

„ — ( com. ) fol. 15<sup>a</sup> यदि सुखवाञ्छिकाप्रतिलेखनादिकं नियतं तर्हि तद्वदी-

र्यापथिका(ऽ)पि नियतैवेति छ कदाग्रहं विमृष्य सम्यगालोक्यं धर्मधिषेति छ ।

इति श्रीमत्तपगणनभोनभोमणिश्रीह्रीरविजयसूरीश्वरशिष्योपाध्यायश्री-

धर्मसागरगणविरचितस्वोपज्ञोपाथिकाषट्त्रिंशिकावृत्ति समाप्तः

॥ छ ॥ etc.

N. B.— For additional information see No. 183.

ईर्यापथिकाविचारषट्त्रिंशिका  
स्वोपज्ञ विवरणसहित

Īryāpathikāvicāraṣaṭṭrinsikā  
with svopajña vivaraṇa

No. 185

166 (a).

1873-74.

Size.— 10½ in by 4½ in.

Extent.— ( text ) 10 + 20 = 30 folios ; 1 to 3 lines to a page ; 44 letters to a line.

,, — ( com. ) 30 folios ; 14 to 18 lines to a page ; 50 to 56 letters to a line.

Description.— Country paper thin, rough and white ; Jaina Devanāgarī characters with frequent पृष्ठमात्राs ; this is a त्रिपाटी Ms. ; the text written in big, quite legible, uniform and beautiful hand-writing ; same is the case with the commentary except that it is written in smaller hand-writing ; borders ruled in two pairs of lines in black ink ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; space for the text not always reserved ; in the case of foll. 2<sup>a</sup>, 5<sup>b</sup>, 9<sup>a</sup>, 18<sup>b</sup>, 26<sup>a</sup>, 26<sup>b</sup>, 27<sup>a</sup>, 27<sup>b</sup>, 29<sup>a</sup> and 29<sup>b</sup> some space is kept blank in the centre ; both the text and the commentary incomplete ; condition very good ; for, only edges of a few foll. are gone.

Though foliation is continuous it appears that foll. 11 to 30 belonging to some other Ms. and probably written by the same scribe are placed here ; fol. 10<sup>b</sup> ends with the 31st verse and fol. 11<sup>a</sup> begins with the 38th verse of पर्युषणावशतक ; this latter work along with the commentary thus beginning abruptly goes to the end. For its description see D C J M ( Vol. XVII, pt. II, pp. 222-223, No. 567 ).

Age.— Not modern.

Begins.— ( text ) fol. 1<sup>b</sup> ॥ ६७ ॥ शु(श्री)युरुभ्यो नमः  
पणमिअ जिणवरदीरं etc. as in No. 183.

,, — ( com. ) fol. 1<sup>b</sup> प ६० ॥ नमः ॥

प्रणाम्यात्मविदं दीरं । etc. as in No. 183.

Ends.— ( text ) fol. 10<sup>b</sup>

जं सुंदरबुद्धीए नवीणकरणं नि(अ)यकिरिआसु  
तं चेव तस्स तिस्था बाहिरमावं पभासेइ (३०)  
जइ अण्णं अण्णिण्णं तिस्थं हण्ण(ऽ)ण्णहा तु तं चेव  
[त] ते(ति)त्थं अहवा तिस्थुत्थे (कळे)इ(ओ) णेउ(ओ) अ निउणेहि ३१  
The text ends here.

„ — ( com. ) fol. 10<sup>b</sup> जं सुंदर० जइ अण्ण० व्याख्या यत् सुंदरबुद्ध्यां इव  
विचार्यमाणं सुंदरं दृश्यते इत्यादि निजबुद्धिविकल्पनया सुंदरमपि नवीनकरणं  
तीर्थानभिमतविधानं क नियतक्रियासु सामायिकपौषधप्रतिक्रमजपर्युषणादि-  
लक्षणासु पुनरनियततपःप्रभृतिष्वपि चेव एवकारार्थं तदेव तस्य नवीनमतप्रव-  
र्त्तकस्य तीर्थाद् बाह्यभावं तीर्थबाह्यत्वं प्रभाषते प्रकर्षेण जनानां पुरस्ताद्बुद्धो-  
पयति प्रभासयति वा प्र.

This com. ends here thus,

N. B.— For other details see No. 183.

### ईश्वरवादनिराकरण

Īśvaravādanirākaraṇa

No. 186

291 ( d ).  
A. 1882-83.

Extent.— fol. 11<sup>a</sup> to fol. 11<sup>b</sup>.

Description.— Complete. For other details see No.  $\frac{291 ( a )}{A. 1882-83}$ .

Author.— Not mentioned.

Subject.— Refutation of God as the Creator.

Begins.— fol. 11<sup>a</sup> इह हि न्यायमतधिततवासानावासितांतःकरणैर्नैयायिकादिभिः  
ममजबस्तुविस्तारनिर्माणनिपुणत्वमि(मी)श्वरस्याभ्युपगम्यते । तन्निराकरणाथ  
बौद्धाद्वान्तनिबद्धबुद्धिभिः सौगतैः प्रमाणमभिधीयते ॥ etc.

Ends.— fol. 11<sup>b</sup> तदेवं नास्य हेतोरासिद्धविरुद्धानैर्कातिकदोषोद्भवनं कर्तुर्गम्यतेतरा-  
मिति स्थितं ।

ई(श्व)रवादनिराकरणं ॥ छ ॥



'उत्सूत्रोद्घट्टनकुलकखण्डन

Utsūtrodghattanakulakakhandana

No. 187

136.  
1873-74.

Size.— 10½ in. by 4¼ in.

Extent.— 29-1-28 folios ; 15 lines to a page ; 50 letters to a line.

Description.— Country paper thin and greyish ; Jaina Devanāgarī characters with occasional **पुष्पमात्रा**s ; small, clear and good hand-writing ; borders ruled in four lines in black ink ; red chalk and yellow pigment used ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; fol. 19 also numbered as 20 ; the subsequent ones hence numbered as 21, etc ; several works quoted ; most of them marked with red chalk ; complete ; in the left-hand margin the title is written ■ **उत्सूत्रखंड** ; composed in Sāmvat 1665 at Navanagara on being advised by Jinasiṃha Sūri.

Age.— Sāmvat 166 (?).

Author.— Vācanācārya Guṇavinaya, pupil of Jayasoma Mahopādhyāya. In G. O. Series ( Vol. XXI, intro., p. 29 ) his works are noted under two heads : dated and undated. I however mention all of them here by arranging them in an alphabetical order :—

Work	Language	<sup>2</sup> Sāmvat
<sup>3</sup> अजितशान्तिस्तववृत्ति	Sanskrit	?
अञ्जनासुन्दरीसम्बन्ध	Gujarātī	1662
<sup>4</sup> इन्द्रियपराजयशतकवृत्ति	Sanskrit	1664
<sup>5</sup> उत्सूत्रोद्घट्टनकुलकखण्डन	"	1665
कर्मचन्द्रमन्त्रिवंशप्रबन्ध	Gujarātī	1655
<sup>6</sup> खण्डप्रशस्तिकान्यवृत्ति	Sanskrit	1641

1 In " Catalogue of Manuscripts at Jesalmere " ( p. 58 ) this work is named as " तपामत( उत्सूत्रोद्घट्टन )खंडन ".

2 This relates to the Vikrama era.

3 This is ■ commentary on Jinavallabha Sūri's hymn अजियसंतिथिच also known as उल्लासिकमयोज.

4 For the text see No. 176.

5 This is the very No. 187.

6 The original work is non-Jaina. Dharmasēkhara Sūri, too, has commented upon this work in Sāmvat 1501.

Work	Language	Saṃvat
गुणसुन्दरीचतुष्पदिका	Gujarātī	1665
<sup>1</sup> नलचम्पुवृत्ति	Sanskrit	1646
<sup>2</sup> मितभाषिणीवृत्ति	"	?
रघुवंशटीका	"	1646
लघुशान्तिस्तवटीका	"	<sup>3</sup> 1659
लुम्पकमततमोदिनकरचतुष्पदिका	Gujarātī	1665
<sup>4</sup> वैराग्यशतकवृत्ति	Sanskrit	1647
<sup>5</sup> सम्बोधसप्ततिकावृत्ति	"	1651
<sup>6</sup> सत्त्वार्थशब्दार्थसमुच्चय	"	?

Guṇavinaya was present at the time Jinarāja Sūri installed an idol in Palitana in Vikrama Saṃvat 1675. Vide Epigraphica Indica ( II, 62-63 ). Jayasoma's *Vicāraratnasamgraha* was put together in a book-form and committed to writing by Guṇavinaya.<sup>7</sup>

Subject.— Refutation of <sup>8</sup>*Utsatrodghāṭṭanakuḷaka* composed by Dharmasāgara Gaṇi. For details see "ends".

Begins.— fol. 1<sup>b</sup> ॥ ६० ॥ श्रीजिनदत्तसूरिसिद्ध्यर्थो नमः ॥

1 The text named **■ Nalacampū ■** *Damayantikathā* is by Trivikrama Bhaṭṭa, a non-Jaina. It is published with Caṇḍapāla's commentary ( *Viṣama-padaprakāśa* by name ) by the Nirṇayasagar Press, Bombay, in A. D. 1903. Caṇḍapāla had quoted aphorisms from a *Jaina* grammar but they are here replaced by those from *Aṣṭādhyāyī*. See the Sanskrit Preface ( p. 1 ).

2 In Jinaratnakosha ( Vol. I, p. 309 ) there is a work named **■ मितभाषिणी-जानिबिबृत्ति**. Its author is mentioned as Guṇavinaya, pupil of Sumatīvijaya of Tapāgaccha.

3 In Jinaratnakosha ( Vol. I, p. 336 ) the date is given as 1658.

4 The original text is in Prākṛit.

5 It is published along with the text by Jain Ātmānand Sabbā in Vikrama Saṃvat 1772.

6 See *Anekārtharatnamāñjūṣā* ( pp. 91-98 ). It is edited by me and published in D. L. J. P. F. Series as No. 81 in A. D. 1933.

7 See Jinaratnakosha ( Vol. I, p. 351 ).

■ Is this same **■ Uṭṭhiya-māya-ussutta** containing 18 verses and published **■ Austrikamatotsūtrodghāṭṭanakuḷaka** along with **■** auto-commentary, by Āgamodaya Samiti in A. D. 1927, as **■** of the works for its series No. 49 ?

**■ [ J. L. P. ]**

प्रणम्य रम्यशर्माणां कारकं विज्ञवारकं ।  
 श्रीवामादारकं पार्श्वं भुवनैश्वर्यधारकं । १ । etc.  
 नास्माकं तदुपर्यस्ति कोपः को(ऽ)पीह लेशतः ।  
 हृषयामो यदुच्चेतस्तमागमोक्तेर्हृनि ह्रुषं etc.

Ends.—fol. 29<sup>a</sup> कृष्णा विविच्यन्ते परमियत्याप्युत्तरवचनरचनया प्रतिहतो बहुसुगन्धजन-

ध्यांध्यस्तपादयस्तुच्छंखलप्रवृत्तिको निखिलखलशेखरो भवान् पूर्ववन्मा भव-  
 स्थिति व्यवसितमथोपरम्यते तदीयवाक्यविस्तरान्(त्) ॥

विक्रमतः शररसरसशशि( १६६५ )वर्षे लब्धसंपदुत्कर्षे ।

विजयिनि याममहीछाजि नीतिपथानीतपुष्टदुष्टजने १

प्रवरे श्री'नव'नगरे श्रीजिनकुशलप्रभावलाक्षिमधरे ।

भीमत्'खरतर'गच्छे विष्णुपदीसलिलवत् स्वच्छे २

श्रीमत्साहिनरैव्रचंद्ररचितश्रीपादपद्माङ्गणा-

संभारे विजयिन्युदारचरिते सुगधैर्विदग्धैर्नरैः ।

स्वाकृपाते च 'पुगप्रधान'पदवीं विभ्रत्युदारैर्गुणैः

श्रीमच्छ्रीजिनचंद्रस्तुरिसवितर्युत्प्रतापोद्भुरे । ॥ ।

श्रीजिनसिंहगुरुणामादेशमवाप्य को(ऽ)प्यनिष्फला ।

उत्सृजकालकूटे 'धर्मा'यसरस्वदुद्भूते । ॥ ।

आगमविषापहारिप्रवरमहामंत्रसंस्तुतेः प्रसभं ।

निर्वर्षिता वितेने यथा न मोहस्ततो भवति । ५ ।

श्रीजयसोमगुरुणां कल्पतरूणां जयोरुफलदानान(त्) ।

स्वाकृविचारप्रसवप्रसवाच्च ( विचार्य ) किल शिष्यैः । ६ ।

वाचकवरगुणविनयैर्विशोध्यमथ माथितसंशयैरेतत् ।

खंडनमथवा तेषामेषा विज्ञप्तिरिह मोहघात ॥ ७ ॥

केन मंदाकिनी मंवं पावनायोपदिश्यते ? ।

अंधकाच्छिदे भालुः केन वा प्राश्यते(ऽ)म्बहं ? ॥ ८ ॥

एव तयोर्दुस्तरुपकारधिया यथा ।

तथैव शोधने तेषां प्रवृत्तिर्न नियोगजा ॥ ९ ॥

कदाग्रहगृहीतानां वितथोक्तौ गिरां गतिं( तिः ) ।

अवारिता महादोषपोषायाप्यस्तवद् भवेत् ॥ १० ॥

नानाशास्त्राणि सुखरोजाननेवप्रदायिनः ।

वाङ्मयास्माभिः समारब्धा हेलया युक्तिकेलयः ॥ ११ ॥

श्रीजिनदत्तयूरुणां श्रीमज्जिनकुशलसूरिराजानां ।

प्रसरत्प्रसादवशातोऽभवद्वत्तदयं संपद्वत्कर्षः ॥ १२ ॥

इति 'तपा' धर्मसागरोपाध्यायविहितोत्सूत्रोद्घटनकुलकखंडनं  
विरचयांश्चक्रे श्रीमज्जिनसिंहसूरिवरोपदेशाच्छ्रीजयसोममहोपाध्यायक्षिप्य-  
वाचनाचार्यश्रीगुणाविनयैः श्री'नव्य'नगरे । श्रीरस्तु कल्याणमस्तु ॥ ॥  
उ संवत् १६६ (?) वर्षे ग्रंथाग्रं १२५० ॥

Then follows a table of contents :—

१ स्त्रीपूजानिष(वे)धाधिकारः । २ जिनभवने नर्तकीस्तुत्यनिषे० । ३ मांस-  
कल्पनि० । ४ चतुष्पर्वी विना पौषधनि० । ५ प्रथमदिने षष्ठादितपडस्नान-  
प्रतिषेधाधिकारः । शुहिणः पानकाकारोच्छारणप्रति० । ७ आचकस्य प्रति-  
मावहनप्रति० । ८ आचामाम्लमध्ये ब्रह्महत्याधि० । ९ पौषधमध्येऽशनप्रति० ।  
१० पौषधमध्ये त्रिकालचैत्यवन्दनप्रति० । ११ आचार्यं ह्यस्त्वा न प्रतिष्ठेत्यधि०  
१२ मालारोपणाधि० । १३ पटलग्रहणनिषे० । १४ पौषधिकस्य रात्रिपञ्चमभागे  
सामायिकग्रहणाधि० । १५-१६ सामायिकग्रहणे पौषधग्रहणे च सामायिक-  
द्वंद्वकपौषधद्वंद्वकनमस्कारत्रयोद्धारणाधि० । १७ यतेर्गृहिण इवोपधानवाहनाधि० ।  
१८ पाक्षिकचतुर्मासादौ जलच्छटाक्षेपनिषे० । १९ सामायिकं कृत्वेर्षप-  
थिकाप्रतिक्रमणाधि० २० । पाक्षिकपाते पूर्णिमायां पाक्षिकप्रतिक्रमणा० । २१  
दृष्टौ च प्रथमतिथिः पाक्षिकं । २२ आषणदृष्टौ आषणमास एव पर्युषणाधि० ।  
२३ भाद्रपददृष्टौ प्रथमभाद्रपदे पर्युषणा० । २४ गर्भापहारस्य कल्याणकत्वाधि० ।  
२५ इहलोकार्थे जिनवरमाननं लोकोत्तरमिथ्यात्वं नेत्यधि० । २६ चातुर्मास-  
धनपंचनदसाधने न दोष इत्यधि० । २७ पर्युषिताद्विदलग्रहणाधि० । २८ पर्युषि-  
तपूपिकाग्रह० । २९ साधुसाध्वीसहविहारनिषे० । ३० संगरदुष्कुलादीनां  
द्विदलत्वाधि० ॥

Reference.— There is a Ms. at Jesalmer. For other Mss. etc., see  
Jinaratnakosha ( Vol. I, p. 46 ).

उपकरणविचार  
( उवगरणविचार )

Upakaraṇavicāra  
( Uvagaraṇaviyāra )

No. 188

1392 ( 154 ).  
1891-95.

Extent.— leaf 218<sup>a</sup> to leaf 225<sup>b</sup>.

Description.— Complete so far as it goes. For further details see

अरिहणास्तोत्र No.  $\frac{1392 ( 1 )}{1891-95}$ .

Author.— Not mentioned.

Subject.— Exposition of accessories of the Jaina clergy.

Begins.— leaf 218<sup>a</sup>

उवगरणंमि धरेज्जा न रागस्स होइ उप्पसी ।

लोमंमि य परिवाओ विहिजा य पमाणसुत्तं तु ॥

Ends.—leaf 225<sup>b</sup> पृथुत्वेन दुहसेत्यादिना भाषिता कीदृशत्वेन कल्पमाणा चउहत्था वा ।

अवचूरः । इत्युपकरणविचारः ॥ छ ॥

उपदेश

Upadeśa

No. 189

1113.  
1887-91.

Size.— 10½ in. by 4¾ in.

Extent.— 6-1 = 5 folios ; 15 lines to a page ; 53 letters to a line.

Description.— Country paper thin, tough and greyish ; Jaina Devanāgarī characters with occasional वृहमात्राs ; small, quite legible, uniform and very good hand-writing ; borders ruled in three lines in red ink ; red chalk used ; foll. numbered in the right-hand margin ; there is some space kept blank in the centre of the numbered and the unnumbered sides as well ; edges of a few foll. slightly gone ; condition on the whole good ; incomplete ; for the fifth fol. is missing though somebody has numbered the sixth fol. as 5.

Age.— Pretty old.

Author.— Not mentioned.

Subject.— Out of the various topics इन्द्रियाश्वदमन is one of them.

The first ninety-nine verses are in Sanskrit ; the rest in Prakrit.

Begins— fol. 1<sup>a</sup> । ६० ॥

धर्माज्जन्म कुले शरीरपटुता सौभाग्यमाशुर्बलं ।

धर्मेणैव भवन्ति निर्मलयशो विद्यार्थसंपत्तयः ॥

कांतारा(रो)छ(त्थ)महाभयाच्च सततं धर्मः परित्रायते ।

धर्मः सम्यगुपासिते(तो) भवति हि स्वर्गापवर्गप्रदः ॥ १ ॥

धर्मसिद्धौ ध्रुवं सिद्धि(ः) शुम्भप्रशुम्भयोरपि ॥

दुग्धोपलंभे सुलभा संपत्तिर्द्विसर्पिषो(ः) ॥ २ ॥

धर्मो महामंगलमंगभाजां ।

धर्मो जनन्युद्दलिताखिलार्तिः ॥

धर्मः पिता पूरितवाञ्छितार्थो ।

धर्मः सुहृद्वाञ्छितानित्यहर्षः ॥ ३ ॥ etc. .

fol. 3<sup>b</sup> कच्छ(त्थ) वि कुलं न सीलं । कच्छ(त्थ) वि सीलं न निम्मलो धम्मो ॥

कुलसीलधम्मसहिया ण पुरिसा तुच्छ संसारे ॥ १०० ॥ etc.

Ends.— fol. 6<sup>b</sup> सबलपुण्यो(ऽ)पि रावण इन्द्रियलोलतया विनष्टः । अतः ॥

नारय तिरिवा ॥ भवे । इन्द्रियवसगाण जाइं दुस्त्वाइं ॥

मझे सुणिज्ज नाणी । भणिउं पुण सो वि न समत्थो ॥ १४ ॥

तथा । अजिइंदिएहि० ॥ १५ ॥ एकादशद्वारनिबद्ध उपवेशः ॥

अवन्तिसुकुमाल १ सागरचंद्र २ आषाढभूतिसरि ३ सुसला

४ संबु(१)कुमार ५ पुष्पचूला ६ वसुमती ७ अचंचकारीभट्टा ८

शुल्ल ९ आषाढ १० जिनदास ११ नाचण १२ ॥

एते दृष्टान्ता अत्रोपदेशे मंतव्या(ः) ॥ छ ॥ शुभं भवतु ॥ श्रीश्रीश्रमण-  
सचस्य ॥ छ ॥ छ ॥ श्रीरस्तु ॥ ॥

उपदेशकन्दलीप्रकरण  
( उवएसकंदलीपगरण )

Upadeśākandaliprakaraṇa  
( Ūvaēsakandalipagaraṇa )

No. 190

1220 ( d ).  
1887-91.

Extent.— fol. 6<sup>a</sup> to fol. 8<sup>a</sup>.

Description.— Complete ; 125 verses in all. For other details see

Śikṣāśataka No.  $\frac{1220(a)}{1887-91}$ .

Author.— Āsaḍa, son of Katukarāja ( of the Bhillamāla family ).  
Analadevī was his mother and Jaitrasimha, his son.

Āsaḍa composed *Vivekamañjarī* after the death of his son  
Rājāḍa ( known as Bāla-sarasvatī ). Āsaḍa has commented  
upon *Meghadūta* and composed several *Jaina* hymns.

Subject.— A metrical composition in Prakṛit giving spiritual advice.

Begins.— fol. 6<sup>a</sup> ॥ ॐ ॥

तिह्वयणमंगलानिलयं । कयदुज्जयभाववेरिभवविलयं ॥  
केबलसिरिकुलनिलयं । रिसहं पणमामि सुणिबसहं ॥ १ ॥  
अवहरियसुवणमोहं । देवासुरमण्यसंथुयगुणोहं ॥  
नमह सिरिवीरनाहं भवदुहद्वदाहजलवाहं ॥ २ ॥ etc.  
वेरमरंगियमणो । मंदमई अप्पणो हियट्ठाए ॥  
ललियपयबंधकलियं । हु(हु)ळं(ळं) उवएसकंदलियं ॥ ५ ॥

Ends.— fol. 8<sup>a</sup>

रइयं पगरणमेयं जिणपवयणसारसंगहेण मए ॥  
संमं संमत्तवियासहंवरं दिसस भविषाणं ॥ ( १२४ ) ॥  
सिरि'भिल्लवाल'निम्मलकुलसंभवकहु(हु)यराय(स)णएण ॥  
इय आसहेण रइयं । गुणवएसणसारेण ॥ १२५ ॥  
इति श्रीउपदेशकंदली ॥ ■ ॥

1 He is Abhayadeva Śūri ( Kalikṣīa-Gautama ), successor of Bhadradeva Śūri, successor of Devendra Śūri of the Candrapaccha.

वास्तव्यं बंधुदुख्यानां । संसाराण्यमज्जकं ॥  
 जिनधर्मप्रपन्नानां । तदेव भवतारकं ॥ १ ॥  
 इति भद्रं भवतु ॥ श्रीभ्रमणसंघ ॥

Reference.— For extracts from the end see Peterson, Reports V, p. 44. These extracts are given from a palm-leaf Ms. containing the text and Bālacandra's 'commentary, and preserved at Anhilwad Patan. For an additional Ms. of the text see Limbdi Catalogue No. 305. For other Mss. of the text see Jinaratnakośa ( Vol. I, p. 47 ).

उपदेशकमंडली  
 विवरणसहित

No. 191

Upadesakandali  
 with vivaraṇa

6.  
 1880-81.

Size.— 10½ in. by 1¾ in.

Extent.— about 250<sup>2</sup> leaves ; 4 to 6 lines to a leaf ; 54 letters to  
 ■ line.

Description.— Palm-leaf thick and white ; Jaina Devanāgarī characters with frequent पृष्ठमात्रs ; small, quite legible, uniform and very good hand-writing ; borders ruled in two pairs of lines in black ink ; red chalk used ; several leaves are in fragments ; left-hand portions gone ; condition unsatisfactory ; in the right-hand margin leaves are numbered in an ordinary way ; letter-numerals are not to be found.

Age.— Fairly old.

1 One of its Mss. is dated Sāhvat 1880

2 See Kielhorn's Report for 1880-81, p. 5.



Author of the commentary — Bālacandra Sūri<sup>1</sup>, pupil and successor of Haribhadra Sūri, successor of Abhayadeva Sūri (Kali-kala - Gautama). This Bālacandra Sūri is the author of <sup>2</sup>*Karunavajrayudha-nāṭaka* (c. *Saṃvat* 1277) and <sup>3</sup>*Vasana-vilāsa*. He has commented upon *Vivekamañjarī* in *Saṃvat* 124(?)8.

Subject.— The text together with its commentary in Sanskrit. The work is divided into 13 *viśrāmas*.

Begins.— leaf 58<sup>b</sup>

णसयनामगहणे वेमाणे कलेसमवुहसि ।  
ता कुणसि कीण निविणपाणिबहं पयहनरयपहं ॥ १९ ॥  
रुहज्झाणनिबंघणपाणिब etc.

„ — (com.) अथुना हिंसाफलमुपदर्शयन्नाह ॥ ७ ॥ This is followed by रुहज्झाण । etc.

Ends.— leaf 225<sup>b</sup> अथ मानं ज्ञापयन्नाह ॥ ७ ॥

खंडियजणबहुमाणो अटुमयटुणबद्ध etc.

„ — (com.) fol. leaf 222<sup>b</sup>

श्रुत्वा तद्देशनां क्षीराश्रवलब्धातिबंधु ।  
पाषांडिधारिणः ॥  
शस्त्राणि गोपयन्वोर्यो संति त्वां हंतुस्तथाः ॥ २२ ॥  
सज्जना कृतयः कुर्युर्दुर्जना जनयातनां ।  
हारदंष्ट्रांकुराः क्रि...दृष्ट्वा च भुवि शस्त्राणि ।  
कुप्प(?) प्य)ति स्माविचारकः ॥ २५ ॥  
ऊचे ॥ पालकं साधु साधु ज्ञातमिदं त्वया ।  
अतः परं त्वमेतेनान् निगृहाण यथारुचि ।  
.. पर्य[छा]ताराधनां व्यधात् ॥ २८ ॥  
अथैकं क्षुल्लकं दृष्ट्वा पर्येताराधनायतं ।  
जगाद स्कंदकोचार्यः शिष्यवात्सल्यमोहितः ॥ २९ ॥

1 He should be distinguished from his namesake, = pupil of Hemacandra Sūri.

2 This is published by Jain Ātmānand Sabhā in A. D. 1916. Its Gujarāṭī translation was published in Ahmedabad in A. D. 1886.

3 This is published in the Gaekwad's Oriental Series as No. 7 in A. D. 1917.

बाल ... .. मपीलयत् ॥ ३१ ॥

यतीनां पीत्यमनानां कपालैः साकमधुदत् ।

कर्मणि सर्वथा शुद्धभावनाभावितात्मना ॥ ३२ ॥

संप्राप्य के...

Begins.—( Peterson, Report V, p. 42 )

यन्नाभीनासिकाभ्रूवृगलिक्रमुल्लङ्घत्तालुमौलिश्रवस्तु

ध्यानस्थानेषु रु(द्र)ध्वा निरवधि मरुतः पञ्च पश्यन्ति किञ्चिद् ।

तस्माद् दृष्यत्यदंतः किमपि गुरुगिरा लक्ष्यते लक्ष्यरूपं

यत्तेजः सर्वतेजोमदकदनमहं प्रत्यहं तन्महेहम् ॥ १ ॥

वसन्तशैवे शूर्ध्नि प्रतिदिशस्तुदस्ताखिलतमाः

क्षपायां तम्बानो रुचिस्तुपचितां शैत्यनिचिताम् ।

कलाशाली कामं कुबलयसमुल्लासरासिको

सृगांकः श्रीशान्तिर्भवतु भवतपतिप्रशमनः ॥ २ ॥

धर्मे निर्मलभास्वि दासितसितश्रीषु प्रभासंपदि

क्षीरक्षालननिस्तुषा त्रिजगतीनेत्रभ्रमं बिभ्रति ।

यस्तारातुलनां महोत्पलमहःसंदोहसंदेहकृद्-

देहश्रीरभजद् विभुः स भवतु श्रीपार्श्वनाथः भिये ॥ ३ ॥

कंदाद् विनिर्गत्य सृणालशूर्ध्नि-

र्यां ब्रह्मरंध्राबुरुहे निलीना ।

सा योगिनां कुंडलिनीति नाम

शक्तिः प्रसूते कवितामधुनि ॥ ४ ॥

आत्महितहेतवे(ऽ)हं सोदर्यायां विवेकमंजयाः ॥

वक्ष्ये श्रुतवनेमल्लयां विवरणमुपदेशकन्दत्याम् ॥ ५ ॥ etc.

Ends.—( Pet. Rep. V, p. 50 ) इत्याचार्यश्रीबालचन्द्रविरचितायामुपदेशः

कंदलीवृक्षो चतुःकषायविरतिविवरणं त्रयोदशो विश्रामः समाप्तः ॥

शिबमस्तु सर्वजगतः परहितनिरता भवतु सूतगणाः ॥

दोषाः प्रयांतु नाशं सर्वत्र सुखी भवतु लोकः ॥ etc.

Reference.— For extracts from the commentary see Peterson, Report V, pp. 42 to 50. These extracts are given from a palm-leaf Ms. preserved at Anhilwad Patan. There are several Mss. both of the text and the commentary. See Jinaratnakośa ( Vol. I, p. 47 ). Here it is said that this commentary was composed at the request of Jaitrasīmha, Āśaḍa's son. Pradyumna, pupil of Kanakaprabha and Padmacandra of the Bṛhad gaccha assisted him in this composition.

उपदेशकुलक  
( उवएसकुलक )

No. 192

Upadeśakulaka  
( Uvaēsakulaya )

77 ( 32 ).

1880-81.

Extent.— leaf 145<sup>a</sup> to leaf 147<sup>b</sup>.

Description.— Complete; 25 verses in all. For further particulars see Āgamikavastuvicārasāraprakaraṇa No. 133.

Author.— Not mentioned. Is he 'Municandra Sūri ?

Subject.— Spiritual advice composed in Prakṛit.

Begins.— leaf 145<sup>a</sup> ॥ ६० ॥

निमुणंतु खणं परिरंभिऊण । भव्वा मणं समाहिमि ।  
उवएसलेसमणवज्जकज्जमेयं भ[क्ति](णि)ज्जंतं ॥  
हुलहं ता मणुयसे पत्ते खेत्तारियत्तमेत्तो प ।  
निम्मलकुलजाईसमग्गरव(रू)पारोग्गसामग्गी ॥ etc.

Ends.— leaf 147<sup>b</sup>

तेणं अलखं (लखुं) लखं परिपालिउं इमं तुत्ते ।  
परिपालियं च परमं । तुट्ठी नेउं पयत्तेज्जा ॥  
धक्का भवदुक्खाणं तिकखाणमसंखलक्खेमंक्खाणं ।  
एयं धिरेयणोसहुत्तुवएसं केह पावेंति ॥ २(५ ?) ॥ छ ॥

Reference.— Published as *Hitopadeśakulaka* in *Prakaraṇasamuccaya* on pp. 25-27.

<sup>1</sup> See p. 274.

<sup>2</sup> संखाणं (?) ।

‘उपदेशकुलक  
( उवएसकुलय )

Upadeśakulaka  
( Uvaśakulaya )

No. 193

803 ( h ).  
1892-95.

Extent.— fol. 6<sup>a</sup> to fol. 6<sup>b</sup>.

Description.— Complete ; 26 verses in all. The title of this work mentioned as *Ātmānuśāstikulaka* probably by the scribe deserves to be examined.

For details see *Yatīśikṣāpañcāśikā* No. 803 ( a ).  
1892-95.

Author.— <sup>2</sup>Ratnasimha. There are several saints of this name.  
See SHJL ( p. 866 ).

Subject.— Spiritual advice in Prakrit.

Begins.— fol. 6<sup>a</sup>

चित्तं उवायमेवं संसारे दुरुअमोहनियलाओ ॥  
चिरकालसेविआओ रे सुवासि इह कहं जीव ॥ १ ॥ etc.

Ends.— fol. 6<sup>b</sup>

एअं उवएसकुलं जो पढइ सुणेइ अहव सयाए ॥  
सो उवासि(?) मि)ज्जइ तेए दुहए(ने)ने(ण) रयणसिद्धेणं ॥ २६ ॥  
इत्यात्मानुशास्तिकुलं ।

Reference.— Published in *Prakaranasamuccaya* (pp. 109-111 ).

For an additional Ms. most probably of this work see *Limbdi Catalogue* No. 303. From p. 12 of this Catalogue we learn that Ratnasimha has composed *Ātmānuśāsti* which contains 25 verses and which is styled *Samvegāmṛta-bhavana*, too.

1 In *Jinaratnakosā* ( Vol. I, p. 47 ) this work is said to be named as *Ātmāhitopadeśatattva* composed in Samvat 1296 by Ratnasimha Sūri ( p. 27 ). Further, as regards its Ms., No. 955 of *Limbdi Catalogue* is noted.

2 Can he be the guru of Cāritrasundara Gapi ( p. 227 ) ?

उपदेशकुलक  
( उवएसकुलय )

Upadeśakulaka  
( Uvaēsakulaya )

No. 194

803 ( o ).  
1892-95.

Extent.— fol. 9<sup>a</sup> to fol. 10<sup>a</sup>.

Description.— Complete ; 33 verses in all. For other details see

Yatīśikṣapañcāśikā No.  $\frac{803 ( a )}{1892-95}$ .

Author.— Muncandra Sūri. See pp. 271-274.

Subject.— A metrical composition in Prakrit dealing with a spiritual sermon.

सुहमावणावसाओ सोयपिसाओ सुहेण जस्स तया ॥  
वससुवगवो सं (स) वीरो सुरगिरिधरो चिर अयउ ॥ १ ॥ etc.

Ends.— fol. 10<sup>a</sup>

मुणिचंदायरियाणं उवएसणं सुहासारिच्छाणं ।  
एयारिसा पण चिरला ॥ वि परं मायणं हुंति ॥ ३३ ॥  
इति उपदेशकुलं ।

Reference.— Published as *Dharmopadeśakulaka* in: *Prakaranasamuccaya* ( pp. 36-38 ). For additional Mss. see *Limbdi Catalogue* No. 301.

उपदेशचिन्तामणि  
( उवएसचिन्तामणि )

Upadeśacintāmaṇi  
( Uvaēsacintāmaṇi )

No. 195

645.  
1892-95.

Size.— 10½ in. by 4½ in.

Extent.— 18 folios ; 11 lines to a page ; 40 letters to a line.

Description.— Country paper thin and white ; Jaina Devanāgarī characters with सुहमात्रा ; big, legible, uniform and good hand-writing ; borders ruled in two pairs of lines in black

1 This should be distinguished from a Prakrit work bearing this Sanskrit name and composed in Śaṃvat 1277.

ink; space between these pairs coloured red; foll. numbered in the right-hand margin only; unnumbered sides have a small design in yellow and blue colours in the centre only; the numbered, in each of the two margins, too; edges of the first fol. slightly damaged; condition on the whole good; complete; some say that this work is composed in Samvat 1436; no doubt this is the date for its auto-commentary. The entire work is divided into four *adhikāras*; the extent of each of them is as under:—

Adhikāra	I	foll.	1 <sup>a</sup> to 2 <sup>a</sup>	26	verses
„	II	„	2 <sup>a</sup> „ 4 <sup>a</sup>	41	„
„	III	„	4 <sup>a</sup> „ 11 <sup>b</sup>	190	„
„	IV	„	11 <sup>b</sup> „ 18 <sup>b</sup>	158	„

Age.— Pretty old.

Author.—Jayaśekhara ( 'Jayasehara ) Śūri, pupil of Mahendraprabha Śūri of Āñcala gaccha. His spiritual descent is as under:—

आर्यरक्षित—

जयसिंह-धर्मघोष-महेन्द्रसिंह-सिंहप्रभ-अजितसिंह-देवेन्द्रसिंह-धर्मप्रभ-सिंह-तिलक-महेन्द्रप्रभ. The last had three pupils viz. सुनिशेखर, जयशेखर and मेरुतुङ्ग. See No. 97.

For Jayaśekhara Śūri's other works see No. 154. Jayaśekhara's date is recorded as A. D. 1379 in G. M. Duff's work "The Chronology of India" ( p. 229 ), Westminster, 1899.

Subject.— A metrical composition in 385 verses in Prakrit dealing with the following topics:—

( 1 ) Eulogy of *dharma*, ( 2 ) means of practising *dharma*, ( 3 ) *deśavirati* and ( 4 ) *sarvavirati*.

1 This name is indirectly suggested by the author in the 157th verse of the last section. We are to take the middle letter of each of the words कुंजर, नयर, विसेस, आहव, सरस, पसुण and वरिस. In this connection see my article "Methods adopted by Jaina writers for recording their own names and those of their gurus in the works composed by them" ( Annals of B. O. R. I. Vol. XVII, pt. I ),

2 In Jinaratnakosā ( Vol. I, p. 47 ) the no. of gāthās is mentioned as 540.

Begins.— fol. 1<sup>a</sup> ए ६० ॥

तिथ्यरे भयवन्ते परमयुरु गुरुयअइसयसमिद्धे ।

धम्मपहपवरसिरिमाहिंक्वादियगणे वदे ॥ १ ॥

पुठववहा पुणपया तिमग्गगा सायरे ठिया धम्मे ।

अवणेउ पावपंकं जिणवाणी मि(ति)यससरिय व्व ॥ २ ॥

चित्तियसुहयं सुहयं जणाण सुरसत्थसंगयं वोच्छं ।

गुरुवयणेणं चित्तामणिं च उवणससारमहं ॥ ३ ॥

fol. 2<sup>a</sup> इति धर्मप्रशंसाधिकारः प्रथमः । छ ॥ १ ॥

fol. 4<sup>a</sup> इति धर्मसामग्रीमणनाधिकारो द्वितीयः ॥ छ ॥ १ (२) ॥

fol. 11<sup>b</sup> इति देशविरत्याधिकारस्तृतीयः समाप्तः छ ।

Ends.— fol. 18<sup>a</sup>

एसा उवणसाली साली विव विबुहहिय(य)ठाणेसु ।

सुभभावसालिलसित्ता फलेउ मणवण्डियफलेण ॥ ५६ ॥

कुंजरनयुरविसेसा(५५)ह्वसरसपसूणवरिसमज्झाण ॥

सरिसक्खरनामेणं रइयमिणं सपरबोहत्थं ॥ ५७ ॥

जाव सिरिवीरित्थं ताव इमा पण्डियाण हिययंमि ।

मह रयणा रयणावलिसारिसा <sup>२</sup>स(?सि)रिसाहणी होउ ॥ ५८ (१५८) ॥

इति श्रीधम्मोपदेशचित्तामणिप्रकरणं ॥ २ ॥

॥ ० ॥ ॥ श्री ० ॥

Reference.—Published with the *svopajña* commentary and Gujarātī translation of both of them by Hiralal Hamsaraj, Jamnagar, in 4 parts in Samvat 1977, 1979, 1980 and 1980 respectively, one part having one adhikāra. For extracts from the beginning and the end see Peterson, Reports, V, pp. 201-202. For a resume of the pāṭṭavālī of the Añcala gaccha see R. G. Bhandarkar's "Report on the Search for Sanskrit Mss in the Bombay Presidency during the year 1883-84. — Bombay, 1887." For Mss. and other particulars see No. 197.

1-2 In the Mss. instead of the words रयणा and सरिसा figure ■ ■ written.

उपदेशचिन्तामणि  
( उवएसचिन्तामणि )

Upadeśacintāmaṇi  
Uvaśacintāmaṇi )

No. 196

1099 (b).  
1887-91.

Extent.— fol. 2<sup>a</sup> to fol. 16<sup>b</sup>

Description.— Complete ; fol. 16<sup>b</sup> blank. The entire work is divided into four adhikāras ; the extent of each of them is as under :—

Adhikāra	I	fol.	2 <sup>a</sup>	to	2 <sup>b</sup>
„	II	„	2 <sup>b</sup>	„	4 <sup>b</sup>
„	III	„	4 <sup>b</sup>	„	10 <sup>a</sup>
„	IV	„	10 <sup>a</sup>	„	16 <sup>a</sup> .

For other details see Yogaśāstra No. 1099 (a).  
1887-91.

Begins.— fol. 2<sup>a</sup>

तत्त्वो(त्वे)गो ॥ ७ ॥

एगस्त कामियद्धं बहुं समाणे वि भा(भो)गे(ग)संजोगो  
इयरस्त न तारिसयं को इह हेऊ विणा घणं ॥ ८ ॥ etc.

Ends.—fol. 16<sup>a</sup>

कुंजरनयरविसेसा(ऽऽ)हवसरसपय(स्व)णवरिसमज्झाण ।

सरिसक्खरनामिणं रइयमिणं सपरवोहत्था ॥ ४७ ॥

जाव सिरिवीरित्थं ताव इमा पंडियाज हिययम्मि । etc. up to  
साहिणी होउ ॥ १९८ ॥ as in No. 195. This is followed by the  
line as under :—

इति श्रीजयशेखरसरिकुता(तं) उपदेशचिन्तामणिप्रकरणं ॥ ५ ॥  
॥ अं० ५०० ॥ छ ॥

N. B.— For additional information see No. 195.



उपदेशचिन्तामणि  
स्वोपनिषद्-टीकासाहित

Upadeśacintāmaṇi  
with svopajña tīkā

No. 197

262.  
1883-84.

Size.—  $9\frac{7}{8}$  in. by  $4\frac{3}{8}$  in.

Extent.— 344-1-1-1 = 341 folios | 15 lines to a page ; 37 letters to a line.

Description.— Country paper tough and white ; Jaina Devanāgarī characters ; sufficiently big, legible and good hand-writing ; borders mostly ruled in three lines and edges in two, in red ink ; red chalk used ; yellow pigment, too ; numbers for foll. entered twice as usual ; fol. 1<sup>a</sup> blank ; this Ms. contains both the text and the commentary ; the former in Prakrit gāthās and the latter in prose, in Sanskrit ; right-hand margins decorated with different diagrams (vide fol. 30<sup>b</sup>) ; paper changed for foll. 98 to 172 ; it is very brittle and grey ; edges of the 97th fol. slightly worn out ; the 98th and 166th foll. a little bit torn ; strips of paper pasted to foll. 99<sup>b</sup>, 102<sup>b</sup>, 103<sup>b</sup> etc. ; foll. 101 and 125 badly damaged in the body ; fol. 108 torn in two pieces ; half the part of the 109th fol. missing ; the 110th, 186th and 324th foll. awfully damaged in the body ; foll. 112, 127, 185 and 193 about to be divided into two parts ; foll. 113 and 114 slightly torn ; a quarter of the portion of fol. 120 lacking as it is torn ; several other foll. more or less torn ; condition rather poor ; illustrative diagrams on fol. 218<sup>b</sup> ; some of the foll. doubly numbered in the right-hand margin, too ; sets of numbers vary ; fol. 287 is lacking ; so are the foll. 312 and 329 ; foll. 305 to 307 less legible, for it seems that while separating the foll. proper care was not taken ; both the text and the commentary practically complete ; the latter composed in Śaṃvat 1436 in the city called 'Nṛsamudra'.

The entire work is divided into four adhikāras ; the extent of each of them along with the corresponding portion of the commentary is as under: —

1 This is also styled as *vr̥tti* by the commentator himself.

Adhikāra	I	with com. foll.	1 <sup>b</sup> 10	49 <sup>a</sup>
„	II	„ „ „	49 <sup>a</sup> „	97 <sup>a</sup>
„	III	„ „ „	97 <sup>a</sup> „	271 <sup>a</sup>
„	IV	„ „ „	271 <sup>a</sup> „	344 <sup>b</sup> .

The first specimen-copy ( *adarśa* ) was written by  
Mānatunga Gaṇi ; extent of the commentary 12064 ślokas.

Age.— Samvat 1739.

Author of the commentary.— Jayasekhara Sūri. For his other  
works see Nos. 154 and 195.

Subject.— The text along with its commentary in Sanskrit.

Begins.— ( text ) fol. 2<sup>b</sup>

तित्थयरे भयवंते परमगुरु गुरुयअहसयसमिद्धे ॥

धम्मपहपत्तवरसिरिमहिक्खंदिपगुणे वंदे ॥ १ ॥ etc.

„ — ( com. ) fol. 1<sup>b</sup>

॥ ६० ॥ श्रीगुरुभ्यो नमः श्रीगोडिपार्श्वनाथ नमो नमः ॥

प्राचीमेकां पुनानामिह सुरसरितं वीक्ष्य कारुण्यधाम्ना

धृत्वा मूर्तीश्रवतस्तः परमहिमवता येन गंगाचतुष्कं ।

आविश्रवके चतुर्विक्सलवितजनताशुखये शुद्धवर्ण-

व्याख्यावाणीविलासैः स दिशतु कुशलं श्रीशुगावीशदेवः ॥ १ ॥

Ends.— ( text ) fol. 343<sup>b</sup>

जाव सिरिचीरतित्थं ताव इमा पंडियाण हिययम्मि ॥

महु(ह) रज(य)णा य(र)र(य)णावि(व)लिसरिसा सिरिसाइणी होई

॥ १५८ ॥

„ — ( com. ) fol. 343<sup>b</sup> सौभाग्यशोभां साधयतीति ॥

समाप्ता चेयं श्रीउपदेशत्रितामणिटीका ॥

अथ प्रशस्ति ॥

बंशे वीरविभोरसुदिति बह्वं वीरत्वमत्पूजितं

मिथ्यात्वादिविषयवारणविधौ धर्मोद्यमे चोत्तमे ।

जातः पूर्वमिहाटयैरक्षितगुरुश्रवणेन चरीदेवतां

साक्षात्कृत्य तपोभि रचल गणं विस्तारयन् घृतले ॥ १ ॥

मौलिं धुनाति स्थ(स्म) विलोक्य यस्य

निःसंगतां विस्मितचित्तवृत्तिः ।

श्रीसिद्धराजस्वसमाजमध्ये

सोऽथ ततः श्रीजयसिंहसूरिः ॥ २ ॥

तत्पटुपंकेठहराजहंसा(सः)

सदा सदाचारकृतप्रशंसः ।

गुरुर्निरस्तान्यमतप्रघोषः

धीधर्मघोषः स्वगु(ग?)णं उपोष ॥ ३ ॥

येनाज्ञानतमोन्नवाक्यकिरणैर्वैरागतआबक-

स्व(स्वां)तांभोरुहतश्चतुर्भिरधिकाशीतिः सुबद्धा अपि

रोलंवा इव दूरिताः प्रथमका लोकेऽप्यहो संशयाः

श्रीमानेष महेंद्रसिंहस्यरुञ्जे ततो भावुवत् ॥ ४ ॥

सिंहप्रभो यरुथ प्रथितस्ततो(ऽ)पि

रेजे जगत्स्यजितसिंहयरुगुणाब्धिः ।

पापद्विपक्षपणसिंहसमानशक्ति-

वेधेन्द्रसिंहगुरुभ्युदयाय त(स्मात्) ॥ ५ ॥

भावारिनिष्ठ(प)तपःकरवालशाली

धर्मप्रभः सुगुरुराज इतो रराज ।

पीयूषविदुसदृशाक्षरबाग्बिलासः

'श्रीसूरिसिंहतिलकश्च ततः प्रतीतः ॥ ६ ॥

तत्पटुनंदनवनकल्पद्रुमंसमश्रियः ।

जयति सांप्रतं श्रीमन्महेंद्रप्रभसूरयः ॥ ७ ॥

पत्याणिमाहुः कृतिनः श्रियश्च

गिरि(र)श्च मैत्रीघटनैकतीर्थे ।

संपर्कतस्तस्य प्रणता

श्रीमांश्च धीमांश्च किम[म]न्यथा स्यात् ? ॥ ८ ॥

येषां कीर्तिभरे भरेण धवलीकर्तुं[र्तुं] जं(ज)गत् प्रोचते

भो(ना)सुत् को(ऽ)पि स यो द्द(दा)ते(ति) तमसस्त्रस्त(स्य)

शश्वत्पदं

भग्नाशस्य च ताम्र विमिश्रचरुर्द्विर्द्वेः स्फुरत्-

कारुण्यैरिष वासुधामिरचला स्वीये सुखे दीयत ॥ ९ ॥

1 He is different from one who has commented upon Śaṅkara's *Gaṇitātīlaka*. In the introduction (p. 76) to this work I have given an extract from the auto-commentary of this *Uvaṣacintāmaṇi*.

तेषां शिष्याः श्रीमन्मुनिशेखरस्वरयो नयोपेक्षः ।

श्रीजयशेखरस्वरिः श्रीसरिर्मेरुतुंगश्च ॥ १० ॥

एतेषु शिष्यः खलु मध्यमोऽहं

मोहं कुबोधप्रभवं विहाय ।

गुरूपदेशादुपदेशचिन्ता-

मणिश्रुतं 'सूत्रतया व्यगुंफ ॥ ११ ॥

व्यधाय तस्य स्वयमव्यलीकां

टीकां कथासारविचारद्वयां ।

दंडायुधांभोनिधिचंद्र १४३६संख्ये

वर्गे पुरे श्री'दुसमुद्र'नाम्नि ॥ १२ ॥

अनुजञ्जानतीर्थश्चास्माकं टीकामिमां हृदा ।

लिलेख प्रथमादर्शो मानतुंगगणिगुणी ॥ १३ ॥

प्रत्यक्षरं निरूप्यास्यां ग्रंथमानं विनिश्चितं ।

नदन्ता द्वादश श्लोका सप्तऋषिका इति ॥ १४ ॥

कालोऽसौ 'कलि'स(रु)कटः किल पदुप्रज्ञोद्भि(जिज्ञे)तोऽयं जनः

श्रेयःकार्यमवार्थविज्ञाविवर्शं विद्वत्तमा दुर्लभा ।

एवं सत्यपि सिध्यति स्म यद्ययं गुंफप्रयासो मम

श्रीसद्देवगुरुप्रसादमहिमा मन्ये तदत्यजुतः ॥ १५ ॥

वक्तुः कोऽपि विशेष एव यदिमा जैनागमस्योक्तयः

श्रूयन्ते बहुशः श्रुता अपि जनैरुक्तेरपूर्वा इव ।

गोधमा(ः) खलु ते तदेव च एतं सैवेह खंडावली

संस्कर्तुः कलयाश्रतोऽभिमवतां किंचिच्च धत्ते रसः १५८ ॥ १६ ॥

अपार्थमुत्सृज्यमपप्रयोगं

मया प्रदा नूत्रितमत्र किंचित् ।

परोपकरेकरसैरसिद्धे-

स्तच्छोध्यमेवाशु बुधैः प्रसन्न ॥ १६(७) ॥

उन्मीलनीलचूलः प्रवरकरलुटाकंठिकः स्वर्णकांतिः

नानास्तोपमानोऽनुगणकदिगुणः प्रोलुसत्कंदरास्यः ।

1. This does not mean aphorisms in grammar.

2. सतीर्थश्चा० इति पाठान्तरम्.

याव'म्मेकः' कुमारो वसति बहुमतीमातुरंके सलीलं  
 तावद् वृत्तिः शुभेयं जगति विजयतां वाच्यना(मा)ना मुनीन्नेः ॥ १८ ॥  
 इति श्रीजयशेखरसूरिविरचिता स्वोपज्ञउपेक्षचित्तामणिटीका ॥  
 संवत् १७३९ वर्षे वैशाखशुद्धि चौथि शुक्रवारे श्रीम'द्वचल'गच्छे  
 सकलभट्टारकशिरोरत्नभट्टारकश्रीअमरसागरसूरिविजयिराज्ये तदाज्ञाकारी-  
 य'पालीताणीकज्ञापायां पं(.)श्री'श्रीमुनिशीलजीत(त)शिष्यक्रमकिंकरमुनि-  
 जयशीलेन लिपीकृतं स्वस्य पठनार्थं श्रीमत्'पट्टन'मध्ये ॥ श्रीरस्तु लेखक-  
 पाठकयोः शुभमस्तु कल्याणमस्तु ॥

Then in a different hand we have :—

श्रीमद्'लघुपोशाल'गच्छे पं(.)श्रीतस्वहंसजीनी परत च्छे शुभं भवतु ॥  
 श्री ॥ etc.

Reference.— Both the text and its auto-commentary<sup>1</sup> are published.  
 See No. 195.

For an extract of the commentary see A. V. Kathavate's "Report on the Search for Sanskrit Mss. in the Bombay Presidency during the years 1891-92, 1892-93, 1893-94 and 1894-95.— Bombay, 1901."

For additional Mss. having the text and the auto-commentary see B. B. R. A. S. Vols. III-IV, p. 404, Limbdi Catalogue No. 308 and Jinaratnakośa Vol. I, pp. 47-48.

उपदेशचिन्तामणि  
 स्वोपज्ञ टीकासहित

No. 198

Upadeśacintāmaṇi  
 with svopajña ṭikā

1236.  
 1891-95.

Size.— 12½ in. by 4¾ in.

Extent.— 212 folios ; 17 lines to a page ; 56 letters to a line.

1 According to Jinaratnakośa ( Vol. I, p. 48 ) there is an *avacūri* by the author himself composed in *Saṃvat* 1436, a commentary by *Mērutuṅga* and an anonymous *avacūri*. No. 199 of this catalogue ( of mine ) contains an *avacūri*.

**Description.**— Country paper very thin and white ; Jaina Devanāgarī characters ; small, clear and good hand-writing ; borders ruled in two lines and edges in one, in red ink ; foll. numbered in the right-hand margin ; foll. 1<sup>a</sup> and 212<sup>b</sup> blank ; red chalk used ; yellow pigment, too ; foll. 130 to 132 wrongly numbered as 230 etc ; a picture of ■ peacock drawn on fol. 9<sup>b</sup> ; both the text ( in Prākṛit ) and the commentary ( in Sanskrit ) complete ; condition very good ; the text is divided into four adhikāras ; the extent of each of them along with the corresponding portion of the commentary is ■ under :—

Adhikāra	I	with com.	foll. 1 <sup>b</sup> to 35 <sup>a</sup>
„	II	„ „	„ 35 <sup>a</sup> „ 76 <sup>a</sup>
„	III	„ „	„ 76 <sup>a</sup> „ 169 <sup>a</sup>
„	IV	„ „	„ 169 <sup>a</sup> „ 212 <sup>a</sup> .

**Age.**— Samvat 1840.

**Begins.**— ( text ) fol. 2<sup>a</sup>

तिस्थयरे भयवन्ते परमशुक्ल । etc. as in No. 195.

„ — ( com. ) fol. 1<sup>b</sup>

५६० ॥ ऋषभदेवाय नमः ॥

प्राचीमेकां पुनानामिह सुरसरितं वीक्ष्य । etc. ■ in No. 197.

**Ends.**— ( text ) fol. 211<sup>b</sup>

जाव सिरिवीरतिस्थं ताव इमा । etc. up to साहणी होउ ५८(१५८)  
as in No. 195.

„ — ( com. ) fol. 211<sup>b</sup> लोभाद्यशोभां साधयतीति उ ।

समाप्ता चेयं श्रीउपदेशार्थितामणिटीका उः ।

अर्ह ।

वन्ते(शे) वीरविभोरचदिति ■■■■ । etc. up to सुनीत्रेः । १८

as in No. 197. This is followed by the lines as under :—

इति प्रशस्तिः ।

इति श्रीउपदेशचित्तमणिस्तुतटीका समाप्ता ॥ श्रीः ॥ संवत् १८४०-

वर्षे वैशाखमासे शुक्लपक्षे श्री'जयनगर'मध्ये ॥ श्रीः ॥

Then in a slightly different hand we have :—

पं० मुनिरंमण्य इस्तकमिदम् ॥

N. B.— For further particulars see Nos. 195 and 197.

उपदेशचित्तमणि

अवचुरिसहित

Upadeśacintāmaṇi

with avacūri

No. 199

285.

A. 1883-84.

Size.— 9 $\frac{7}{8}$  in. by 4 $\frac{1}{8}$  in.

Extent.— 80 folios ; 17 lines to a page ; 45 letters to a line.

Description.— Country paper thin and greyish ; Jaina Devanāgarī characters with वृद्धमात्राः ; small, quite legible, uniform and good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; foll. numbered as usual ; fol. 1<sup>a</sup> blank ; edges of the first and the last foll. slightly damaged ; condition on the whole good ; this Ms. contains the text as well as its avacūri ; both complete ; extent 3540 ślokaḥ ; the text is divided into four adhikāras ; the extent of each of them along with the corresponding portion of the avacūri is as under :—

Adhikāra I	with	com.	foll.	1 <sup>b</sup> to 6 <sup>a</sup>
„ II	„	„	„	6 <sup>a</sup> „ 23 <sup>a</sup>
„ III	„	„	„	23 <sup>a</sup> „ 62 <sup>a</sup>
„ IV	„	„	„	62 <sup>a</sup> „ 80 <sup>b</sup>

Author of the avacūri.— Not mentioned.

Subject.— Spiritual advice given in verse in Prakṛit together with its explanation in Sanskrit.

Begins:—(text) fol. 1<sup>b</sup>

तित्त्वयरे भगवते । etc. as in No. 195.

Begins.— ( com. ) fol. 1<sup>b</sup> ॥ ५६ ॥

श्रीमत्पाश्चाजिन(नं) प्रणम्य सकलकुशापहं सर्वदा

सूरिभीजयशेखरप्रभुकृतग्रंथस्य विस्तारिणः ।

संक्षेपात् क्रियते(s)वच्चरिसदृशं किञ्चिन्मया गुणितं

यद् बाला अवबुध्य बुद्धिपटवस्तस्याबबोधे क्षमाः ॥ १ ॥

तत्र ग्रंथे सूत्रटीकाभ्यां द्वादशसहस्रप्रमाणे भीउपदेशचिन्तामणौ । etc.

Ends.— ( text ) fol. 80<sup>b</sup>

जाव सिरीवीर । etc. up to होई as in No. 195.

12 — ( com. ) fol. 80<sup>b</sup> रचना सुसंहतत्वेन सङ्गुणत्वेन निर्मलत्वेन च रत्नावलि-

सदृशा रत्नावलीहि हृदये वक्षसि यता किमं सोमस्य सोमा नवतीति ॥ क ॥

समाप्ता चेत् भीउपदेशचिन्तामणेरवच्छुरिः ॥ क ॥ ग्रंथ १(?) ॥ क ॥

श्रीः ॥ ग्रंथाग्रं ३५४० ॥ श्री ॥

Reference.— For ■ Ms. having the text and its avacūri see Limbdi Catalogue No. 307. For other details see Nos. 195 and 197.

उपदेशतरङ्गिणी

No. 200

Upadeśatarāṅgiṇī

1101.

1887-91.

Size.— 10½ in. by 4½ in.

Extent.— 88 folios; 13 lines to a page; 44 letters to a line.

Description.— Country paper thin and white; Jaina Devanāgarī characters with occasional पृष्ठमात्राः; big, legible, uniform and elegant, hand-writing; borders neatly ruled in four lines in black ink; red chalk used; some of the foll. more or less worm-eaten; condition on the whole good; foll. numbered in both the margins; fol. 1<sup>a</sup> blank except that the title of the work and the author's name are mentioned here; fol. 88<sup>b</sup> practically blank; complete; extent 3915 ślokas; composed at least earlier than Śamvat 1519, perhaps in c. 1517; the entire work is divided into five tarāṅgas; the extent of each of them is as under:—

1 Some name this work as धर्मोपदेशतरङ्गिणी.



Taraṅga	I	foll.	1 <sup>b</sup>	to 31 <sup>a</sup>
„	II	„	31 <sup>a</sup>	„ 52 <sup>a</sup>
„	III	„	52 <sup>a</sup>	„ 75 <sup>b</sup>
„	IV	„	75 <sup>b</sup>	„ 79 <sup>a</sup>
„	V	„	79 <sup>a</sup>	„ 88 <sup>a</sup>

Age.— Saṃvat 1666.

Author.— Ratnamandira Gaṇi, pupil of 'Nandiratna Gaṇi, pupil of Ratnaśekhara Sūri, pupil of Somasundara Sūri of the Tapā gaccha. His other work *Bhojaprabandha* also called *Prabandharāja* is composed in Saṃvat 1517.

Subject.— Spiritual advice in mixed prose and verse in Sanskrit, in five chapters called taraṅgas.

The first *taraṅga* deals with donation, conduct, penance and reflections. It comprises 15 sermons. In the beginning there is eulogy of 'holy places.

The second *taraṅga* consisting of 12 sermons, treats of seven 'kṣetras viz. Jaina temples, idols, scriptures, monks, nuns, laymen and laywomen.

The third *taraṅga* having 53 sermons, throws light on worship and the fourth having 11 sermons, on pilgrimage.

The last *taraṅga* is known as 'Jinadharmopadeśa'. It consists of 12 upadeśas.

In this last *taraṅga* ( 'dharmopadeśa' 7, p. 268 of the printed edition ) there is mention of *Vasantavilāsa*, and a verse is quoted from it.

In this work we come across lives of 'Hemacandra Sūri, Kumārapāla, Pethada, 'Siddhasena Divākara and others. For other details see "ends".

1 He had another pupil namely Ratnamandana Gaṇi, author of *Sukṛtasāgara-kāvya*, *Mugdhamadbhākarālaṅkāra*, *Jalpakaḥpalatā*, *Saṃvādasundara*, *Nārīnīrāsaphāga*, *Nemināthanavarasaphāga* ( also called *Raṅgasāgara-Nemiphāga* ) etc.

2 In the printed edition ( p. 6 ) there is mention of several *ārthas* ( holy places ) such as श्रीपुर where there is an idol of अमृतप्रियदर्शन.

3 For details see my Gujarātī introduction ( pp. 30-32 ) to *Upadeśaratnākara*.

4 His pupil Rāmacandra Sūri was given the title of कविकंठारमण by Siddharāja Jayasīrha. See p. 63 of the printed edition.

5 In *Taraṅga* I ( p. 49 of the printed edition ) he is referred to as 'kalikāla-sarvajña'.

Begins.— fol. 1<sup>b</sup> ॥ श्रीबीतराग ॥

श्रीनाभेयः स वो देवादमेयाः परमा रमाः ।

यन्नामध्यानतः सत्त्वसिद्धयः स्युः स्वयंवराः ॥ १ ॥

■ श्रीपार्श्वप्रभुर्ध्याद् भक्तानां शूरिभूतये ।

यस्य प्रभावविसरैः शेषोऽभूद् भोगिपुंगवः ॥ २ ॥

श्रीसोमसुंदरयशःपूरपुरितभूतलं ।

श्रीवर्द्धमानमानौमि शिवश्रीरत्नशेखरां(रं) ॥ ३ ॥

भारती सा रतिं रातु सतां यस्याः प्रसादतः ।

जडो(ऽ)पि जगतीपूज्यो जायते वृद्धवादिवत् ॥ ४ ॥

जीयाच्चिरं सुधा(देह्य)देशनारसपेशला ।

माननीया मुनीशानामुपदेशतरंगिणी ॥ ५ ॥

श्रीमंदिरत्नशिष्येण रत्नमंदिरसाधुना ।

धर्मोपदेशमधुना प्रीणयंते प्राणिनो(ऽ)धुना ॥ ६ ॥

तद् यथा ।

वसुधाभरणं पुरुषः पुरुषाभरणं प्रधानतरलक्ष्मीः

लक्ष्म्य(क्ष्म्या)भरणं दान(नं) दानाभरणं सुपात्रं च ॥ ९ (७) ॥ etc.

fol. 31<sup>a</sup> इति । etc. up to तरंगिण्यां । followed by :—

दानशीलतपोभावभेदचतुर्विधजिनधर्मप्रकाशकः पंचदशोपदेशपेशलः

प्रथमस्तरंगः १

fol. 52<sup>a</sup> इति । etc. up to तरंगिण्यां । followed by :—

श्रीजिनभवनादिसप्तक्षेत्रवित्तवितरणविवेकप्रकाशको द्विचत्वारिंशदुप-

देशमा(म)नोहरो द्वितीयस्तरंगः छ

fol. 75<sup>b</sup> इति । etc. up to तरंगिण्यां । followed by :—

पूजापंचाशिखा(का)नामा तृतीय[ः]स्तरंग(ः) समाप्तः छ ॥

fol. 79<sup>a</sup> इति । etc. up to तरंगिण्यां । followed by :—

चतुर्थस्तीर्थयात्रोपदेश[ः]स्तरंगः

Ends.—fol. 87<sup>b</sup> ग्रामाधिपत्यं दत्तं इति विविधपुण्यकार्यप्राग्भारैः श्रीधर्मराधितः

सकलकृद्धि(द्धि)समृद्धिपरमपदपदवीप्रदायको भवति छ इति धर्मोपदेशो

द्वादशः छ १२

उपदेशतरंगिण्य(ण्याः) पंचमो(ऽ)भूत् तरंगकः

'धर्मोपदेश'नामो(ऽ)यं रत्नमंदिरनिर्मित(तः) ॥ १४ ॥

इति श्री'तपा'गच्छनायकश्रीसोमसुंदरस्वरिशीरत्नशेखरस्वरिपं०नंदि-  
रत्नगणेशिष्यपं०रत्नमंदिरगुंफितायामुपदेशतरंगिण्यां द्वादशोपदेशरूपः  
श्रीजिनधर्मोपदेशाभिधः पंचमस्तरंगः छ

प्रथमतरंगे दानशीलतपोभावनाप्युपदेशाः १५ । द्वितीयतरंगे जिनभा(भ)-  
वनादिसप्तक्षेत्रवित्तवितरणोपदेशाः १२ छ । तृतीयतरंगे जिनैश्वर्योप-  
देशाः ५३ । चतुर्थतरंगे तीर्थयात्राकरणोपदेशाः ११ । पंचमतरंगे जिनधर्मोप-  
देशाः १२ । एवं सर्वोपदेशाः ( १०३ ) छ ।

संवत् १६६६ वर्षे चैत्रमासे शुक्लपक्षे(क्षे) चतुर्थीती(ति)थौ गुरु(क)वातरे  
लिखितं महं०काह्वाजीसुतगोवर्धनेन । शुभं भवतु । etc.

Then in ■ different hand we have :—

ग्रंथमानं ३९१५.

Reference.— Published by Yašovijaya Jaina Granthamālā, Benares,  
in Vira Saṃvat 2437 i. e. in A. D. 1910.<sup>1</sup>

For additional Mss. see Nos. 201-203. Of these ■  
least Ms. No. 201 has been utilized for the printed edition  
mentioned above.

In Jinaratnakosha ( Vol. I, p. 48 ) several other Mss.  
are noted.

उपदेशतरङ्गिणी

Upadeśatarāṅgiṇī

No. 201

1100.  
1887-91.

Size.— 10½ in. by 4¼ in.

Extent.— 52 folios ; 17 lines to ■ page, 56 letters to ■ line.

Description.— Country paper thin and greyish ; Jaina Devanāgarī  
characters with वृद्धमात्राs ; big, legible and good hand-  
writing ; borders ruled in three lines in red ink ; red chalk

1 In this edition there is at the end an alphabetical index of verses occurring  
in this work.

In the Sanskrit Preface there is a reference to its Gujarātī translation by  
Pt. Hiralal. Here it is said that this translation is faulty in many a way, and  
the translator is consequently severely criticized.

used ; yellow pigment, too ; foll. numbered in the right-hand margin ; complete ; the first fol. has an edge slightly damaged ; otherwise condition very good ; extent 3500 ślokas ; the entire work is divided into five Tarāṅgas ; the extent of each of them is as under :—

Tarāṅga	I	foll.	1 <sup>a</sup> to 19 <sup>a</sup>
„	II	„	19 <sup>a</sup> „ 31 <sup>a</sup>
„	III	„	31 <sup>a</sup> „ 44 <sup>b</sup>
„	IV	„	44 <sup>b</sup> „ 46 <sup>b</sup>
„	V	„	46 <sup>b</sup> „ 52 <sup>b</sup> .

Age.— Samvat 1519.

Begins.— fol. 1<sup>a</sup> ५६० ॥

जीनाभेयः स बो etc.

Ends.— fol. 52<sup>b</sup> ग्रामाधिपत्यं च दत्तं ॥ छ ॥

इति धर्मोपदेशः ॥ १२ ॥ छ ॥

इति 'तपा' श्रीसोमसुन्दरचरिशिष्यश्रीरत्नशेखरचरिणं नन्दिरत्न-

गणितं रत्नमन्दिरगणितशुक्तितायामुपदेशतरंगिण्यां पञ्चमस्तरंगः समाप्तः ॥

लिखितः सं. १५१९ वर्षे चै० छ० २ दिने ॥ छ ॥ ग्रं. ३५०० ॥

N. B.— For additional information see No. 200.

उपदेशतरङ्गिणी

No. 202

Upadeśatarāṅgīnī

691.

1899-1915.

Size.— 10½ in. by 4½ in.

Extens.— 35 folios ; 17 lines to a page ; 56 letters to a line.

Description.— Country paper rough and greyish ; Jaina Devanāgarī characters with पृष्ठमात्रासः ; small, legible, uniform and elegant hand-writing ; borders mostly ruled in three lines in red ink ; red chalk used ; almost every fol. has some part worn out ; condition on the whole unsatisfactory ; foll. do not seem to be numbered ; complete.

Age.— Samvat 1527.

Begins.— fol. 1<sup>a</sup> ६७ ॥

श्रीनाभेयो स यो etc.

Ends.— fol. 35<sup>a</sup> ग्रामाधिपत्यं दत्तं ॥

इति 'तपा' गच्छनायकश्रीसोमसुंदरपट्टप्रभाकरश्रीमुनिसुंदरसूरितत्त्वट्टालं-  
करणश्रीरत्नशेषरसूरितःपट्टसहजकरसमानसंप्रतिविजयमानसकलसूरिश्रोणि-  
निःसमान'तपा' गच्छनायककामितार्थदायकपरमगुरु'... गच्छाधिराजश्रीश्रीश्री-  
लक्ष्मीसागरभारिज्ये पं. उदयसोमगणेशिष्यस्त्यसागरगणिलिखितायां  
पं. नंदिरत्नगणेशिष्यरत्नमंदिरगुंफितायामुपदेशतरंगिण्यां 'धर्मोपदेश' त-  
रंगः । सं. १५२७ वर्षे चैत्र वदि० दिने श्री'स्तेभतीर्थ' नगरे संपूर्णा ॥

N. B.— For further particulars see No. 200.

उपदेशतरङ्गिणी

Upadesātaraṅgiṇī

No. 203

1291.

1884-87.

Size.— 11 $\frac{3}{4}$  in. by 4 $\frac{3}{8}$  in.

Extent.— 38 + 1 = 39 folios ; 17 lines to a page ; 57 letters to a line.

Description.— Country paper, thin, rough and whitish ; Jaina Devanāgarī characters with frequent पृष्ठमात्रs ; small, quite legible, uniform and beautiful hand-writing ; borders ruled in four lines in black ink ; red chalk profusely used ; foll. numbered with the word पत्र in the right-hand margin and the title written as तरंगिणी in the same margin, fol. 1<sup>a</sup> blank except that the following lines are written on it as under:—

॥ धर्मोपदेशतरंगिणी ॥

रत्नमंदिरकविकृता

This fol. seems to be last but one. This fol. begins abruptly ; this Ms. ends abruptly ; so this work is incomplete ॥ the last topic completed is जिनार्चोपदेश.

Age.— Pretty old.

1. Letters are missing, since the corresponding portion of the fol. is worn out.

Begins.— fol. 1<sup>b</sup> पृष्ठे ॥ अ० ह०

जीयाच्चिरं etc. ■ in No. 200.

Ends.— fol. 38<sup>b</sup>

इति जिन(ना)उपोदेशः ॥

वरपूजया जिनानां धर्मभ्रवणेन सुशुक्लसेवनया ।

शासनभासनयोगैः सृजन्ति सफलं निजं जन्म ॥ १ ॥

जिनपूजाऽभावे राज्याद्यपि निःफलं ॥ यतः ॥

किं राज्येन घनेन धान्यनिचयैर्देहस्य सङ्घर्षणैः

पाण्डित्येन भुजाबलेन महतां वाचां पटुबलेन च ।

जात्या(ऽ)प्युत्तमया कुलेन ह्युचिना शुभ्रैर्गुणानां गणै-

ये(यै)ऽहञ्चैत्यपवित्रविचरणे । तत्पूजने(ऽ) वा क्षमाः ॥ २ ॥ ५-

—fol. last but one

■ सत्त्वा कदा धम्मकदा जिणाह ।

सत्त्वा कला धम्मकला जिणाह । सत्त्वं मूढं सुसिद्धं जिणाहि ॥ ४ ॥ १

३ वावत्तरिकलकु० ॥ ५ ॥ तथा धर्मः पिता(तु)वत् सर्वप्रकारहितक(का)-

रकः स्यात् ॥ यथा । श्रेणिकस्य जनकापमानितस्य 'वेस्त्रातटे' धर्मप्रसादात्

प्रा(पा)णिग्रहणराजमान्यतायनेकमनोवाञ्छितानि जातानि । etc.

N. B.— For additional details see No. 200.

उपदेशपद  
(उवएसपय)

No. 204

Size.— 11 in. by 5½ in.

Extent.— 48 folios ; 11 lines to a page ; 38 letters to a line.

Upadesapada

(Uvaṣṣapaya)

786 (a).

1875-76.

1 See p. 321, v. 5.

2 This verse along with the subsequent lines occur on p. 276 of the printed edition noted on p. 322.

3 This verse occurs in नाणाचित्तप्यरण printed in Payarapāsandoha.

**Description.**— Country paper thick, rough and white; Jaina Devanāgarī characters; tolerably big, legible, uniform and good hand-writing; borders ruled in two lines in red ink; numbers for foll. entered in the right-hand margin; one of the foll. is numbered as 17 in both the margins; white pigment used at times; foll. 1<sup>a</sup>, 18<sup>b</sup> and 48<sup>b</sup> blank; condition very good; complete; extent 1150 ślokas; this Ms. contains two foll. of some other work probably *Vikramacaritra*. It is written on rough paper, and its borders are unruled.

**Age.**— Not modern.

**Author.**— 'Haribhadra Sūri known as Yākinimahattarāsūnu. For details see Nos. 1, 103, 119 & 169.

**Subject.**— Spiritual advice in Prakrit in 1041 verses.

Upadeśapada is the title of one of the books ascribed to the great Haribhadra Sūri in the passage quoted by Weber from a commentary on Gaṇadharasārdhaśataka.<sup>2</sup>

Haribhadra has used 'viraha' as a test word (*añka*) as is the case with several Indian writers.<sup>3</sup> Udayaprabha Sūri has similarly used the word 'lakṣmi' as a distinguishing mark for his poem Dharmābhyudaya-kāvya.

**Begins**— fol. 1<sup>b</sup> ॥ ५ ५० ॥ नमः सिद्धेभ्यः

नमिदं महाभागं etc. as in No. 205.

**Ends.**— fol. 48<sup>a</sup>

आइजिमहत्त्व(त्)रियाए etc. up to इच्छमानेन as in No. 205.

This is followed by the lines as under:—

४१ हरिममृतरिति ॥ ३ । गाथानां प्रंथाय ११५० ॥ शुभं भवतु ॥  
कल्याणमस्तुः ॥ ३ ॥

**Reference.**— Published up to v.<sup>4</sup> 27 along with Sukhasambodhanā and Gujarātī translation by "Jainavidyāprasāra-kavarga",

1 For a detailed exposition of his life and works see my book "श्रीहरिमद्र-  
करिः जीवन अने कवन" to be published in "Gharaṇa Sayājī Sahitya-mālā."

2 See Indische Studien Vol. XVI, p. 457, note.

3 See Peterson Reports III, p. 34.

4 It goes up to the end of कार्मिकी मति. See p. 93<sup>b</sup> of M. K. J. M. Series.

Palitana, in A. D. 1909. The text along with 7<sup>1</sup> other works is published by R. K. Śvetāmbara Saṁsthā under the title पञ्चाशकादि in A. D. 1928, and its<sup>2</sup> alphabetical index by this very Saṁsthā in A. D. 1929. The text together with Sukhasambodhanī(ā) is published in "Mukti-kamala-jaina-mohana-mālā" in two parts in A. D. 1923 & 1925 respectively.

For an additional Ms. of the text see G. O. Series Vol. XXI, p. 20 and Jinaratnakośa Vol. I, p. 48. For other particulars see Peterson, Report I, appendix p. 34 and Report III appendix p. 46. On this p. 46 an extract pertaining to the text only is given from a palm-leaf Ms. containing the text only and belonging to the temple of Śāntinātha, Cambay.

In "Index of Books" (p. iv) given in Report III, Peterson has remarked that in I, 17 the author's name is wrongly given as Yaśobhadra Sūri.

उपदेशपद

Upadeśapada

'सुखसंबोधना' वृत्तिसहित

with Sukhasambodhanā vṛtti

No. 205

1188.

1886-92.

Size.— 10½ in. by 4½ in.

Extent.— 268 folios ; 17 lines to a page ; 60 letters to a line.

Description.— Country paper thin and white ; Jaina Devanāgarī characters with occasional वृत्तमात्रास ; small, clear and good hand-writing ; borders ruled in three lines in red ink ;

1 They are : (1) पञ्चाशक, (2) धर्मसंग्रहणी, (3) उपदेशमाला, (4) जीवसमाप्त, (5) कर्मप्रकृति, (6) पञ्चसंग्रह & ज्योतिष्करणक.

2 Along with this, there is an alphabetical index of the following works:—

(1) पञ्चाशक, (2) पञ्चवस्तु, (3) धर्मसंग्रहणी, (4) कर्मप्रकृति, (5) पञ्चसंग्रह, (6) जीवसमाप्त, (7) ज्योतिष्करणक, (8) उपदेशमाला and (9) प्रवचनसारोद्धार.



numbers for foll. entered twice as usual; fol. 1<sup>a</sup> blank; fol. 268<sup>b</sup> is also practically so; size of the hand-writing varying; both the text and the commentary ( *vivarana* ) complete; extent 14500 ślokas; condition very good.

Age.— Sāhvat 1740.

Author of the text.— Haribhadra Sūri ( Yākinimahattarāsānu ). See No. 204.

„ „ „ commentary— Municandra Sūri. See No. 2, p. 5, and No. 170, pp. 271-274.

Subject.— A metrical work in Prakrit containing spiritual advice along with its commentary in Sanskrit composed in Sāhvat 1174.

Begins.— ( text ) fol. 1<sup>b</sup>

नामिऊण महाभागं तिलोअनाहं जिणं महावीरं ।  
लोआलोअमियं कं सिद्धं सिद्धोवएसत्थं ?  
योच्छं उवएस[ एस ]पदे कइइ अहं तदुवएसउ( ओ ) सुहुमे ।  
भावत्यसारजुत्तं मंदमईविबोहणट्टाप ॥ २ ॥ etc.

„ — ( com. ) fol. 1<sup>b</sup>

वस्योपदेशपदसंपदमापदंत-  
संपादिका सपदि संचटितभियं च ।  
आसाय संति भविन(ः) कृतिनः प्रयत्नात्  
तं वीरमीरितरजस्तमसं प्रणम्य ॥ १ ॥  
तस्माद्युतोद्धीनामानंदितसकलविदुषहृदयानां ।  
उव(प)देआपदीतामहमुपक्रमे विवरणं किञ्चित् ॥ २ ॥ etc.

Ends.— ( text ) fol. 267<sup>b</sup>

जाइणिमहतरीआए रइती(ता) एते उ धम्मएत्तेण ।  
हरिमहायरिएणं भवविरहं इच्छमाणेणं ॥ १०४० ॥

„ — ( com. ) fol. 268<sup>a</sup> तदवगमाय महत्तरोपदेशात् श्रीजिनमहाराचार्य-  
पादभूलमुपसर्पणं ( कं ) तरा जिनविभावलोकनसमुत्पन्नानुत्पन्नपूर्वबहुलप्रमोद-  
वशात् समुच्चरितं ' वपुषि तवाचष्टे ' त्यादिश्लोक(ः) सूरिसमीपोगतावदात-

1. The correct reading is उपदेशपदानामहं.

प्रब्रज्यो ज्यायसी( सी ) स्वसमयपरसमयकुशलतामवाप्य महःप्रवचनवात्सल्य-  
मवलंबमानश्वतुर्देशप्रकरणशतानि चकार । तेन हरिभद्रनाम्ना(५५)चार्येण  
कीदृशेनेत्याह भवविरहं संसारोपरममिच्छताऽभिलषिता इति ।

समाप्ते ( ता ) चेयं सुखसंबोधनानामोपदेशपदवृत्ति । ग्रंथाग्रं  
१४५०० ॥

संवत् १७४०वर्षे माघशुदि १३ शनौ लिखितं ।

Reference.— Both the text and its commentary published. See No. 204.

सुखसम्बोधना  
( उपदेशपदवृत्ति )

Sukhasambodhanā  
( Upadeśapadavṛtti )

No. 206

142.  
1881-82.

Size.— 12 $\frac{1}{8}$  in. by 4 $\frac{1}{8}$  in.

Extent.— 209 folios ; 17 lines to a page ; 66 letters to a line.

Description.— Country paper thin and greyish ; Jaina Devanāgarī characters with वृद्धमात्राs ; small, legible and good handwriting ; borders ruled in three lines in red ink ; red chalk and yellow pigment used ; foll. numbered in the right-hand margin ; edges of the first fol. slightly damaged ; only the प्रतीकs of the text are generally given ; the commentary complete ; composed in Saṃvat 1174 ; extent of the text along with that of the commentary 14000 ślokaś ; composition of this commentary was commenced in Nagapur and completed in Patān ; strips of paper pasted to fol. 209<sup>b</sup> ; condition tolerably good.

Age.— Saṃvat 1541.

Begins.— ( text ) fol. 1<sup>a</sup> Mostly प्रतीकs of the text are given नमिऊण  
इत्यादि । बोच्छमित्यादि ।

,, — ( com. ) fol. 1<sup>a</sup> एहं ॥

यस्योपदेशपदसंपद etc. as in No. 205.

1 This is also named as 'vivṛti' by the commentator himself. See p. 330,  
42 [ J. L. P. ]

Ends.-- ( text ) fol. 209<sup>a</sup>

जाह्णिमय etc. up to इच्छमाणेण ॥ १०४० ॥ as in No. 205.

„ — ( com. ) fol. 209<sup>b</sup> तदवगमाय etc. up to नामोपदेशवृत्तिः ॥ छ ॥  
as in No. 205. This is followed by the lines as under :—

क्षमालीनोऽत्यंतं गगनतलतुंगैकमहिमा ।

वधानः शैलीं च स्थितिप(म)तिशुचिं साधुरुचितां ।

‘बृहद्’गच्छोऽतुच्छोच्छलितशुभसत्त्वः समभवत् ।

सुवशच्छायायः स्फुट‘सुदय’नामा नग ॥ १ ॥

तत्रोदियाय तमसामवसायहेतु-

निस्तारकद्युतिभरो भुवनप्रकाशः ।

भीसर्वदेव इति साधुपतिर्नमस्य-

पादो नवार्क इव सन्नतमीनकेतुः । २ ॥

ततश्च श्रीयशोभद्र-नेमिचंद्रादयोऽभवन् ।

अष्टावाशागजाकाराः सूरयस्तुंगचेष्टिताः । ३ ॥

तथा ।

अजनि विनयचंद्राध्यापको ध्यानयोगात्

विधुतविविधबाधाधायिघांध्यप्रधानः ।

मुनिपुणमाणिवार्द्धिः शुद्धशिष्योपलब्धिः

सततसमयचर्यावर्जितार्याशयश्च ॥ ४ ॥

प्रायस्तत्सर्वसंतानभक्तिमान् मुनिनायकः ।

अभूत् श्रीमुनिचंद्राख्यस्तेनैषा विवृतिः कृता । ५ ॥

प्रकृता श्री‘नागपुरे’ समर्थिता‘ऽणहिलपाटके’ नगरे ।

अब्धिमुनिरुद्र(११७४)संख्ये बहमाने विक्रमे वर्षे । ६ ॥

‘दृग्धा शक्त्या मुनिपुणतथारूपबंधो दृते वा

यन्वा(स्वा)भोगाभवनवस(श)तो हीनमात्राधिकं वा ।

किंचित् कस्मिंश्चदपि च पदे दृग्धमुत्तार्य धीर-

स्तन्ने धर्मं घटयितुमनाः शोधयच्छास्त्रमेतत् । ७ ॥

साहाय्यमत्र परमं कृतं विनेयेण रामचंद्रेण ।

गणिना लेखनसंशोधनादिना शेषशिष्यैश्च ॥ ८ ॥

1 In the printed edition, the reading is as under :—

“ दृष्ट्वा शक्त्या मुनिपुणतथारूपबोधदृते वा ”

विप्रेण कौशलेनैषा प्रागावर्शे निवेदि(?)शिता ।

अत्यंतसुपयुक्तेन सुदृध्यशुद्धी विज्ञानता ॥ ९ ॥

सूत्रसंयुक्तवृत्तिश्लोकसंख्याग्रंथाग्रं १४००० । व्यासकाहनालिपितं ।

सं. १५४१ आषाढसुदि ७ बुधे लिपितं ॥ छ ॥ छ ॥ ९

साहाश्रीवज्रासुतसाहासहस्रकि(र)णेन स्वप्रत्येण उरुतकमिदं सुतसा०

श्रीवर्द्धमानशांतिदासपरिपालनार्थम् ।

N. B.-- For further particulars see No. 205.

उपदेशप्रकरण

Upadeśaprakaraṇa

No. 207

1173.

1884-87.

Size.— 10½ in. by 4¼ in.

Extent.— 22 folios ; 15 lines to a page ; 34 letters to a line.

Description.— Country paper rough and white ; Jaina Devanāgarī characters ; tolerably big, clear and fair hand-writing ; borders ruled in two lines in black ink ; red chalk used, foll. numbered in the right-hand margin ; white paste used ; complete so far as it goes ; extent 1000 ślokas ; on fol. 22<sup>b</sup> in the left-hand margin the title is written as उपदेशप्रकरण.

Age.— Pretty old.

Author.— Not mentioned.

Subject.— A metrical composition embodying instruction and information in various directions as can be seen from some of its topics such as धर्माधिकार, पूजाधिकार, दानाधिकार, सज्जनाधिकार, वैराग्याधिकार, सूक्ताधिकार, महाभारते व्याधिकार ( fol. 17<sup>a</sup> ) and महाभारते जलाधिकार ( fol. 18<sup>a</sup> ).

Begins.— fol. 1<sup>a</sup>

जन्म कुले कलंकविकले जातिः सुधर्मात् परा

धर्मादायुरखंडितं एव बलं धर्माच्च नीरोगता ।

धर्माद् वित्तमनंदितं निरुपमा[ः] भोगाः सुकीर्तिः सुधी-

ध(र्ष)र्मादेव च देहिनां प्रभवति स्वर्गापवर्गः सुखं ॥ १ ॥

लक्ष्मीर्बेदमनि भारती च वदने सूर्ये च दोष्णोर्गुणे ।

स्या(त्या)गः पाणितले सुधी च हृदये सौभाग्यशोभा तनौ ।

कीर्तिर्विष्णु सपक्षता गुणजि(ज)ने यस्या(स्मा)द् भवेदंगिनां ।

सो(ऽ)यं वाञ्छितमंगलावल्लभते धर्मः समासेव्यतां ॥ २ ॥ etc.

Ends.— fol. 22<sup>b</sup>

पंगुरूपं वृणां भाग्यं । व्यवसायो [अं(ऽ)धसस्त्रिभः ।

यथा सिद्धिस्तथोयोगे यथा ज्ञानचरित्रयो(ः) ७ ।

यदि शत्रुजये वाञ्छा ॥ तदात्मानं विनिर्जय[ः] ।

अयमात्मा यतो येन । तेन सर्वे द्विषा जिताः । ( ८ )

यथैवाङ्घ्रिदिता वृक्षं । गृह्यते तस्य सफलं ।

व्यवहारमनुल्लंघ्य । ध्यातव्यो निश्चयस्तथा । ८ ( ९ )

यत्रास्ति व्यसनी लोको दाने लुब्धो यशोर्जने

अकृत्यकरणे भीरु[ः]स्तुष्टो गुणग्रहे(ः) ९ ( १० )

परस्वपहरणे पंगुः परस्त्रीदर्शनेधकः

परदोषोक्तावज्ञश्च परजा(या)चने ॥ १० ( ११ ) ॥

ग्रंथांक १०००

उपदेशप्रासाद

( स्तम्भ १-२ )

स्वोपज्ञ वृत्ति सहित

Upadeśaprāsāda

( Stambhas I-II )

with svopajña vṛtti

No. 208

168.

1871-72.

Size.— 10½ in. by 4½ in.

Extent.— 109 + 1-1 = 109 folios ; 7 lines to a page ; 35 letters to a line.

Description.— Country paper rough and white ; Jaina Devanāgarī characters ; big, clear and very fair hand-writing ; borders ruled in two lines and edges in one, in red ink ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; fol. 76<sup>a</sup> closely written perhaps in a different hand ; fol. 83 repeated ; a corner of the 84th fol. damaged ; condition tolerably good ; fol. 88 seems to be missing ; this Ms. ends abruptly ; so incomplete ; this Ms. contains the first two

stambhas out of which the second is incomplete ; the extent of each of them along with the corresponding portion of the vṛtti is as under:—

Stambha I with vṛtti foll. 1<sup>b</sup> to 76<sup>a</sup>

„ II „ „ „ 76<sup>a</sup> „ 109<sup>b</sup>.

The entire work along with its auto-commentary was completed in Vikrama Samvat 1843.

Age.— Pretty old.

Author of the text.— Vijayalakṣmī Sūri, pupil of Vijayasaubhāgya Sūri, successor of Vijayānanda Sūri. Vijayalakṣmī Sūri has composed the following works in Gujarātī :

Work	Vikrama-year
ज्ञान-दर्शन-चारित्र-संवादरूप	
वीरस्तवन ... ..	1817
षट्(छ)-अष्टाद-स्तवना ... ..	1834
वीस-स्थानक-पूजा-स्तवन ... ..	1845
चोवीसी ... ..	?
ज्ञानपञ्चमी-देववन्दन ... ..	earlier than 1860
ज्ञानपञ्चमी-सज्ज्ञाय ... ..	?
भगवती-सज्ज्ञाय ... ..	?
सुगापुत्र-सज्ज्ञाय ... ..	?
रोहिणी-सज्ज्ञाय ... ..	?

Author of the commentary.— Vijayalakṣmī Sūri. Same as above.

Subject.— Spiritual advice, in 3 sections, in 24 stambhas (pillars), in 361 lectures. This entire work mainly deals with right faith and partial cessation from sinful activities.

In stambha II, lecture 23 there is a \*verse which shows how poison can be detected, when mixed with food. Hemavijaya Gaṇi in his work *Katharatnakāra* dated Samvat 1657 has given 5 verses<sup>2</sup> in this connection. *Yasastilāla-campa* (I, 3, 338-9) by Somadeva Sūri and *Samaraṭṭacariya* (IV, p. 306 ), too, deal with this subject.

1-2 See my introduction (p. 42) of *Sodaśaku-prakaraṇa*.

Begins.— ( text ) fol. 1<sup>b</sup> ॥ ६७ ॥

पैत्रश्रेणिनतं शान्तिनाथमतिशयान्वितं ॥

नत्वोपदेशसद्भास्यग्रन्थं वक्ष्ये प्रबोधनं ॥ १ ॥

— ( com. ) fol. 1<sup>b</sup>

स्वस्तिश्रीदो नाभिश्चर्विश्वबन्धुः ।

गीर्वाणार्थो वस्तुतस्तत्त्वसिंधुः ।

भास्वहीप्या निर्जितादित्यचंद्रः ।

सत्त्वानव्यादादिमः सो जिनेंद्रः ॥ १ ॥ etc.

क्षीरार्णवेश्योऽल्पजलं गृहीत्वा ।

कश्चिज्जहाति तृषितः पिपासां ।

संगृह्य तद्वद् बहुशास्त्रतोऽत्र ।

व्याख्यां लिखिष्येऽहमतो न गर्ह्यः (:) ॥ १३ ॥

एकैकश्लोकमध्ये (ऽ) च र (ए) कैकज्ञातमाहितं ।

अब्दाहर्मितजाता तत्संख्या गयेन गर्हिमता ॥ १४ ॥

— ( com. ) fol. 1<sup>b</sup> अथात्र ग्रंथस्यादौ नमस्कारात्मकवस्तुनिर्देशात्मकं ।

चाशीर्वादात्मकं च निर्विघ्नं शिष्टसमयपरिपालनार्थं वाच्यं ॥ etc.

( com. ) fol. 12<sup>a</sup> इत्यब्ददिनपरिमितोपदेशसंग्रहाख्यायां उपदेशप्र-

(प्रा)शा(सा)दग्रंथस्य वृत्तौ जिननमस्कारकरणातिशयवर्णनरूपमांगल्यां (त्य)

चा(मा)ख्यानं प्रथमाहितं ॥

fol. 76<sup>a</sup> ईत्युदिन प्राशादग्रंथस्य वृत्तौ १५ उपदेशैरादिमः स्थंभो लिखितः

श्रीमद्वीजयसौभाग्यसुरिप्रसादतस्तुतं ।

अब्दाहर्मिततो तेव्दे तत्पंचदमंबरं ॥ १ ॥

सतीर्थप्रेमविजयार्थमनुयोगकृते रामादिसुरिणा ।

पंचदसभिरश्रीभीरादिमः स्थंभो (ऽ) स्य निर्मितः ॥ २ ॥ इति श्रेयः ।

Ends.— ( text ) fol. 109<sup>b</sup>

नास्तिकोऽपि कमलः (:) कृतविज्ञः सा(शा)स्त्रयुक्तिकथनेन मुनि(नी)द्वैः ।

ईदृशा मुं(ः)गुरुवराः भविकानां जाड्यनानश(शन)कृतिप्रभवः स्फुः (:) ॥ १ ॥

( com. ) fol. 109<sup>b</sup> इत्यब्ददिनपरिमितोपदेशसंग्रहाख्यायास्तुपदेशप्रा-

सादग्रंथस्य वृत्तौ नास्तिकप्रबोधकसर्वज्ञसुरिस(सं)बंधः पंचविंशतितमः ॥ २५ ॥

अथोपदेशालङ्घिगुणमान् नन्दिषेणमुनिप्रबंधः द्वितीयः लिख्यते कापि संनिवेशो कोऽपि ब्राह्मणो धनोघेर्धनदस्य । This ends abruptly at the commencement of the 26th vyākhyāna ( lecture ).

Reference.— The text together with the svopajña commentary is published by the Jaina Dharmaprasāra Sabhā in four parts in A. D. 1914, 1919, 1921 and 1923 respectively. The first contains stambhas I to VI, the second, stambhas VII-XII, the third, stambhas XIII-XVIII and the fourth stambhas XIX to XXIV. Furthermore, the same sabhā has published the Gujarātī translation of this entire work into five parts : stambhas I-IV in Saṃvat 1988 ( 3rd edn. ), V-IX in 1992 ( ? 3rd edn. ), X-XIV in 1995 ( 3rd edn. ), XV-XXIX in 1981 ( 2nd edn. ), and XX-XXIV in 1981 ( 2nd edn. ) respectively.

The first part containing 4 stambhas along with the Gujarātī translation was published by Chimanlal Sakalchanda Marphatia in A. D. 1902.

For additional Mss. of the text and those of its auto-commentary see Jinaratnakośa ( Vol. I, p. 48 ).

उपदेशप्रसाद ( द्वितीय स्तम्भ )	Upadeśaprasāda ( Stambha II )
स्वोपज्ञ वृत्ति तथा टब्बा सहित	with svopajña vṛtti & ṭabbā
No. 209	1189. 1886-92.

Size.—10½ in. by 4¾ in.

Extent.— ( text ) 64 folios ; 5 lines to a page ; 37 letters to a line.

„— ( ṭabbā ) „ „ ; 10 „ „ „ „ ; 39 to 45 „ „ „ „

Description.— Country paper tough and white ; Jaina Devanāgarī characters ; big, legible and good hand-writing ; borders ruled in two lines and edges in one, in red ink ; numbers for foll. entered in the right-hand margin as १, २, ३, etc. ; and in the left-hand one as १०१, १०२, etc. ; of course foll. 2 to 20 numbered doubly as usual ; fol. 1<sup>a</sup> blank ; yellow pigment used ; white paste, too ; on fol. 64<sup>b</sup> we

1 In this part there is a list of narrations ( in Sanskrit ) for all the four parts and that of lectures pertaining to *parvans* ( holy days ). In the Sanskrit introduction a summary of all the four parts is given,



find contents of the second stambha ; the text and the Gujarāṭī explanation complete so far ■ this stambha is concerned ; condition very good.

Age.— Not modern.

Author of the text.— Vijayalakṣmī Sūri. For details see No. 208.

„ „ „ com. — Same ■ above.

„ „ „ ṭabbā— Not mentioned.

Subject.— Spiritual advice<sup>1</sup> tendered in Sanskrit and explained in Gujarāṭī. Stambhas I-IV deal with right faith.

Begins.— ( text ) fol. 1<sup>b</sup>

मनःशुद्धिर्मन्त्रिभ्राणं ये तपस्यन्ति मुक्तये ।

हित्वा नावं च्छु(ञ्ज)जाभ्यां ते । तितीर्षति महार्णवं ॥ १ ॥

तदवश्यं मनःशुद्धिः कर्तव्या सिद्धिमिच्छता ।

बह्वारंभेऽपि शुद्धेन मनसा मोक्षमाप्नुते ॥ २ ॥ etc.

„ — ( com. ) fol. 1<sup>b</sup> ॥ ६७ ॥ श्रीजिनाय नमः(नमः)

पुनः मनःशुद्धिरेव वर्ण्यते ।

„ ( ṭabbā ) fol. 1<sup>b</sup> पुनरपि मननी शुद्धि तेह ज वर्णव(?)न करीहं छै मननी शुद्धिने  
अणधरता जे तप करें छै शक्तिने अर्थे etc.

„ — ( com. ) पय स्पष्टो अत्रार्थे आनन्दमणोपासकप्रबंधो ज्ञेयः । etc.

Ends.— ( text ) fol. 64<sup>a</sup>

भद्रबाहुगुरुणाणा...<sup>2</sup> मितो(तः) बु(शु)मनिमित्तबलेन ।

शासनोन्नतिकृते गुणवद्भिः । सुखमः सपदि तेषु विधेयः ॥

इत्युपदेशप्रा' ... तमं । ३० ।

„ — ( com. ) fol. 64<sup>a</sup> तव स्तोत्रमयापि स्मृतं विघ्नान्युपशामयति ततः  
पंचमश्रुतकेवलि(ली) बहुजीवान् प्रबोध्य स्वर्गं गतो ।

श्रीमद्विजयसौभाग्यधरिप्रसादतः स्मृतं ।

अब्दाहर्मितज्ञातेष्वेतत् त्रिंशत्तमं वरं ॥

सतीर्थ्या<sup>3</sup> ... तोगकृते रमादिसुरिणां

1 See No. 208.

2-4 A few letters seem to be missing in the Ms. In the 1st case they are:  
गुरुणा नृपबोधोनि.

पञ्चदशभिर्ग्राभिः द्वितीयः स्तम्भोऽस्य निर्मितः ॥ २ ॥

इति श्रेयं भवतु ॥ इति रहस्यं ॥

This is followed, in a different hand, by a table of contents indicating names of stories along with numbers for foll. where they begin and end.

Ends.— ( tabbā ) fol. 64<sup>a</sup> शासननी शोभाने अर्थे गुणवन्त पुरुषे रुढो उद्यमः ॥ तत्कालं ते निमित्तादिकं कर्हवामां करवो.

Reference.— The text together with its auto-commentary is published. See No. 208.

उपदेशप्रासाद  
( स्तम्भ ३-४ )  
स्वोपज्ञ वृत्तिसहित

Upadeśaprasāda  
( Stambhas III-IV )  
with svopajña vṛtti

No. 210

1262.  
1884-87.

Size.— 9½ in. by 4½ in.

Extent.— 82 folios; 12 lines to a page; 32 letters to a line.

Description.— Country paper rough and white; Jaina Devanāgarī characters; bold, big, legible and good hand-writing; borders unruled; red chalk used; foll. numbered in the right-hand margin; fol. 42<sup>b</sup> blank but the continuity of the work does not seem to suffer on that account; foll. 51 to 82 wrongly numbered in the right-hand margin; so these are renumbered correctly in the left-hand margin; an edge of fol. 66 slightly damaged; fol. 82 slightly torn at the top; condition tolerably good; complete so far as the 3rd and the 4th stambhas are concerned; the extent of each of them along with the corresponding portion of the com. is as under :—

Stambha III with vṛtti foll. 1<sup>a</sup> to 34<sup>b</sup>

„ IV „ „ „ 34<sup>b</sup> „ 82<sup>b</sup>.

Age.— Old.

Author of the text.— Vijayalakṣmī Sūri. For details see No. 208.

„ „ „ com. — Same as above.

Subject.— Spiritual advice<sup>1</sup>. This work commences with the description of the fifth *prabhāvaka* out of 8.

Begins. — ( text ) fol. 1<sup>a</sup>

विविधाभिस्तपस्याधिर्जनधर्मप्रकाशकः ।

विज्ञेयः पंचमो भग्नैः स तपस्विप्रभावकः ॥ १ ॥

„—( com. ) fol. 1<sup>a</sup> ॥ ६० ॥ श्रीदेवगुरुभ्यो नमः ।

तपः पंचमं तपःप्रभावकं प्रोच्यते । etc.

„—( com. ) कथ्यः अत्रार्थे काष्ठमुनेर्जातिमिदं 'राजगृहे' काष्ठनामा इक्ष्वास्तस्य  
कुलटा वज्राभार्या सुतो देवप्रियो etc.

Ends.— ( text ) fol. 82<sup>a</sup>

दर्शनं सकलबुद्धिनिधानं सप्रबंधलिखितं बहुभेदेः ।

सर्वमोक्षशुभहेतुषु मुख्यं पाठकैस्तदनुयोग उपास्यः ॥ १ ॥

„—( com. ) fol. 82<sup>a</sup> इत्यब्ददिनपरिमितोपदेशसंग्रहाख्यायां वृत्तौ ज्ञातं ६१

इत्युपदेशप्रासादवृत्तौ व्याख्यान<sup>2</sup> ...

वित्तोश्चैकषष्टितमः सुदृष्टिदः ॥ १ ॥

श्रीचितामणिपाम्बेश ...

श्रीमद्विजयउपसाभोग्यसूरिप्रसादतस्तथा ।

सत्तीर्थप्रेमविजयार्थः मनुयोगकृते लक्ष्मीसूरिणा ।

सम्बोद्धशभिरन्नाभिः तुरीयस्तभोऽस्य निर्मितः ॥ ३ ॥

इति श्रीउपदेशप्रासादवृत्तौ चतुर्थः स्तंभः संपूर्णः श्रीसाध्यसाधनपदे  
स्थितिरूपं दर्शनं स्यु लि<sup>०</sup> ॥

Reference.—The text along with its auto-commentary is published.  
See No. 208.

1 See Nos. 208 and 209.

2 Since this folio is worn out, some letters are gone.

उपदेशप्रासाद  
( चतुर्थ स्तम्भ )  
स्वोपज्ञ वृत्ति तथा ढब्बा सहित

Upadeśaprasāda  
( Stambha IV )  
with svopajña vṛtti & ṭabbā

No. 211

1190.  
1886-92.

Size.— 10 $\frac{5}{8}$  in. by 4 $\frac{7}{8}$  in.

Extent.— ( text ) 83 folios ; 5 lines to a page ; 34 letters to a line.

,, — ( ṭabbā ) ,, ,, ; 8 to 10 ,, ,, ,, ,, ; 39 ,, ,, ,, ,,

Description.— Country paper tough and white ; Jaina Devanāgarī characters ; big, clear and very fair hand-writing ; borders ruled in two lines and edges in one, in red ink ; numbers for foll. entered at the top in the right-hand margin as १, २, etc. ; and in the left-hand one as २३२, २३३ etc. ; the first fol. is preceded by two foll. on which the table of contents for this 4th stambha is written ; red chalk and white paste used ; strips of paper pasted to fol. 1<sup>b</sup> ; on fol. 73<sup>b</sup> and the following only the text is written ; there is no corresponding ṭabbā ; fol. 83<sup>b</sup> blank ; the last fol. ends abruptly ; so incomplete ; condition very good.

Age.— Not quite modern.

Author of the text— Vijayalakṣmī Sūri. For details see No. 208.

,, ,, ,, com.— Same as above.

,, ,, ,, ṭabbā. — Not mentioned.

Subject.— Spiritual advice<sup>1</sup> with Gujarātī explanation. The work starts with an exposition of the first *yutana*.

Begins.— ( text ) fol. 1<sup>a</sup>

अन्यतीर्थाकदेवानां तथा(ऽ)न्यैरुहिताहतां ।

पूजनं वंदनं चैव विधेयं न कदापि हि ॥ १ ॥

,,—( com. ) fol. 1<sup>a</sup> ॥ ५६० ॥

अथ षट्सु या(य)त्मा(तना)सु (म)ध्ये द्वे आये व्यावर्ण्येते । This is followed by the 1st verse of the text noted above. Then we have :

परतीर्थाकदेवः सांकरादयस्तेषामर्चादिकं न कार्षमिति प्रथमा यतना । etc.

Begins.— ( ṭabbā ) fol. 1<sup>a</sup> । ६० ॥

‘हवे जयणा मांहिली वे । वर्णवीहं डे । परशासनना देव तेहोने ।  
तिम त्रि(ब)लि मिथ्यात्वीह ग्रहां । जिनबि(बि)बाधिकने वांदहु न करबुं कोइ  
नमय ॥ १ ॥ etc.

Ends.— ( text ) fol. 81<sup>b</sup>

तथा कार्यं शूरोर्वाक्यं यथा प्रवचनाच्छ्रुतं ।  
तपोव्रतादिकं सर्वं सेवनात् कारको मतः ॥

,, — ( com. ) fol. 82<sup>b</sup>

लवणसमो नत्थि रसो विण्णानसमो अ बंधवो नत्थि ।

धम्मसमो नत्थि निहि कोहसमो बहरिओ नत्थि ॥ १ ॥

,, — ( com. ) fol. 82<sup>b</sup> ( 313<sup>b</sup> ) तेन तदेव तत्रैत्यजिनसमवरणस्थाने  
जिननिजहयश्रुतिपुक्तं चैत्यमश्वभावोपतीर्थे च स्थापितं । इत्थं नानाविधदेशं  
विलोकयन् ‘लंका’नगरी(रीं) विलोक्य तस्य स्वरूपं पप्रच्छ । सोऽप्याह स्वामि-  
श्वत्र पुरा रावणोऽप्युत् तस्यार्द्धस्वरूपं लोके इत्थं श्रूयते यथा तेन ( ends  
abruptly )<sup>2</sup>. Kṛṣṇa’s narrative on रोचक-सम्यक्त्व is com-  
pleted on fol. 77<sup>b</sup>. Here we find the colophon: —

इत्यब्द० उपदेश० चतुर्थस्यमे त्रयोदशमो संबंधः

Thus the narrative of कारक-सम्यक्त्व is left incomplete here.

,, — ( ṭabbā ) fol. 73<sup>a</sup> क्षयकथोणिने पांमे ते जीवने अनु(नं)तानुबंधि ४ कषायनो  
क्षय थये हुंतहं प्राणीनइं ए होइ ॥

Reference.— The text along with the vṛtti is published. See No. 208.

1 In the Ms. this is written ॥ हवेदं. This दं means द् ॥ to be dropped.

2 See p. 123<sup>a</sup> of the printed edition ( Bhavnagar ).

उपदेशप्रासाद

Upadeśaprasāda

( पञ्चम स्तम्भ )

( Stambha V )

स्वोपज्ञ वृत्ति तथा टब्बा सहित

with svopajña vṛtti &amp; ṭabbā

No. 212

1191.  
1886-92.Size.— 10 $\frac{3}{4}$  in. by 5 $\frac{1}{8}$  in.

Extent.— ( text ) 79 folios ; 5 lines to a page ; 36 letters to a line.

,, — (ṭabbā) ,, ,, ; 10 ,, ,, ,, ; 43 ,, ,, ,, ,,

Description.— Country paper tough, tough and white ; Jaina Devanāgarī characters ; big, clear and good hand-writing ; borders mostly ruled in two lines and edges in one, in red ink ; red chalk and yellow pigment used ; numbers for fol. entered in the right-hand margin as 1, 2 etc., whereas, in the left-hand one ■ 1, 2, etc., and also as 315, 316, etc. up to 393 ; fol. 1<sup>a</sup> practically blank ; the text and the ṭabbā both complete so far as the fifth stambha is concerned ; condition very good ; this Ms. commences with the second khaṇḍa ( see “ begins ” ).

Age.— Not quite modern.

Author of the text— Vijayalakṣmī Sūri. For details see No. 208.

,, ,, ,, com.— Same ■ above.

,, ,, ,, ṭabbā— Not mentioned.

Subject.— Spiritual advice with Sanskrit elucidation and Gujarātī explanation. This work starts with the enumeration of the 12 *vratas* governing the life of a Śrāvaka endowed with *samyaktva*.

Begins.— ( text ) fol. 1<sup>b</sup>

अष्टव्रतानि पञ्चानी(नि) युष्मान(नां) च व्रतत्रिकं ।

शिक्षाव्रतानि चत्वारि द्वादशैते भिदा मता ॥ १ ॥ etc.

,, — ( com. ) fol. 1<sup>b</sup> ॥ ६७ ॥

अथ प्रथमखंडे दर्शनं व्यावर्णितं । तच्च सम्यग्ब्रह्मान(नं) यस्य भवति ।

प्रायेण तस्य व्रतान्यपि भवन्त्यनेन । संबंधेनागतव्रतद्वितीयखंडो लिप्यते ।

Begins.— ( ṭabba ) fol. 1<sup>b</sup> ॥ ६० ॥

हवे पेहलो खंडने विवे समकित वर्णव(?)न) कर्यु । तेह तस्वनी रुचि जे  
जीवने होई प्रायेई ते जीवने वार व्रत धारकवळु होई तेह संबंधे करीवें  
आव्यो व्रतनी व्याख्यारूप बीजो खंड जे ते लखिहं छहं । etc.

Ends.— ( text ) fol. 79<sup>a</sup>

यत् संभ्रियंति नितरां युरुमोहनिव्रां ।

संसारल्लपकुहरे निपतंति यच्च ।

पश्यंति सद्गतिपथां नहि यच्च सत्त्वा ।

मिथयात्वमंधतमसः खलु तत्र हेतोः(तुः) ॥ १ ॥

„ — (com.) fol. 79<sup>b</sup> इत्यादिबैराग्येन स्वा(स्वा)यज्ञं राज्ये न्यस्य । प्रवृज्यां  
ल(त्वा?) एकावतारिदेवो जातः । मजो(जौ) लो(लौ) आद्यनरके गतो(तौ) ।

„ — ( text ) fol. 79<sup>b</sup>

देशाद् व(?) व्रतं येन गृहस्थभावे ।

उत्कृष्टतस्तेन तदा तमायं ।

सर्वेषु जीवेषु व्यापरो(ऽ)सौ ।

राजर्षिः(ः) जातो हिमरश्मिसंज्ञः(ः) ॥ १ ॥

इत्यब्दः० उपदेशो समाप्तो(ऽ)यं पंचमः स्थं(स्तं)भः(ः) । ५ । सर्वसंबंध

॥ १३ ॥ सर्वसंख्य ७४ ॥ जाता

इत्युपदेशप्राप्ताद्वृत्तौ । व्याख्यानहेतवे । चतुः । सप्त ।

It ends thus abruptly.

„ — ( ṭabba ) fol. 79<sup>a</sup> ते पिण चिजो ते किर नाभाइह पछें वे जणा खूप थयो  
जोमोमोहे वेर जाता हवा । The ṭabba ends abruptly here.

Reference.— The text and its auto-commentary are published.  
See No. 208.

उपदेशप्रसाद

Upadeśaprasāda

( स्तम्भ ७-२२ )

( Stambhas VII-XXII )

स्वोपज्ञ वृत्ति तथा टब्बा सहित

with svopajña vṛtti &amp; ṭabbā

No. 213

167.

1871-72.

Size.— 11 in. by 5 in.

Extent.— ( text ) '978 folios ; 6 lines to a page ; 42 letters to a line.

,, — ( ṭabbā ), , , ; 7 to 14 lines to a page ; 39 to 45 letters to a line.

Description.— Country paper rough and white ; Jaina Devanāgarī characters ; bold, big, clear and good hand-writing ; borders ruled in two lines and edges in one, in red ink ; red chalk used: the first six stambhas and those following the 22nd are not to be found in this Ms. ; even the seventh begins abruptly ; the extent of the stambhas VII to XXII along with the corresponding portion of the com. is as under:—

Stambha VII	fol. 54 <sup>a</sup> - 108 <sup>b</sup>
„ VIII	fol. 1 <sup>a</sup> - 47 <sup>a</sup>
„ IX	fol. 47 <sup>a</sup> - 99 <sup>b</sup>
„ X	fol. 1 <sup>a</sup> - 58 <sup>a</sup>
„ XI	fol. 58 <sup>b</sup> - 93 <sup>b</sup>
„ XII	fol. 1 <sup>a</sup> - 43 <sup>b</sup>
„ XIII	fol. 1 <sup>a</sup> - 66 <sup>a</sup>
„ XIV	fol. 66 <sup>a</sup> - 141 <sup>b</sup>
„ XV	fol. 141 <sup>b</sup> - 210 <sup>a</sup>
„ XVI	fol. 210 <sup>a</sup> - 267 <sup>b</sup> , fol. 224 repeated
„ XVII	fol. 1 <sup>a</sup> to 83 <sup>a</sup> , fol. 65 repeated
„ XVIII	fol. 83 <sup>b</sup> - 165 <sup>b</sup>
„ XIX	fol. 1 <sup>a</sup> - 75 <sup>b</sup>
„ XX	fol. 1 <sup>a</sup> - 81 <sup>b</sup>
„ XXI	fol. 82 <sup>a</sup> - 139 <sup>a</sup> , fol. 83 - 84 missing
„ XXII	fol. 139 <sup>a</sup> - 181 <sup>b</sup>

This is followed by an extra fol. entirely blank ; condition very good ; some of the foll. have stuck together probably due to the presence of gum in the ink used.

<sup>1</sup> 55 + 99 + 93 + 43 + 268 + 166 ( 165 + 1 ) + 75 ( 74 + 1 ) + 179 ( 181 - 2 ) = 978.



Age.— Śaṁvat 1893.

Author of the text— Vijayalakṣmī Sūri. For details see No. 208.

„ „ „ com.— Same as above.

„ „ „ ṭabbā.— Not mentioned.

Subject.— Spiritual advice with an explanation in Gujarātī.

Begins.— ( text ) fol. 54<sup>a</sup>

इत्यादग्ध इवागच्छदभोक्तुं कस्यापि नोक्तसि ।

स निजे(ऽ)पि ग्र(यु)हे कंचिन्न कदाचिदभोजयत् १ etc.

— ( com. ) fol. 54<sup>a</sup> समेति तदा सा सम्यग् परिधाय रमते अन्यास्तु

तदास्तया शांतवेषा एव तिष्ठति एवं तासां कालो याति तत्स्वर्णकारो इतस्तत-  
गतेताः ८५ (?) जूंगारादिद्वुधात्यधः स पुनरागतश्च तासां ताडयामास ततः सो  
अविस्वा(श्वा)सपरः स्त्रीषु ईर्ष्या पूर्णः कस्य ग्रहे भोजनाद्यर्थमपि न प्रेषयति  
तासां रक्षणाय कदापि एकथं(स्तं)भावासं स्वग्र(यु)हद्वारं न मुंचत् etc.

— ( ṭabbā ) fol. 54<sup>a</sup> तेवारे ते रुढो वेष अंजनादि करी वस्त्र पेढरीनें रमे etc.

— fol. 108<sup>b</sup> इत्युपदे(श)(०) लक्ष्मीक्षरीविरचिते सप्तमो(ऽ)यं थं(स्तं)भः । सर्व  
संख्या १०५ प्रबन्धः मूलग्रंथ ८५९ संवत् १८९३ आषाढवदि ६ लि.  
राजेंद्र 'रानेरें' ।

— fol. 47<sup>a</sup> समाप्तो(ऽ)यं अष्टमस्थंभः ८ ।

— fol. 99<sup>b</sup> इत्यु० नवमः स्तंभः(ः) समाप्तः । सं. १८९३ भावण शु. ६ लि.

— fol. 58<sup>a</sup> इत्यु० दशमः(ः) स्तंभः(ः) स० । 'रानेरबिंदरे' ।

— fol. 93<sup>b</sup> इति उपदेशप्रासादे एकादशमो स्थं (स्तं) भः(ः) [मा] । etc.

— (com.) fol. 43<sup>b</sup> इत्यब्दपरिमितोपदेशप्रासादे प्रबंधाः १८० । अथ  
मंगलमालिका

इत्युपदेशप्रासादटीका लक्ष्मादिसुरिणा ।

श्रीमद्विजयसौभाग्यसुरिशिष्येण संस्तुता ?

प्रेमादिविजयदीनां अजन्तं देशनाकृते ।

लिखितो(ऽ)यं प्रयत्नेन आचंदार्कं चिरं जियात् २

— (ṭabbā) अत्र गद्यश्लोक नवसे पांचीस । टबोश्लोक नवसे ओगणत्रीस etc. संख्या  
सर्व बालथंभु मूलग्रंथ ९९४३ टबोश्लोक १४६४७ संख्या । लि. पं. राजेंद्र-

विजय श्री 'रानेर' मध्ये । सं. १८९३ना आसो छदि १ प्रतिपदे । श्रीऋषभ-  
देव ॥ थंम १२ बारमो समाप्तः श्रीरस्तु ॥

fol. 66<sup>a</sup> इत्यु० त्रयोदशः स्थंभः संपूर्णः मूलतः प्रबंधः १९५ ॥ मूल-  
श्लोक १०८१ एक ज्ञान एकाशी । टबो तेरसे पांच १३०५ । सं. १८९३-  
ना आसो 'रानेर' ।

fol. 141<sup>b</sup> इत्यब्ददिनपरिमितोपदेशप्रासादे चतुर्दशमः स्तंभः ।

fol. 210<sup>a</sup> इत्यब्द० पंचदशम १५ थंम etc.

fol. 267<sup>b</sup> इति उपदेशप्रासादे etc. षोडशमः थंमः etc.

fol. 83<sup>a</sup> इत्यु० १७ थंमे श्लोक १३५६ सं. १८९३ पौष छदि ५ बुधे

fol. 165<sup>b</sup> इत्युप० थंम अष्टादश १८मो संपूर्ण ॥

fol. 75<sup>b</sup> इत्यब्द० एकोनविंशतितमस्तंभः समाप्तः । सं. १८९४ पौष  
वदि ११ सोमे ।

fol. 81<sup>b</sup> इत्यु० स्थंभो विंशतितमः स्तुतः श्रीप्रेमविजयार्थं सं. १८९४

चैत्र वदि ४ चले अर्के

fol. 139<sup>a</sup> एकविंशतिस्थंभः समाप्तः

Ends,— ( text ) fol. 81<sup>a</sup>

न सुषुप्तिरमोहत्वाज्ञापि स्वापजागरौ ।

कल्पनाशिल्पविभ्रान्तेस्तुयैवानुभवे दशा ॥

„ — ( com. ) fol. 181<sup>b</sup> एष साधुः निजं धर्मधनं लात्वा व्यापारं कारयति  
स्वोपार्जितमध्ये अंशमात्रं न कदापि गृह्णाति तदनेन सह मुक्तिपुरी(सीं)  
कामितां यास्यामि अन्यः सार्थपस्व(स्तु) जायादिस्वजनान्मकः विज्ञेया(यः)-  
स हि धर्मधनं प्राच्यं धनं हंति नवं न दत्ते किंच पुष्पाभिरेष सानंदेन प्रोक्तं  
यदाद्येन समं न तस्माद् बंध(धु)संबंध मुक्त्वा एनं साधु(धुं) ऽहं भयामि

इत्यदीर्यं वाणिक् मुनिपार्श्वे बंधमोहमपह्नाय ज्ञानम् ।

प्राप साधुभवधर्ममुदारे सौख्यमत्र परत्र च लेभे ।

इत्युपदेशे प्रा. सं ३३० स्तंभ २२मो समाप्तः । कि. राजेंद्रविजय

„ — ( tabbā ) fol. 181<sup>b</sup> ते पूर्वतुं कमायुं न सपाने ननु न आपे तु मे प्रथम  
कहां इतुं प्रथम सार्थे जाउं ते माहे मोहसंबंध मुक्ती व साधुते सेवीस ॥ म  
कहीं ते वणीक मुनी पासे मोह मुकि पांम्यो उपयोग धर्मेने सुख वें भव  
पांम्या ॥

Reference.— The text along with its auto-commentary is published.  
See No. 208.

उपदेशप्रासाद  
( नवम स्तम्भ )  
स्वोपज्ञ वृत्ति तथा टब्बा सहित

Upadeśaprasāda  
( Stambha IX )  
with svopajña vṛtti & ṭabbā

No. 214

1192.

1886-92.

Size. — 10½ in. by 4¾ in.

Extent. — 85 folios ; 5 lines to a page ; 30 letters to a line.

Description. — Country paper thick, tough and white ; Jaina Devanāgarī characters ; big, legible and good hand-writing ; borders ruled in two lines, in red ink ; yellow pigment used ; red chalk, too ; foll. numbered in the right-hand margin ; स्त० ९ is written in the left-hand margin ; a strip of paper pasted to fol. 1<sup>b</sup> ; fol. 85 slightly torn ; condition tolerably good ; complete so far as the ninth stambha is concerned ; it is in verse ; the work starts with explanation of the 7th *vṛata* ; the ṭabbā ends on fol. 2<sup>b</sup> ; thus it is incomplete.

Age. — Not quite modern.

Author of the text. — Vijayalakṣmī Sūri. For details see No. 208.

„ „ „ com. — Same as above.

„ „ „ ṭabbā — Not mentioned.

Subject. — Spiritual advice in Sanskrit, along with its explanation in Sanskrit and Gujarātī. The text commences with enumeration of the 32 *anantakāyas* which are to be excluded from diet by a Jaina, and it goes up to explanation of *anarthadaṇḍa*.

Begins. — ( 111 ) fol. 1<sup>a</sup>

प्रसिद्धा आर्यदेशेषु कंदायानंतकायिकाः ।

द्वात्रिंशत् संख्यया ज्ञेयाः त्याज्यास्ते सप्तमन्त्रे ॥ १ ॥

„ — ( com. ) fol. 1<sup>a</sup> उँ नमः अथानंतकायस्वरूपमाह । etc.

— ( com ) fol. 1<sup>a</sup> कंदायानंतकायिकाः द्वात्रिंशद्विधाः यदाहुः ॥ etc.

„ — ( ṭabbā ) fol. 1<sup>a</sup> द्विवे अनेतकायना स्वरूपने (क)हे छे प्रसिद्ध छे आर्यद्वे(दे)शमां कंदमुलाकं अनेतकाय ते बत्तीस संख्याई जाणवा त्यजवा ॥ सात मात्र तनेविकदादिक(?) सांचारण वनस्पति ३२ भेदे etc.

Ends.— ( text ) fol. 85<sup>a</sup>

अनर्थदण्डो ह्यपचित्तनादिकः ।

चतुःप्रकारो ग्रथितः सदागमे ।

तस्मिन् प्रमादो गुणहानिहेतुकः ।

विशेषहेयश्चरमे गुणव्रते ॥ ९ ॥

इत्यब्दसंघत्सरदिनपरिमितोपदेशप्रासादेन ।

ग्रंथने त्रिषे नवमस्तंभे पंचदशमोऽधिकार ज्ञेयः ॥ १५ ॥

„ — ( com. ) fol. 85<sup>a</sup> तथा कुतुहलान्वृत्यप्रेक्ष्यां उपलक्षणाद् गीतवेद्यादीनां तथा भांडैर्ब्रजालकादीनां प्रेक्षणं सुधापापनिबन्धनं तथा कामग्रंथस्य कोक-शास्त्रस्य गतासनमंत्रौषधकामोद्दीपनादिकस्य शिक्षणं एवमादि प्रमादाचरणं सुधीर्धर्मज्ञः परित्यजेदिति द्वितीयश्लोकार्थः ।

„ — ( tabbā ) fol. 2<sup>b</sup> समस्त नबोत्पन्नं पल्लवांकुर उगतो हुंतो अनंतकाय कश्चो.  
This ends here.

Reference. — The text along with its auto-commentary is published. See No. 208.

उपदेशप्रासाद  
( दशम स्तम्भ )

स्वोपज्ञ वृत्ति तथा टब्बा सहित

No. 215

Upadesaprasāda  
( Stambha X )

with svopajña vṛtti & tabbā

1193.

1886-92.

Size.— 10½ in. by 4½ in.

Extent.— ( text ) 75 folios ; 6 lines to a page; 32 letters to a line.

„ — ( tabbā ) „ „ ; 7 „ „ „ „ ; 35 „ „ „ „

Description.— Country paper rough and white ; Jaina Devanāgarī characters ; big, legible and good hand-writing ; borders ruled in two lines and edges in one, in red ink ; numbers for foll. entered in the right-hand margin as 1, 2, etc., whereas, in the left-hand one as 574, 575, etc.; over and above this, nos. for foll. 1-14 entered doubly ■ usual ; the first fol. preceded by another of which the front part is blank and on the back part of which is given the table of contents for this work ; red chalk used ; fol. 61

partly damaged; edges and corners of fol. 75 slightly worn out; ■ strip of paper pasted to fol. 1<sup>b</sup>; condition tolerably good; the ṭabbā extends up to only fol. 57<sup>a</sup>; the text ( in verse ) however, goes practically up to the end of the 10th stambha; so it is almost complete.

Age.— Not quite modern.

Author of the text.— Vijayalakṣmī Sūri. For details see No. 208.

■ „ „ com.— Same as above.

„ „ „ ṭabbā.— Not mentioned.

Subject.— Spiritual advice with Sanskrit & Gujarātī explanation.

Begins.— ( text ) fol. 1<sup>a</sup>

संयुक्ताधिकरणत्वसुपभोगातिरिक्ता ।

मौख्यमथ कौकुच्यं कंदप्योऽनर्थदंडगाः ॥ १ ॥

„ — ( com. ) fol. 1<sup>a</sup> ॥ ५ ॥

अथैतद्व्रते पंचातिचाराख्याज्यास्तास्माह ।

— ( com. ) fol. 1<sup>a</sup> अनर्थदंडगा इति अनर्थदंडव्रतगामिन एते पंचाति-  
चाराः ॥ etc.

„ — ( ṭabbā ) fol. 1<sup>a</sup> हवे ए व्रतने विषे पंचातिचार त्यजवा तेहलुं वर्णव(न)  
कहे छइं सदाइं जोडी मेली त्यारे अधिकरण राखवा बारंवार भोगवीइं ते  
वस्तुनो नियम ओलघवो २ सुखरीपणुं करडुं ३ कुचेष्टा देखाडवी ४ etc.

Ends.— ( com. ) fol. 75<sup>a</sup> ततः संखं पौषधादिब्रतानि प्रपाल्य 'सौधर्मे' 'अरुणा-  
भविमाने' गतवान् । चतु(ः)पल्योपमायुर्त्वा 'महाविदेहे' मोक्षं गमिष्यति ।  
इति विवाहपञ्चतिशु(स)त्रद्वादशसमशतका लखीतो(ऽ)यमुदंत(तः) ।

श्रीपंचमांगे हि जिनैरपि स्तुतं ।

आद्यस्य संखस्य शु(स)पौषधव(व्र)तं ।

उत्कृष्टमंगैश्च चतुर्विधं मुदा ।

तत्पर्वचक्षे(स्ते)षु विशेषधारणं ॥ १ ॥

इत्यब्द० ज्ञातं १५०२(?) श्रीश्री स्तंभोऽयं दशमो । मत ॥

अष्टाहर्षितसंबंधवृद्धग्रंथे श्रुतार्णवात् वर्ण It ends thus.

„ — ( ṭabbā ) fol. 57<sup>a</sup> तत्र पार्श्व जीन प्रतिमाने थापी कू(कु)मारपालनो  
विहार द्वारे माहाजन था. This ends abruptly.

Reference.—The text along with its auto-commentary is published.  
See No. 208.

उपदेशप्रासाद  
( स्तम्भ ११ )  
स्वोपज्ञ वृत्ति तथा टब्बा सहित

Upadeśaprasāda  
( Stambha XI )  
with svopajña vṛtti & ṭabbā

No. 216

1194.  
1886-92.

Size.— 10½ in. by 5¾ in.

Extent.— ( text ) 66 folios ; 5 lines to a page ; 32 letters to a line.

„ — ( ṭabbā ) „ „ ; „ „ „ „ „ 31 „ „ „ „

Description.— Country paper tough and white; Jaina Devanāgarī characters ; big, clear and good hand-writing ; borders and edges as well, ruled in two lines in red ink ; red chalk used ; numbers for foll. entered twice as usual ; over and above this, these foll. are also numbered in the left-hand margin 649, 650, etc.; the 1st fol. preceded by two foll. which contain the table of contents, the two sides out of these four are blank; a fol. appended to fol. 66<sup>b</sup>, wherein, too, the table of contents is given; the text, the auto-commentary and the ṭabbā complete; condition very good.

Age.— Samvat 1930.

Author of the text.—Vijayalakṣmī Sūri. For details see No. 2c8.

„ „ „ com.— Same as above.

„ „ „ ṭabbā.— Not mentioned.

Subject— Spiritual advice ( in verse ) along with an explanation in Sanskrit and Gujarātī. It starts by laying emphasis on three days in a fort-night.

Begins.— ( com. ) fol. 1<sup>a</sup> ॥ ६० ॥

पक्षमध्ये त्रयश्च पाल्याः । तथाः

बीजा बुधिविहे धम्मे पंचमी नांजे अ अट्टमी कम्मे ।

एगारसी अंगाणं चउहसी चउदं पुव्वाणं ॥ १ ॥

एवं पंचपर्वी पु(पु)र्णिमावाऽस्याभ्यां सह षट्परवी(र्वी) etc.

„ — ( ṭabbā ) पक्षवाडा मध्ये त्रिण दिवस पाहवा तिम वली बीज आराध्ये  
जे भेदे धर्मपांमइं ५भीथी ५ ज्ञाने आठमे आठ कर्म नासे ११ आराध्ये ११  
अंग आवडे १४सीइं १४ पु(पु)र्वलाभ । etc.

Ends.— ( text ) fol. 66<sup>a</sup>

सातिचारेण यद् दानं तद् दानं स्वल्पसौरज्यदं ।

मत्वेति विधिना आद्धे वित्तीयं भावधार्मिकैः ॥ १ ॥

„ — (com.) fol. 66<sup>a</sup> हे आद्ध दानफलं विकल्पेन दूषितमतो निविलयकल्पं दानं देयं । लोके(s)पि सकुनस्वप्नफलं वीकल्यादुच्यते ततः । स आद्धः स्वपाप-मालोच्यातिमकल्पे गतः ।

„ — (ṭabbā) fol. 66<sup>a</sup> अतिचार लागें ते रीते जे दान देयुं ते अल्प सुखनें आपेई । ममीनी वीधीई करी आवके देयुं दान भावधर्म नाधार कई ॥ १ ॥

इत्युपदेशप्रासादटीकेयै लिखिता मया ।

पंचदशभिरआभिः स्तंभश्चैकादशः स्तुतः ॥

अब्दाहर्मितज्ञातेषु पंचषष्ठीतमं स्मृतं ।

प्रेमादिविजयादीनां ज्ञान(?) व्याख्यानहेतवे ॥ २ ॥

इत्यत्र टब्बा श्लोक सातसे दश ७१० गद्यश्लोक छसे सात ६०७ ।

लपितं राजरतन । १९३० फागुण व. ११ दने । गाम ' भेसवामाम ' (?)

१९३० फागुण सुद ८. This other date is also mentioned here.

Reference.— The text together with its auto-commentary is published. See No. 208.

उपदेशप्रासाद

( स्तम्भ १८ )

स्वोपज्ञ वृत्ति तथा टब्बा सहित

No. 217

Upadeśaprasāda

( Stambha XVIII )

with svopajña vṛtti & ṭabbā

1195.

1886-92.

Size.— 10<sup>3</sup>/<sub>8</sub> in. by 4<sup>7</sup>/<sub>8</sub> in.

Extent.— ( text ) 111 folios; 5 lines to ■ page; 40 letters to a line.

„ —( ṭabbā ) „ „ ; 5 to 8 „ „ „ „ ; 38 „ „ „ „

Description.— Country paper tough and white; Jaina Devanāgarī characters; big, clear and good hand-writing; borders ruled in two lines in red ink; numbers for foll. entered twice: once in the right-hand margin ■ 1, 2, 3 etc.; and once in the left left-hand one as 1289, 1290 etc.; red chalk used; yellow pigment, too; the text ( in verse ), the auto-commentary and the ṭabbā complete | condition tolerably good.

Age.— Not quite modern.

Author of the text.— Vijayalakṣmī Sūri. For details see No. 208.

„ „ „, com.— Same as above.

■ „ „, tabbā— Not mentioned.

Subject.—Spiritual advice with elucidation in Sanskrit and Gujarātī.

The work starts by defining the eight jñānācāras.

Begins.— ( text ) fol. 1<sup>a</sup>

पठनीयं श्रुतं काले व्याख्यानं पाठनं तथा ।

आचारः श्रुतधर्मस्य आद्योऽयं लिख्यते बुधैः ॥ १ ॥

„ -- ( com. ) fol. 1<sup>a</sup> अथाष्टौ ज्ञानाचारास्तेष्वेवायमाह । etc.

(com.) fol. 1<sup>a</sup> स्पष्टं नवरं श्रुतं । ११ । अंगोत्तराध्ययादिकालिकं श्रुतं दिवा रात्रौ  
प्रथमचतुर्थपौरुष्येरेव । उत्काली(लि)कश्रुतं वृशवैकालादि दृष्टिवाद-  
श्च सर्वासु पौरुषीषू(षू) काले च etc.

„ — (tabbā) fol. 1<sup>a</sup> आठ ज्ञानना आचार ते मध्ये पहेंलो भेद कहें भणवुं सूत्रकाले  
वषाण भणावुं आचार ज्ञाननों प्रथम ए लिख्यो.

Ends.— ( text ) fol. 111<sup>b</sup>

विचिकित्सा धर्मकृत्ये त्याज्या श्रीभोगसारवत् ।

तस्य देवोऽपि सांनिध्यं वितनोत्युपजीविवत् ॥ १ ॥

„ -- ( com. ) fol. 111<sup>b</sup> अथ सः श्रेष्ठी पत्नीसहितः आरुधर्मं प्रपाल्य देव-  
भूमिं प्राप क्रमेण श्रेष्ठी अचिरेण मुक्तिसौख्यं प्रकटीचकारेति ।  
इत्यब्दिनपरिमितोपदेशसंग्रहवृत्तौ ॥ २७० ॥ अष्टादशमः स्थं(स्तं)मः ।  
लिखितं ब्राह्मण नंदराम तथा भवानीशंकरेण । अत्र स्थं(स्तं)ममध्ये मूल-  
श्लोक तेरसैं एकोत्तर १३७१ टब्बो बारसैं साठ १२६० संख्या 'रोहिडा'बाला  
ब्राह्मण भवानिशंकर हस्ताक्षरेण लिखितं ।

„ — (tabbā) fol. 111<sup>b</sup> हवे ते सेठ स्त्री सहित आवकधर्म पालीनैं देवभूमि पामिनैं  
अनुक्रमे सेठ थोडा कालमां मुक्तिमुख प्रगट करतों संशय धर्मक्रियामां त्यजें  
भोगसार परे । तेहुं सुर पिण साहाज्य करैं सेवक परें ॥ १ ॥

Reference.—The text along with its auto-commentary is published.  
See No. 208.



उपदेशप्रासाद

( स्तम्भ १९ )

स्वोपज्ञवृत्ति तथा ढब्बा सहित

No. 218

Upadeśaprasāda

( Stambha XIX )

with svopajñavṛtti &amp; ṭabbā

636.

1892-93.

Size.— 10 in. by 4½ in.

Extent.— ( text ) 93 folios ; 7 lines to a page ; 29 letters to ■ line.

„ — ( ṭabbā ) „ „ ■ ■ „ „ „ ; 40 „ „ „ ■

Description.— Country paper tough and white ; Jaina Devanāgarī characters ; small, legible and good hand-writing ■ borders ruled in two lines and edges in one, in red ink ; foll. numbered thrice, in the left-hand margin as 2, 3, 4 etc.; in the right-hand margin in two sets of numbers as 1112, 1113, 1114 etc. and 86 ( 186 ), 87 ( 187 ) etc.; the first fol. numbered ■ 2.; the following hence numbered ■ 3, 4, etc.; fol. 93<sup>b</sup> blank ; complete ; this Ms. does not contain the table of contents ; perhaps it was written on ■ fol. preceding the one on which the text is written; the text in verse, its auto-commentary and the ṭabbā complete; condition very good.

Age.— Not quite modern.

Author of the text.— Vijayalakṣmī Sūri. For details see No. 208.

„ „ „ com.— Same as above.

„ „ „ ṭabbā.— Not mentioned.

Subject.— Spiritual advice together with an explanation in Sanskrit and Gujarātī. This work starts by defining *amudha-dṛṣṭi*, the fourth *darśanācāra*.

Begins.— ( text ) fol. 2<sup>a</sup>

मिथ्यादृशां तपो(पः)पूजाविद्यामंत्रप्रभावनां(नं)।

दृष्ट्वा मुह्यति यो नैव सोऽमूढदृष्टिः(ः) सस्म(स्म?)तः ॥१॥

„ — ( com. ) fol. 2<sup>a</sup> ॥ ६० ॥ अथाऽमूढदृष्टिनामा चतुर्थदर्शनाचारमाह ।„ — ( com. ) fol. 2<sup>b</sup> स्पष्टः अत्र भावार्थस्तु लेखश्रेष्ठिज्ञातेन ज्ञेयः । etc.



Description.— Country paper tough and greyish; Jaina Devanāgarī characters; bold, legible and good hand-writing; borders ruled in two lines and edges in one, in red ink; red chalk used; yellow pigment, too; numbers for most of the foll. entered twice as usual; over and above this, foll. also numbered as 1529, 1530 etc., in the left-hand margin; a table of contents written on the back side of a fol. preceding the first and on fol. 1<sup>a</sup>; 10l. 47 lacking; otherwise the text, the vṛtti and the ṭabbā complete so far as the 20th stambha is concerned; condition very good.

Age.— Sāhvat 1928.

Author of the text.— Vijaylakṣmī Sūri. For details see No. 208.

„ „ „ com.— Same as above.

„ „ „ ṭabbā.— Not mentioned.

Subject.— The text in verse starts with the fourth type of austerity with explanation in Sanskrit and Gujarātī.

Begins.— ( text ) fol. 1<sup>b</sup>

विकृतिकुद्रसानां यत् त्यागो यत् तत् तपो हि तत् ॥

युवाज्ञां प्राप्य विकृतिं गृह्णाति विधिपूर्वकम् ॥ १ ॥

„ — ( com. ) fol. 1<sup>a</sup> अथ चतुर्थरसत्यागतपाचारमाह । etc.

— ( com. ) fol. 1<sup>a</sup> स्पष्टः विकृतिकुद्रसाः दुग्धदधिघृततैलगुह्यपकाद्याः । etc.

„ — ( ṭabbā ) fol. 1<sup>b</sup> चोथो विकार करे रस तेहनो जेह त्याग जेह । तपने बिबे ते गुरुनि आज्ञा लेइ विगय गृहे ॥ etc.

Ends.— ( text ) fol. 128<sup>a</sup>

बाह्याभ्यन्तरसामर्थ्यानिह्वयेन प्रवर्तनं ।

सर्वेषु धर्मकार्येषु वीर्याचरणमुच्यते ॥

„ — ( com. ) fol. 129<sup>a</sup> इदानीं किं करोमि नृपा इत्यस्मि सर्वे निरर्थकं कृतं हा हा त्वया परमात्मगदितं न सम्यगवधारितं इत्यादि भाषण्यं भाषयन् क्रमेणानन्तानन्दत्वं वमरिति ।

संबोधितः सोऽपि विलासलालसः ।

स्वोजासि गोप्ता तरुपञ्चतां ललौ ॥

विस्तारयन् वीर्यमिहैव जन्मनि ।

साधुः 'सुधर्मा'वदमभ्ययं दधौ ॥ १ ॥

इत्युपदेशप्रासादे स्तम्भो विंशतिमः स्तम्भः ।

श्रीप्रेमविजयायर्थे श्रीलक्ष्मीसूरिणा मुदा ॥ १ ॥

■ प्र विंशतितमे स्तम्भे श्लोकाः १३३४ संख्या । etc.

संवत् १९२८ ना ■ वै असाढमासे कृष्णपक्षे तीथी १३ शुक्रवासरे  
कण्डबन्धनादे(?) श्रीचन्द्रप्रभ जैन प्रसादात् लिपिकृतं भोजकथाकार नरमे-  
राम अमृत्यश । सभं भवतु कल्याणमस्तु । श्रीमणीभद्र जीनशासनदीपक ॥

Ends.— ( tabbā ) fol. 129<sup>a</sup> हवे स्य करं ते नरजन्म नीकाम कयो ते प्रमुच्यन्ते न  
मान्यं ए रीते भावदया भावता अनुक्रमे पांभ्यो अनन्तानंद उपदेस दीधो ते  
वीलासी पिण पोताहुं वीर्य गोपवर्तो पांनपणुं पांभ्यो विस्तारतो बल ए जन्ममां  
मुनी बु(सु)वर्मापद अक्षय पांभ्यो ।

इति उपदेशमालाप्रासादस्तम्भ २०मो समाप्त । श्लोक टबाना १२९२  
संख्या ॥

Reference.— The text along with its auto-commentary is published. See No. 208.

उपदेशप्रासाद

( स्तम्भ २१ )

स्वोपज्ञ वृत्ति तथा टब्बा सहित

No. 220

Size.— 11 in. by 5½ in.

Extent.— (text) 80-1 = 79 folios; 5 lines to ■ page; 38 letters to a line.

— „ ( tabbā ) „ „ ; 5 to 8 „ „ „ „ ; 31 to 37 „ „ „ „

Description.— Country paper tough and white; Jaina Devanāgarī characters; big, legible and good hand-writing; borders ruled in two lines in red ink; numbers for foll. entered twice, once, in the right-hand margin as 1, 2, 3 etc., and once in the left-hand margin as 1655, 1656, etc.; two foll. affixed to fol. 1<sup>a</sup>; ■ table of contents written on them; red chalk used; white paste, too; fol. 9 missing; otherwise the text, its auto-commentary and the tabbā of the 21st stambha complete; condition very good.

Upadeśaprasāda

( Stambha XXI )

with svopajña vṛtti & tabbā

1197.

1886-92.

Age.— Not quite modern.

Author of the text.— Vijayalakṣmī Sūri. For details See No. 208.

„ „ „ com.— Same as above.

„ „ „ tabbā.— Not mentioned.

Subject.— Spiritual advice in verse in Sanskrit along with its explanation in Sanskrit and Gujarātī.

Begins.— ( text ) fol. 1<sup>a</sup>

पूर्णतागुणसंपुक्तं वाञ्छन्मममहाहूनि ॥

जयघोषो द्विजः श्रेष्ठ्य पूर्णानन्दमयोऽभवत् ॥ १ ॥

„ — ( com. ) fol. 1<sup>a</sup> स्पष्टः नवरं पूर्णतागुणवर्णनं । तु पूर्वस्तरिणा प्रदर्शितं यतः । etc.

„ — ( tabbā ) fol. 1<sup>a</sup> पूर्णता गुणे संयुक्तं मुनिवरने विप्रदेखी पूर्ण आनन्दमयी ययो ए गुणतु वर्णव(न) पूर्वाचार्ये देखिछु छे । etc.

Ends.— ( text ) fol. 80<sup>a</sup>

स्वरूपप्राप्तितोऽधिकं प्राप्तव्यं नावशिष्यते ।

इत्यात्मराजसेपस्या नि(निः)स्पृहो जायते मुनिः ॥

इति निस्पृहमावतो रुजं परिसेहे मुनिकालवैशिकः

सकलैरपि साधुभिस्तथा सहनीयोऽयमुदारनिस्पृहेः ॥ १ ॥

„ — ( com. ) fol. 80<sup>a</sup> एवं पंचदश दिनानि यावत् भो जगालीकृतव्यथां सहमानः महासत्त्वः अनशनं प्रपाल्य कर्मक्षयेन केवलज्ञानमासाद्य महामुनिर्महानंदपदमवाप इति ।

इत्युपदेशप्राप्तावे श्रीलक्ष्मीस्तरिणा स्मृतः ॥

एकविंशतिमः स्तंभः पाठकानां शुभप्रदः ॥ १ ॥

ए स्तंभ मध्ये मूलश्लोक नवसे बैतालीस १४२ टबाश्लोक सातसे पीस्तालीस ७४५ संख्या ॥

„ — ( tabbā ) fol. 80<sup>a</sup> कर्मक्षय करी मोक्षपद पांम्यो ए निरागी भावथी रोगने सहे मुनीश्वर सचले साधुहं तिम सहेवो ए मोटो निस्पृही ॥

Reference.— The text along with its auto-commentary is published. See No. 208.

उपदेशप्रासाद  
( स्तम्भ २२ )  
स्वोपज्ञ वृत्ति तथा टब्बा सहित

Upadeśaprasāda  
( Stambha XXII )  
with svopajña vṛtti & ṭabbā

No. 221

1198.  
1886-92.

Size.— 10 $\frac{7}{8}$  in. by 5 $\frac{1}{8}$  in.

Extent.—(text) 71-2 = 69 folios; 5 lines to a page; 31 letters to a line.

,, —(ṭabbā) ,, ,, ,, ,, ,, ,, ,, 28 ,, ,, ,, ,,

Description.— Country paper tough and greyish ; Jaina Devanāgarī characters ; big, clear and fair hand-writing ; borders ruled in two lines in red ink ; red chalk and yellow pigment used ; foll. numbered as usual ; the first two foll. larking ; otherwise the commentary and the ṭabbā which begin abruptly go up to the end ; numbers of foll. 3, 4 etc. also marked in the left-hand margin as 1737, 1738 ; in the very beginning there is a fol. numbered as 22 ; its front part is blank, whereas the other part furnishes us with a table of contents for the 22nd stambha ; a piece of paper of the size of a fol. seems to have been pasted to its front part ; condition on the whole good.

Age.— Not quite modern.

Author of the text.— Vijayalakṣmī Sūri. For details see No. 208.

,, ,, ,, com.— Same as above.

,, ,, ,, ṭabbā.— Not mentioned.

Subject.— Spiritual advice along with an explanation in Sanskrit and Gujarātī.

Begins.— fol. 3<sup>a</sup> ( text ) Begins abruptly <sup>1</sup>

,, — (com.) fol. 3<sup>a</sup> जगद्धः तत् शुक्लाऽपि सुनिः तेषां न किञ्चिदुत्तरं ददौ । यतः ।  
सुलभं वागनुचारं मौनमेकैप्रियेव्यपि ।

पुद्गलेश्वरप्रतिस्तु योमीनां मौनमुत्तमम् ॥ २१ ॥ <sup>2</sup>

■ ( ṭabbā ) सुनि तेहने न काइ उत्तर आपे वचन न बोलहुं ते मौन तौ सुलभ छै ।  
ते एकैप्रियेन बिषे छै ते मौनथी आत्मकार्य न थाइ ॥ etc.

1 See p. 127<sup>b</sup> of the printed edition.

2 There is a commentary on this verse. So should it be looked upon, as forming a part of the text ?

Ends.— ( text ) fol. 71<sup>b</sup>

न सुषुप्ति etc. as in No. 213 ( p. 345 ).

,, — ( com. ) fol. 71<sup>b</sup> तस्मात् बंधुसंबंधं मुक्त्वा एनं साधुं अहं भयामि

इत्युदीर्य स वाणिग् मुनिपार्श्वे ।

बंधुमोहमपहाय महात्मा ।

प्राप सानुभवधर्मसुदारं ।

सौख्यमत्र च परत्र लेभे ।

इत्युद्यदिनपरिमितोपदेशसंग्रहाद्धायां वृत्तौ ॥ ३३० ॥ स्तंभ २२ ॥

,,—( tabbā ) fol. 71<sup>b</sup> ते माटे मोहसंबंधं हुंकी ए साधुनें हु सेवीस इम कहि ते

वाणिक् मुनि पासे मोह हुंकी प्राप उपयोग धर्मेनें सुख बै भमे( ? वै ) पांभ्यो ।

Reference.— The text along with its auto-commentary is published.  
See No. 208.

उपदेशप्रासाद

( स्तम्भ २४ )

स्वोपज्ञ वृत्ति तथा टब्बा सहित

No. 222

Size.— 10<sup>3</sup>/<sub>8</sub> in. by 4<sup>7</sup>/<sub>8</sub> in.

Extent.—(text) 94 + 1 = 95 folios; 5 lines to a page; 40 letters to a line.

,, — ( tabbā ) ,, ,, 5 to 6 ,, ,, ,, ,, ; 32 ,, ,, ,, ,,

Description.— Country paper rough and white; Jaina Devanāgarī characters; this Ms. contains the text as well as the inter-linear tabbā; big, clear and good hand-writing; borders ruled in two lines in red ink; foll. numbered in both the margins; in the right-hand one as १, २ etc., and in the left-hand one as १९२४, १९२५ etc.; ■ fol. has been affixed to the 1st fol. where we find the table of contents regarding the 24th stambha; fol. 94<sup>b</sup> practically blank ■ for, only the table etc. written on it; condition very good; the text ( in verse ), the vṛtti and its tabbā almost complete; the colophon missing.

Age.— Not quite modern.

Upadeśaprāsāda

( Stambha XXIV )

with svopajña vṛtti & tabbā

1199.

1886-92.

Author of the text.— Vijayalakṣmī Sūri. For details see No. 208.

„ „ „ com.— Same as above.

„ „ „ ṭabbā.— Not mentioned.

Subject.— The 24th stambha along with its explanation in Sanskrit and Gujarātī. It starts with a reference to Yaśobhadra Sūri.

Begins.— ( text ) fol. 1<sup>a</sup>

तपस्वी रूपवान् धीरः कुलीनः शीलदाढ्ययुक्तः ।

षट्त्रिंशद्युगपुण्याढ्योऽसृद् यशोमन्त्रसरिराद् ॥ १ ॥

„ — ( com. ) fol. 1<sup>a</sup> स्पष्टार्थः । 'पल' (ह्री) पूर्णो यशोमन्त्रधरे आचार्य-  
पदावसरे etc.

„ — ( ṭabbā ) fol. 1<sup>a</sup> शीलदृढतावन्त ३६ युगपुण्ये आत ययो । 'वाली' मां  
सूरिपदसमये जाव जीव ८ कौ लीहं करि ॥ etc. .

Ends.— ( text ) fol. 93<sup>b</sup>

अत्रोपदेशप्राप्तादे अष्टौ बुद्धियुगाः स्तुताः ।

सोपानसदृशा ज्ञेयाः शास्त्रधर्मप्रदर्शकाः ॥ १ ॥

विकथावर्जनं शश्वत् सप्रभेदं च वर्णनं ।

द्वारं तदेव विज्ञेयं प्रवेशने हितावहं ॥ २ ॥

अनुयोगाश्वतुर्भेदा तदाख्यानां त्रि तोरणं ।

विचित्ररचनायुक्तं ध्यातव्यं शास्त्रसम्पन्नि ॥ ३ ॥

द्विद्विभेदैर्विभक्तानि द्वादशधा व्रतान्यथ ।

चतुर्विंशतिकानि स्युः तेऽत्र स्तंभा उदाहृताः ॥ ४ ॥

मनोवाक्काययोगानां शुद्धिर्यात्विह गयने ।

स एव मंडपोधार्यः असत्प्रवृत्तिवारकः ॥ ५ ॥

गवाक्षादीनि वस्तूनि... १ ( ends abruptly. )

„ — ( com. ) fol. 93<sup>a</sup> अथोपदेशप्राप्तादे दिग्मात्रशेषप्राप्तादावयवभाववर्णयन्नाह ॥

„ — ( ṭabbā ) fol. 91<sup>b</sup> ते प्राप्ताद केहवो आदिदेवदं चैत्य लघु चैत्यथी शोभे सर्व  
प्रकारे शोभीत चोषीसमां स्थंभमध्ये मूलश्लोक एक गान्त ७७ सत्त्वोत्तर  
टबाश्लोक आठसे छेतालीस ८४६ गाम 'रोहिडांना रेबासी ब्राह्मण ओ०  
भवांनिशंकर हस्ताक्षरे संख्या लीपितं ।

Reference.— The text along with its auto-commentary is published.  
See No. 208.



उपदेशप्रासादन्यस्त  
दृष्टान्तान्तिमश्लोक-  
सङ्ग्रह

Upadeśaprasādanysta-  
dr̥ṣṭāntātimaśloka-  
saṅgraha

No. 223

166.  
1871-72.

Size.— 9 $\frac{3}{4}$  in. by 4 $\frac{5}{8}$  in.

Extent.— 31 folios; 12 lines to a page; 36 letters to a line.

Description.— Country paper tough and white; Jaina Devanāgarī characters; big, clear and tolerably good hand-writing; borders not ruled; foll. numbered in the right-hand margin; fol. 1<sup>a</sup> blank; complete so far as it goes.

Age.— Not modern.

Author.— Vijayalakṣmī Sūri. For details see No. 208.

Subject.— It contains the introductory verse of the commentary of the first stambha. Over and above this there is a collection of the last verses pertaining to illustrations.

Begins.— fol. 1<sup>b</sup> ॐ स्वस्ति श्रीदो etc. as in No. 208.  
fol. 31<sup>a</sup>

जैनधर्मं समाराध्य च विभवभाजनं ।

प्राप्ताः सिद्धिस्तु ये ते श्लाघ्याः मंगलकुंभवत् १ । ३५६ ॥ etc.

Ends.— fol. 31<sup>b</sup> सदयो नृपः श्रीपूज्यं स्माह ।

प्राग्बत् कदाचिन्मुगयां न जीव-

हिंसा विधास्येन पुनर्भवद्वत् ।

सर्वेऽपि सत्त्वाः सुखिनो भवन्तु ।

स्वैरं रमन्तां च चरन्तु मद्वत् ॥ ३६० ॥

स्मरिस्ततस्तंश्रयति स्म शुक्र-

ध्यानं दधानस्तु सुपाशसौधं ।

कांक्षन् महानंदपुरे प्रयातुं ।

प्राक् तस्य मार्गस्य विद्व(क्ष)येव ॥ ॥ ३६१ ॥

इत्युपदेशप्रासादन्यस्तद्वर्तातांतिमश्लोकाः संपूर्णाः ॥

Reference.— Published. See No. 208.

उपदेशमणिमालाकुलक  
( उपपससमणिमालाकुलय )

Upadeśamaṇimālākulaka  
Uvaṛśamaṇimālākulaya

No. 224

826 (1).  
1892-95.

Extent.— fol. 336<sup>a</sup> to fol. 336<sup>b</sup>.

Description.— Complete ; 15 verses in all. For other details see

शाश्वतचैत्यस्तोत्र No.  $\frac{826 (a)}{1892-95}$ .

Author.— Jineśvara Sūri.

Subject.— A metrical composition in Prakrit giving spiritual advice.

Begins.— fol. 339<sup>a</sup>

जीवद्याह रमिरज्जइ इंदियवगो वमिज्जइ सया ।  
सद्वं चेव च विज्जइ धम्मस्स रहस्स हणमेव ॥ १ ॥  
सीलं न हू खंडिज्जइ न संबसिज्जइ समं कुसीलेहिं ।  
गुरुवयणं न खलिज्जइ जइ नज्जइ धम्मपरमथो ॥ २ ॥ etc.

Ends.— fol. 336<sup>b</sup>

इम पउणजिणेसरसूरिवयणयुणनिउणगुंफरमणीयं ।  
वहइ जणो कंठगया विमलं उपपससमणिमालं ॥ १५ ॥  
इति उपपेशमणिमालाकुलकं ।

Reference.— Cf. this work with a work in 25 verses styled as उपदेश-  
रत्नमालाकुलक and noted in Limbdī Catalogue as No. 328.

उपदेशमालाप्रकरण ]  
( उपपसमालापकरण )

Upadeśamālāprakaraṇa  
( Uvaṛśamālāpagaraṇa )

No. 225

641 (a).  
1892-95.

Size.— 10 in. by 4½ in.

Extent.— 36-4-1=31 folios; 14 lines to a page; 48 letters to a line.

Description.— Country paper thin and grey; Jaina Devanāgarī characters with पुष्टमात्रs; bold, legible, uniform, big and elegant hand-writing; borders ruled in pairs of lines in black ink; space between these pairs coloured red; foll. numbered in the right-hand margin; unnumbered

sides have a small disc in the centre, whereas the numbered have over and above this, two more : one, in each margin; thus the numbered have so to say three discs, one in the centre and the other two in each of the two margins, one on each side, each having a further decoration on the upper as well as lower sides by way of a straight line etc.; the first two foll. furnished with two beautiful pictures of two Jinas, the 16th and the 6th or the 21st, as there are marks of a deer and a flower at the bottom, whereas there are at the top two peacocks, one on each side; the right-hand margin of the first fol. slightly worn out; foll. 2 to 5 have their corners a little bit damaged; almost every fol. has a portion mostly outside the body eaten away by worms to a lesser or greater degree; condition tolerably good; red chalk used to mark the numbers for verses; foll. 24 to 27 and 33 missing; otherwise complete; this Ms. contains additional works as under:-

- |        |                         |  |
|--------|-------------------------|--|
| ( 1 )  | अजितशान्तिस्तव          | Vol. XVII, No. 1161 foll. 18 <sup>b</sup> -20 <sup>a</sup> |
| ( 2 )  | नमिऊणस्तोत्र            | foll. 20 <sup>a</sup> -21 <sup>a</sup>                     |
| ( 3 )  | स्थविरावली              | Vol. XVII, No. 624 foll. 21 <sup>a</sup> -22 <sup>b</sup>  |
| ( 4 )  | एकोनविंशतीभावना         | foll. 22 <sup>b</sup> -23 <sup>b</sup>                     |
| ( 5 )  | धम्मपदम्भक (गौतमपृच्छा) | „ 23 <sup>b</sup> -incomplete                              |
| ( 6 )  | सुगापतिकुलक             | „ 28 <sup>a</sup> -29 <sup>a</sup> , begins abruptly       |
| ( 7 )  | ‘जय तिहुयण’स्तोत्र      | „ 29 <sup>a</sup> -30 <sup>b</sup>                         |
| ( 8 )  | गिरिनारकल्प             | „ 30 <sup>b</sup> -31 <sup>b</sup>                         |
| ( 9 )  | शत्रुञ्जयकल्प           | „ 31 <sup>b</sup> -32 <sup>b</sup>                         |
| ( 10 ) | सीलह संश्रुव            | „ 32 <sup>b</sup> -incomplete                              |
| ( 11 ) | गौतमस्वामीरास           | „ 34 <sup>a</sup> -36 <sup>b</sup> , begins abruptly       |
| ( 12 ) | सारदाष्टक               | fol. 36 <sup>b</sup> .                                     |

Age.— Pretty old.

Author.— Dharmadāsa Gaṇi. In v. 538 the author has suggested his name. 2 Traditionally he is looked upon as a pupil of Mahāvīra.

1 If this is a *padma*, the Jina is 6th; if it is a blue lotus, the Jina is 21st.

2 On putting together the first syllables of the following words we get the author's name :

धन, मणि, दाम, ससि, गय & गिहि.

For a similar artifice see p. 309, fn. 1.

In Prof. Peterson Report V, p. 164, we have at the end of उपदेशमालाचरि a legendary account in Sanskrit. According to it our author 'formerly a king' has composed this magnificent work with a view to giving advice to his son Raṇasimha.

Subject.— A Prākṛit work in 544 verses (gāthās) of immense value. It is at least as old as the 8th century A. D. It is a master-piece of spiritual sermons. Moral advice given here is of the best type possible and so several Jains commit it to memory. Dhaminovaṣṣamālā of Jayasimha Sūri is based upon this work. The entire work is divided into three parts, each known as 'pariveśa'.

For some details about this text see my work पाइय (प्राकृत) भाषाओ अने साहित्य (pp. 127, 150, 190, 209 & 237) and my introduction (pp. 5, 27, 45 & 47) to *Upadeśa-ratnākara*.

Verse 51 is interpreted in 101 ways by Udayadharma. In v. 471 there is mention of a bird called 'māsāhasa'. The text is utilized for interpreting omens. See उपदेशमालाशकुनावली.

Begins.— fol. 1<sup>b</sup>

नामिकुण जिणवरिदे इंदनरिद्विषि तिलोअगुरु ।  
उवएसमालामिणमो बुच्छामि गुरु(रु)वपसेण ॥ १ ॥  
जगचूडामणिचओ उसमो वीरो तिलोअसिरितिलओ ।  
एगो लोगइरुओ एगो चक्खू तिहुअणस्स ॥ २ ॥ etc.

Ends.— fol. 18<sup>a</sup>

संजमतवालसाणं । वेरग्गकहा न होइ कल्लसुहा ।  
संविग्गपक्खियाणं । हुज्ज व केसिचि नाणीणं ॥ ३३ ॥  
सोऊण पगरणमिणं । धम्मं जाओ न उज्जमो जस्स ।  
न य जाणिअं वेरग्गं जाणिज्ज अणंतसंसारी ॥ ३४ ॥  
कम्माण सुबहुयाणुवसमेण । उवगच्छई इमं सव्वं ।  
कम्ममलच्छिक्खणाणं वच्छइ पासेण भन्तं ॥ ३५ ॥  
उवएसमालमेअं । जो सुणइ कुणइ वा हिअए ।  
सो जाणइ अप्पाहिअं नाऊण सुहं समायरइ ॥ ३६ ॥

धंतमणिदास(म)म(स)सिगयनि(णि)हिपयपढमकूखराभिहाणेण ।  
 उवएसमालपगरणमिणमो रइअं हिअटाए ॥ ३७ ॥  
 जिणवयणकप्परूखो अणेगसुत्तथसालविच्छिन्नो ।  
 तवनिअमकुसुमग(गु)च्छो सु(सु)ग्गइफलबंधणो जयइ ॥ ३८ ॥  
 जुग्गा सुसाहुवेरगियाण परलोगपथियाणं च ।  
 संविग्गपक्खियाणं दायव्वो बहुसुआणं च ॥ ३९ ॥  
 इयं धम्मदासगाणिणा । जिणवयणुवएसकज्जमालाए ।  
 माला व्व विविहकुसुमा । कहिया सुसीसवग्गस्स ॥ ४० ( 440 ) ॥  
 संतिकरी बुड्ढिकरी । कल्लाणकरी सुमंगलकरी अ ।  
 होउ(इ) कहगस्स परिसाइ । तहय निव्वाणफलदाई ॥ ४१ ॥  
 इत्थ समप्पइ इणमो । माला उवएसपगरणं पगयं ।  
 गाहाणं सव्वगं (सव्वाणं) पंच सया चेव वा(चा)लीसा ॥ ४२ ॥  
 जाव य 'लवण'समुह(हो) । जाव य नक्खत्तमंडिओ 'मेरु'(रू) ।  
 ताव य रइआ माला । जयंमि थिरथावरा होउ ॥ ४३ ॥  
 अकूखरमत्ताहीणं । जं चिअ पढिअं अयाणमाणेण(णं) ।  
 तं खमह मज्झ सव्वं । जिणवयणविणिग्गया वाणी ॥ ५४४ ॥  
 इति श्रीउपदेशमालाप्रकरणं समाप्तं ॥ छ

Reference.— The text is published by Ranchodlal Gangaram from Ahmedabad in Samvat 1934. The text is edited and translated by L. P. Tessitori in *Giornale della Società Asiatica Italiana*, XXV ( 1912 ), p. 167 ff. The text is published along with *Yogaśāstra* (mūla) by the Jaina Dharmaprasāra Sabhā in A. D. 1915. The text together with its Gujarātī translation and that of Rāmavijaya Gaṇi's commentary on it is published by Umedchand Rayachand from Ahmedabad in A. D. 1923. A compendium named as “*श्रीश्रुतज्ञानअमीधारा अथवा श्रीशान्तसुधारसा-दिग्रन्थसन्दोहः*” compiled by Kṣamāvijaya Gaṇi and published in A. D. 1936 contains this text ( pp. 122-150 ) along with 22 other works.

This beautiful text is published along with the commentaries of Siddharṣi ( the author of *उपमितिभवप्रपञ्चकथा* ) and Rāmavijaya Gaṇi, by Hiralal Hansaraj of Jamnagar in A. D. 1919.

The text is noted by Rājendralāla Mitra, in his Notices Vol. X, pp. 46-47 ( A. D. 1892 ), Calcutta Collection Catalogue X, p. 191 ff. and in Pavolini Florence Catalogue Nos. 744-746.

For palm-leaf Mss. of the text see Peterson, Reports I pp. 9, 13, 25, 32, 45, 61, 64, 71, 75, 82, 90, 95 and 103 and III pp. 24, 27, 130<sup>1</sup> and 165<sup>2</sup>.

For description of additional Mss. of text see Weber II, p. 1082. B.B.R.A.S. Vols. III-IV ( p. 404 ), Keith's Catalogue and Jinaratnakośa ( Vol. I, p. 49 ).

For a Ms. of the text together with a Sanskrit commentary based upon that of Siddha Rṣi see Keith's Catalogue No. 7679.

### उपदेशमालाप्रकरण

### Upadeśamālāprakaraṇa

No. 226

640 (a).

1892-95.

Size.— 10½ in. by 4 in.

Extent.— 20 folios ; 15 lines to a page ; 45 letters to a line.

Description.— Country paper thin, rough and white ; Jaina Devanāgarī characters ; tolerably big, legible and very fair hand-writing ; borders ruled in two pairs of lines in black ink ; space between these pairs coloured red ; yellow pigment used ; foll. numbered in the right-hand margin ; unnumbered sides have a small disc in red colour in the centre only ; the numbered, in each of the two margins, too ; fol. 1<sup>a</sup> blank ; it is decorated with a beautiful design in various colours ; complete 545 verses ; this work ends on fol. 17<sup>a</sup> ; the other work viz. शीलोपदेशमाला commences on this very fol. 17<sup>a</sup> and ends on fol. 20<sup>b</sup> ; condition good.

Age.— Sāṃvat 1643.

1 Here is noted a Ms. having the text and Siddha Sādhu's commentary.

■ Here is noted a Ms. having the text and Ratnaprabha Sūri's commentary.

Begins.— fol. 1<sup>b</sup>

ॐ ॥ श्रीसर्वज्ञाय नमः ।

। नमिऊण जिणवरिदे etc.

Ends.— fol. 17<sup>a</sup>

इय धम्मदासगणिणा etc. up to विणिग्गया वाणी । ■ in

No. 225. Then we have:—

५४५ ॥ इति श्रीउपदेशमालाप्रकरणं समाप्तं ॥

॥ संवत् १६४३ वर्षे श्रै(चै)त्रमासे शुक्लपक्षे ११ तिथौ इंदुवासरे लिखितं ह०  
कल्याणचंद्रेण ॥ सुभाषिका बाईरत्ना पठनार्थं ॥

N. B.— For other details see No. 225.

उपदेशमालाप्रकरण

Upadeśamālāprakaraṇa

No. 227

415.

1882-83.

Size.— 10½ in. by 4½ in.

Extent.— 21-3 = 18 folios ; 13 lines to a page ; 38 letters to a line.

Description.— Country paper very thin, rough and greyish ; Jaina Devanāgarī characters with occasional वृद्धमात्रs ; small, uniform, legible and elegant hand-writing ; borders ruled in two pairs of lines in black ink ; space between these pairs coloured red ; foll. numbered in the right-hand margin only ; unnumbered sides have a small disc in red colour, only in the centre, ; the numbered, in each of the two margins, too ; foll. 1<sup>a</sup> and 21<sup>b</sup> blank ; foll. 12, 16 and 17 missing ; otherwise complete ; edges of some of the foll. slightly worn out ; condition tolerably good.

Age.— Old.

Begins.— fol. 1<sup>b</sup>

ॐ ॥ नमो वीतराजाय ॥

नमिऊण । etc. ...

Ends.— fol. 21<sup>a</sup>

इय धम्मदासनणिणा etc. practically up to the end as in  
No. 225.

N. B.— For other details see No. 225.

### उपदेशमालाप्रकरण

Upadeśamālāprakaraṇa

No. 228

1106 (54).

1891-95.

Extent.— fol. 12<sup>b</sup> to fol. 14<sup>a</sup>.

Description.— Incomplete; 33 verses in all. For other details see  
Namaskāramantra Vol. XVII, No. 736.

Begins.— fol. 12<sup>b</sup>

॥ जगच्चूडामणिचुओ etc. as in No. 225.

Ends. — fol. 14<sup>a</sup>

बुद्धं वि जीवाणं सुदुक्काराकं(इ)ति पावचरियाहं ।

भवयं जा सा सा सा पत्ता(पत्ता)एसो वि इणमो ते ३२ ॥

पडिबज्जिऊण दोसे नियए सम्मं च पावचरियाए ।

तो किर म(मि)गावईए उप्पसं केवलं नाणं ॥ ३३ ॥

इति श्रीउपदेशमाला संपूर्ण ॥

N. B.— For other details see No. 225.

### उपदेशमालाप्रकरण

Upadeśamālāprakaraṇa

No. 229

1102.

1887-91.

Size.— 10½ in. by 4½ in.

Extent.— 22 folios ; 13 lines to a page ; 38 letters to a line.

Description.— Country paper rough, thin and greyish ; Jaina  
Devanāgarī characters with पुडमात्रा ; small, clear, uniform  
and good hand-writing ; borders ruled in two pairs of  
lines in black ink ; the space between these pairs coloured  
red ; foll. numbered in both the margins ; unnumbered  
sides have a small disc, in red colour, in the centre ; the



numbered in each of the two margins, too ; fol. 1<sup>a</sup> blank ; edges of the first fol. slightly worn out ; condition on the whole good ; complete ; 545 verses ; this Ms. begins with the 2nd verse according to No. 225.

Age.— Old.

Begins.— fol. 1<sup>b</sup>

॥ ६० ॥ ॐ नमो वीतरामाय ।

जगच्चूडामणिश्चो etc.

Ends.— fol. 22<sup>b</sup>

इय धम्मदासगणिणा etc. up to थिरथावरा होइ(उ) as in

No. 225. This is followed by the lines as under :—

॥ १४४ ( ५४४ )

अक्खरविट्ठलावा मत्ताहीणं वज्जं मए भणियं ।

तं सामिणि खामियव्वं सोयव्वं पयनेणं ॥ ४५१ ॥

इति श्रीउपदेशमालाप्रकरणं समाप्तं ॥ छ ॥

N. B.— For additional particulars see No. 225.

### उपदेशमालाप्रकरण

### Upadeśamālāprakaraṇa

No. 230

613 (d)

1884-86.

Extent.— fol. 22<sup>b</sup> to fol. 36<sup>b</sup>.

Description.— Complete ; 544 verses in all. For other details see Pākṣikasūtra ( Vol. XVII, No. 1146 ).

Begins.— fol. 22<sup>b</sup> ॥ ६०९ ॥

नमिऊण जिणवरिदे etc. as in No. 225.

Ends.— fol. 36<sup>b</sup>

अक्खरमत्ताहीणं etc. up to विणिग्गया वाणी ॥ ५४४ as in

No. 225. This is followed by the line as under :—

इति श्रीउपदेशमालाप्रकरणं ॥

N. B.— For further particulars see No. 225.

## उपदेशमालाप्रकरण

## Upadeśamālāprakaraṇa

No. 231

1269 (6).

1887-91.

Extent.— fol. 24<sup>a</sup> to fol. 35<sup>a</sup>.

Description.— Complete ; 544 verses in all ; foll. 26 to 35 worm-eaten to some extent. For additional particulars see Namaskāramantra ( Vol. XVII, No. 735 ).

Begins.— fol. 24<sup>a</sup> ॥ ॐ ॥ अहं ॥

नामिऊण जिणवरिदे etc. as in No. 225.

Ends.— fol. 35<sup>a</sup>

अक्खरमत्ताहीणं etc. up to विणिग्गया वाणी as in No. 225.

This is followed by the line as under:—

॥ ५४४ इति श्रीउपदेशमाला सम्मत्ता ॥ छ ॥ श्रीः ॥ छ ॥

N. B.— For other details see No. 225.

## उपदेशमालाप्रकरण

## Upadeśamālāprakaraṇa

No. 232

74 ( a ).

1880-81.

Size.— 13 $\frac{5}{8}$  in. by 1 $\frac{7}{8}$  in.

Extent.— 203 leaves ; 3 to 5 lines to a leaf ; 50 to 55 letters to a line.

Description.— Palm-leaf thin, durable and greyish ; Jaina Devanāgarī characters with वृष्टमात्राः ; small, legible, uniform and good hand-writing ; the Ms. presents an appearance as if the work is written in two separate columns, but, really it is not so ; for, the lines of the 1st column are continued to the second ; borders of each of the columns ruled in three lines in black ink ; red chalk used ; a string passes through the holes in the space between the columns ; two wooden boards encompass the Ms. ; leaves numbered in both the margins : in the right-hand one in numbers and in the left-hand one in letters e. g. षर्क, हृ etc. ; at the end we have two extra blank leaves ; a small portion on the right-hand side is worn out in the case of leaves 1 to 79 ; in some

cases the relevant written portion is also gone ; leaves 193<sup>b</sup> and 194<sup>a</sup> 'smutty ; the first four leaves have stuck together ; condition on the whole fair ; this work ends on leaf 52<sup>a</sup> ; this Ms. contains in addition the following works :—

- |        |   |        |                                    |
|--------|---|--------|------------------------------------|
| ( 1 )  | भवभावना   | leaves | 52 <sup>a</sup> —106 <sup>a</sup>  |
| ( 2 )  | योगशास्त्र ( I-IV )   | ,,     | 106 <sup>a</sup> —144 <sup>b</sup> |
| ( 3 )  | धर्मोपदेशमाला   | ,,     | 145 <sup>a</sup> —154 <sup>b</sup> |
| ( 4 )  | जीवदयाप्रकरण  | ,,     | 154 <sup>b</sup> —165 <sup>a</sup> |
| ( 5 )  | नवपदसूत्र   | ,,     | 165 <sup>a</sup> —178 <sup>b</sup> |
| ( 6 )  | एकविंशतिस्थानक  | ,,     | 178 <sup>b</sup> —184 <sup>b</sup> |
| ( 7 )  | समयक्षेत्रसमाप्त  | ,,     | 184 <sup>b</sup> —192 <sup>b</sup> |
| ( 8 )  | अमणोपासकप्रतिक्रमणसूत्र ( वंदितुसूत्र ) Vol. XVII,<br>No. 919 leaves 193 <sup>a</sup> to 197 <sup>b</sup> |        |                                    |
| ( 9 )  | अतिचारगाथा ( नाणंमि दंसणंमि ) Vol. XVII, No. 1186<br>leaves 197 <sup>b</sup> to 198 <sup>b</sup>          |        |                                    |
| ( 10 ) | गौतमपृच्छा (?) consisting of 53 verses leaves<br>198 <sup>b</sup> to 203 <sup>b</sup>                     |        |                                    |

Age.— Old.

Begins.— leaf 4<sup>b</sup>

उप्पन्नकेवलनाणे(णं)<sup>१</sup>

किं सक्का वोचुं जे सरागया ... अकसातो ।

जो हण धरिज्ज धणियं दुव्वयपुव्वालए असुणा ।<sup>२</sup>

(क)दुयकसाय ... पुप्फं च फलं च दोवि वरसाई ।

... कुविओ फलेण पावं समायरइ ॥ ३<sup>४</sup> ॥ etc.

Ends.— leaf 51<sup>b</sup>

इय धम्मदासगणिणा etc. up to थिरथावरा होउ ॥ as in

No. 225. This is followed by the line as under :—

५४४ ॥ उवएसमालापारणं समाप्तं ॥ छ ॥ छ ॥

N. B.— For further particulars see No. 225.

1 Ink spread out.

2 This is the last foot of v. 34.

3 This is v. 35.

4 This is, v. 36.

## उपदेशमालाप्रकरण

## Upadeśamālāprakaraṇa

No. 233

73 (a).

1880-81.

Size.— 12½ in. by 8 in.

Extent.— 186-2 = 184 leaves; 4 to 6 lines to a leaf; 40 to 45 letters to a line.

Description.— Palm-leaf; Jaina Devanāgarī characters with पृथमात्रा; bold, big, legible and good hand-writing; the work though continuous, appears to be divided in two columns; each column has borders ruled in two lines in black ink; red chalk used; numbers for leaves entered twice: once as 1, 2, 3 etc. in the right-hand margin and once in letter-numerals as in Kalpasūtra Vol. XVII, No. 499; some leaves numbered twice in the right-hand margin; leaf 1<sup>a</sup> blank; so are leaves 57<sup>a</sup> and 110<sup>b</sup>; leaves 72 and 112 lacking; on leaf 120<sup>a</sup> we have थ थ थ only; so to say it is practically blank; leaf 186<sup>b</sup> less legible, ink having faded; several leaves have their edges and corners worn out; condition tolerably good; complete; this Ms. contains in addition the following works:—

- |   |  |
|---|--|
| (1) भक्तामरस्तोत्र (44 verses)                      | leaves 57 <sup>b</sup> -64 <sup>a</sup>                |
| (2) स्थविरावली Vol. XVII, No. 626                   | leaves 64 <sup>b</sup> -67 <sup>a</sup>                |
| (3) आश्वकविधि                                       | leaves 67 <sup>a</sup> -70 <sup>a</sup>                |
| (4) धम्मोवग्गह दोण दिज्झइ                           | leaves 70 <sup>a</sup> -72 <sup>b</sup> (?) incomplete |
| (5) नवकारफल   | leaves 72 <sup>b</sup> (?) -75 <sup>a</sup>            |
| (6) प्रव्रज्याविधान Vol. XVII, No. 1373             | leaves 75 <sup>a</sup> -77 <sup>b</sup>                |
| (7) कृष्णपञ्चाशिका                                  | leaves 77 <sup>b</sup> -84 <sup>a</sup>                |
| (8) गौतमपृच्छा                                      | leaves 84 <sup>a</sup> -90 <sup>a</sup>                |
| (9) प्रश्नोत्तररत्नमालिका                           | leaves 90 <sup>a</sup> -93 <sup>a</sup>                |
| (10) धर्मलक्षण                                      | leaves 93 <sup>a</sup> -94 <sup>b</sup>                |
| (11) विवेकमञ्जरी                                    | leaves 94 <sup>b</sup> -110 <sup>a</sup>               |
| (12) एकविंशतिस्थानक                                 | leaves 111 <sup>a</sup> -121 <sup>a</sup>              |
| (13) अजितशान्तिस्तव (44 verses) Vol. XVII, No. 1166 | leaves 121 <sup>b</sup> -128 <sup>b</sup>              |
| (14) वीतरागस्तोत्र (I-II)                           | leaves 128 <sup>b</sup> -129 <sup>b</sup>              |
| (15) योगशास्त्र                                     | leaves 132 <sup>a</sup> -186 <sup>b</sup>              |

Age.— Fairly old.

Begins.— leaf 1<sup>a</sup>

... रागाय ॥

नामिकुण जिणवरिदे इंदनरिंद etc.

Ends.— leaf 57<sup>b</sup>

संजमतवालसाणं etc. up to थिरथावरा होउ as in No. 225.

This is followed by the line as under :—

४३ ( ५४३ ) उपदेशमाला समाप्ता

Reference.— For further details see No. 225.

### उपदेशमालाप्रकरण

Upadeśamālāprakaraṇa

No. 234

799 (a).

1899-1915.

Size.— 10 $\frac{1}{8}$  in. by 4 $\frac{1}{4}$  in.

Extent.— 1 + 29 - 10 = 20 folios ; 13 lines to a page ; 38 letters to a line.

Description.— Country paper thin, rough and greyish ; Jaina Devanāgarī characters with frequent पृष्ठमात्रा; big, clear, legible, uniform and good hand-writing; borders ruled in two lines in black ink; red chalk and yellow pigment used; foll. numbered in the right-hand margin; foll. 1 to 10 missing; so the Ms. begins abruptly; several foll. more or less worm-eaten; condition on the whole tolerably good; there is an additional fol. in the beginning; it is numbered as 19; this side is for the sake of convenience here looked upon as fol. 19<sup>a</sup>; on fol. 19<sup>b</sup> we have a portion of Upadeśamālā verses 67 to 78 ( last few verses ); on the other side of this fol. we have जीवस्थानकविचार and then a part of गुणस्थानकविचार; this seems to be continued on fol. 11<sup>a</sup>; so it appears that the fol. preceding the 11th has been later on numbered as 19; formerly it may have been numbered as 10; on this understanding it is considered here as the first work embodied in this Ms.; the second is what is named as कर्मबन्धविचार.

Age— Pretty old.

Begins.— fol. 19<sup>b</sup>

<sup>1</sup> अ(आ)बज्झइ क(कु)त्थ(एछ)मासस्स ॥  
 नाड(ऊ)ण करयलगया(५५)मलं ॥ सज्झा(आ)वड(ओ) गह(ह) सव्वं ।  
 धम्मं पि(मि) नाम सीइज(ज्ज)इ त्ति कम्माइं पुरुआइ ॥ ६७ ॥ <sup>2</sup>  
 धम्मत्थकामसुखेसु जस्स भावो जहि जहिं रमइ ।  
 वेरगगंतरसं न इमं सव्वं सुहावेइ ॥ ६७ (७८) ॥ etc.

Ends.— fol. 19<sup>b</sup>

इय धम्मदासगणिणा etc. up to विणग्गया बाणी as in No. 225.  
 This is followed by the line as under:—

॥ ७८ ॥ इति श्रीउपदेशमाला समाप्तः ॥ छ ॥

N. B.— For other details see No. 225.

### उपदेशमालाप्रकरण

### Upadeśamālāprakaraṇa

No. 235

693.

1899-1915.

Size.— 9<sup>3</sup>/<sub>4</sub> in. by 4<sup>1</sup>/<sub>4</sub> in.

Extent.— 5 folios; 13 lines to a page; 34 letters to a line.

Description.— Country paper rough and white; Jaina Devanāgarī characters; big, legible, uniform and good hand-writing; borders ruled in four lines and edges in one, in red ink; foll. numbered as usual; strips of paper pasted to foll. 1<sup>a</sup> and 2<sup>a</sup>; condition on the whole tolerably good; this Ms. ends abruptly; so this work is incomplete; 101 verses in all.

Age.— Old.

Begins.— fol. 1<sup>a</sup>

५६० ॥ ॐ नमः श्रीवीतरागाय ॥  
 नामिऊण etc.

1 This is a part of the 530th ~~verse~~ according to the printed edition of the text only (J. D. P. Sabhā).

2 This and the following ~~verses~~ tally with verses 531 etc.

Ends.— fol. 5<sup>b</sup>

आयरिअभत्तिरागो कस्स सुनक्खत्तमहरिस्सिरिस्सो ।

अवि जी(वि)अं ववसिअं न चेव एरुपरिभवा(वो) सहिओ (१००) ॥

पुखेहिं चोइआ पुरक्खडेहिं सिरिभायणं भविअसत्ता ॥

एरुमागमेसिभद्धा(द्वा) देवयमिव पज्जुवासंति ॥१ (१०१) ॥

छ ॥ छ । etc.

N. B.—For additional information see No. 225.

उपदेशमालाप्रकरण  
'हयोपोदया' विवृति सहित

Upadeśamālāprakaraṇa  
with Heyopādeyā vivṛti

No. 236

1105.

1887-91.

Size.— 10<sup>7</sup>/<sub>8</sub> in. by 4<sup>1</sup>/<sub>2</sub> in.

Extent.— 258 + 1 = 259 folios; 13 lines to a page; 53 letters to a line.

Description.— Country paper thin, tough and white; Jaina Devanāgarī characters with frequent वृद्धमात्रा; sufficiently big, perfectly legible, uniform and beautiful handwriting; borders ruled in two pairs of lines in black ink; space between the pairs coloured red; red chalk used; yellow pigment used for making corrections; foll. numbered in the right-hand margin: once as 252, 253 etc., and once as 1, 2 etc.; fol. 252<sup>a</sup> blank except that the following line is written on it:—

॥ उपदेशमालाविवरणः । सू० ॥ टी० सीद्धर्षिः ॥

There is blank space on the right-hand side of each of the foll. 252<sup>b</sup> and 253<sup>a</sup>; every fol. is more or less worm-eaten; condition on the whole tolerably good; the last fol. is half gone; so it is pasted on a piece of white paper of the size of a fol.; fol. 271 repeated; fol. 278 numbered as 28 and 29, too; so fol. 279 as 30; both the text and its commentary complete.

Age.—Old.

1 This is styled ■■■ vivaraṇa, too, by the commentator himself.

Author of the commentary.— Siddha Sādhu alias Siddharṣi same as the author of Upamitibhavaprapaṇcākathā.

Subject.— The text along with a Sanskrit commentary. It is named as Heyopādeyā as it so begins. In this commentary Hari-bhadra Sūri is saluted.

Begins.— ( text ) fol. 1<sup>b</sup>

जगचूडामणिधृतो etc. as in No. 225.

„ — ( com. ) fol. 1<sup>b</sup> ५६० ॥ नमः सर्वज्ञाय ॥

हेयोपादेयार्थोपदेस(श)भाभिः । प्रबोधितजनाब्जं ॥

जिनवरादिनकरमवदालितकुमततिमिरं नमस्कृत्य ।

गीर्हेयताप्रसादितधाष्ट्यान्मन्दरे जंतुबोधाय ।

जडबुद्धिरपि विधास्ये विवरणमुपदेशमालायाः ।

अभिधेयादिस्तन्यत्वावस्था विवरणकरणमनर्थकमिति चेन्न तत्सद्भ(द्वा)-  
वात् तथाह्यस्यामुपदेशा अभिधेयास्तद्धानद्वारेण सत्त्वानुग्रहः । कर्तुरनंतरप्रयोजनं  
श्रोतुस्तदधिगमो द्वयोरपि परमपदावाप्तिः परंपराफलं । संबंधस्तूपायोपेयरूपस्त-  
त्रोपेयं प्रकरणार्थपरिज्ञानं प्रकरणमुपायोऽतो युक्तमेतद् विवरणमिति तत्रास-  
गाथया शिष्टसमयानुसरणार्थं भावमंगलमाह ॥ छ ॥

This is followed by the first verse of the text above referred to and after that we have:—

इयं हि भगवद्भुजोत्कीर्तनार्थं(?) तस्य च निर्जराहेतुतया तपोधन  
मंगलता स्फुटैवेति ॥ जगतो भुवनस्य चूडामणिधृतो etc.

Ends.— ( text ) fol. 260<sup>b</sup>

तवनिपमकुसुमगोच्छो etc. up to बहुस्सुयाणं च ॥ ३९ ॥

as in No. 240.

„ — ( com. ) fol. 260<sup>b</sup> दातव्या पुनरियं बहुश्रुतेभ्यश्च धिवेदिभ्यः । चशब्दात्  
सुमाधुत्वादिविशेषणेभ्य इति । इह च स्त(स्त्र)त्रे(?)पाठाना(नां) या(?)बा-  
हृत्य(?)विधाय एव पर्यालोचयतां सम्यगर्थप्रदः । प्रतिभातः ॥ एवास्माभिः पाठा  
(ठो) विधृतो न शेषाः कश्चित् पुनः संनिहितस्तत्रादर्शेषु प्रस्तुतार्थेन घटमानं  
पाठमवेक्ष्य प्रायो(?)यमेवं कश्चित् पाठो भविष्यतीत्यभ्युहित(तः) स इति ॥ छ ॥

विष(षं) विनिर्जुय कुवासनामयं

व्यचीचरद् यः कृपया मदाशये ।

अचित्यवीर्येण सुवासनासुधां

नतो(?)स्मि तस्मै 'हरिभद्रसूरये ॥

1 In Peterson, Report III, p. 130 we have जिनधर्मसूरये ; but on p. 184 there is : नमोस्तु तस्मै हरिभद्रसूरये ॥ ?



उत्सृज्य(त्र) विष्ट(वृ)तं मतिमांशदोषाद्  
 गांभीर्यभाजि वचने यदनंतका(की)तैः ।  
 संसारसागरमनेन तरीतुकामै-  
 तत् साधुभिः कृतकृपैर्मयि सो(शो)धनीयं ॥  
 तोषाद् विधाय विवृति गिरिदेवतायाः ।  
 पुण्यानुवं(वं)धि कुशलं यदीमां(दे) मया(ऽऽ)प्तं ॥  
 सर्वो(ऽ)पि तेन भवतादुपदेशमाला-  
 प्रोक्तार्थसाधनपरः खलु जीवलोकः ।  
 उपदेशमालाविवरणं समाप्तं ॥ छ ॥ ॥ छ ॥  
 कृतिरियं जिनजैमिनिकणभुक् सौगतादिदर्शनवेदिनः । सकलग्रन्थार्थ-  
 विनिर्मु(पु)णस्य श्रीसिद्ध(?)र्थमहार्बद्धमानाचार्यस्येति ।  
 सिद्धर्षिकृता वृत्तिः कथानकैर्योजिता स्वबो(बो)धार्थ्ये ।  
 प्रोक्तमनुनीद्वरचितैश्चारुभिरुपदेशमालायाः  
 यद् विधिना सूत्रांक्तं यच्चान्योक्तं न सम्यगिह लि.

After this we have some letters made illegible by applying yellow pigment. They seem to be something like this:—

॥ श्री ५ श्रीविजयसुरिशिष्य... .. शिवविजयगणिनी प्रति ...

Reference.— For additional Mss. written on palm-leaves and having the text as well as this commentary see Peterson, Report III, pp. 25, 130-131 and 172-173. On p. 25, one line from the beginning and two lines from the end viz. प्रोक्तार्थसाधनं etc. upto उपदेशमालाविवरणं समाप्तं are given from the commentary. On pp. 130-131 we have the lines from विं विनिर्मुय etc. upto the last line noted above (i.e. upto समाप्तं) and then we have:—

“ भगवद्गीर्देवताया निभमात्रदुर्गस्यामिपुशिशिष्यसद्दर्षिचरणरेणो-  
 सिद्धसाधोः ॥ etc.

On p. 172 the lines from the end of the commentary are given. They begin with कृतिरियं and go up to मालायाः<sup>1</sup> as in No. 240. This is followed by ... संवत् १२९१ etc. on p. 173.

<sup>1</sup> There are a few lacunae.

<sup>2</sup> Is this a proper name ?

There is noted on p. 184 a palm-leaf Ms. of the commentary only. For additional Mss. of this 'हेयोपादेया' विवृति see G. O. Series Vol. XXI, pp. 1 and 51 and Jinaratnakōśa (Vol. I, p. 49). In the Līmbdī Catalogue one Ms. having the text and 'हेयोपादेयनाम्नीवृत्ति' is noted as No. 324. This is probably the same commentary that is dealt with here; for, this begins with हेयोपादेया. One Ms. is noted in Keith's Catalogue as No. 17679 and one in GSAI (Vol. XXV, 295).

P. S. — It seems from p. 376, ll. 11-13 that this No. 236 contains the text, Siddharṣi's commentary on it and narratives added to this commentary by Vardhamāna Sūri. If so, it agrees with No. 240, 'and' it deserves to be bracketed with it. In the absence of the pertinent Ms., I can't say anything more and further, it is not possible to keep this compose pending indefinitely.

उपदेशमालाप्रकरण  
हेयोपादेया  
(विवृति) सहित

No. 237

Upadeśamālāprakaraṇa  
with  
Heyopādeyā (vivṛti)

1238.

1891-95.

Size.-- 11 <sup>7</sup>/<sub>8</sub> in. by 4 <sup>3</sup>/<sub>8</sub> in.

Extent.— 57 folios; 17 lines to a page; 58 letters to a line.

Description.— Country paper thin, rough and white; Jaina Devanāgarī characters with occasional पुष्टमात्रा; small, fairly legible, uniform and very good hand-writing; borders ruled in four lines in black ink; red chalk used; yellow pigment used while making corrections; foll. numbered in the right-hand margin as 61, 62 etc.; edges of the first and last few foll. slightly gone; a few foll. slightly worm-eaten; condition tolerably good; both the text and the

1 This does not deal with Siddharṣi's commentary but with one based upon it.

commentary complete; marginal notes written at times; in the left-hand margin of fol. 117<sup>b</sup> हेयोपादेय is written in red ink.

Age. — Samvat 1480.

Begins. — ( text ) fol. 61<sup>a</sup>

नामिऊण जिणवरिदे etc. as in No. 225.

„ — ( com. ) fol. 61<sup>a</sup> ॥ ॐ ॥ नमो श्रीसर्वज्ञाय ॥

हेयोपादेयार्थोपदेश etc. as in No. 236.

Ends. — ( text ) fol. 117<sup>b</sup>

जिणवयणकप्परुक्खो etc. up to बहुसुयाणं च as in No. 225.

„ — ( com. ) 117<sup>b</sup> दातव्या पुनरियं etc. up to जीवलोकः ॥ छ ॥ छ ॥  
practically as in No. 236. Then we have:—

इति श्रीउपदेशमालाविवा(व)रणं समाप्तमिति ॥ श्री ॥ कृतिरियं  
परमार्थतो भगवद्गीर्णवतायां निभमात्रतया तु(तु) दुर्गस्वामियुरुशिष्यसद्धर्षि-  
चरणरेणोः सिद्धर्षिसाधोरिति समाप्तमिति ॥ ६३ ॥ श्री ॥ मंगलं महाश्री ॥ देहि  
त्रिधां परमेश्वरी ॥ ६४ ॥ संवत् १४८० वर्षे फागुण वदि ६ आदित्यवारे  
श्रीसाधुपूर्णमा'पक्षमंडनश्री'विधि'पक्षचूडामणिश्रीगच्छनायकश्रीपूज्यश्रीश्री-  
रामचंद्रमुरिश(शि)ष्यशीलचंद्रलेशेन आत्मसंस्मरणार्थं श्रीउपदेशमाला-  
वि(व)रणं लिखापितं ॥ श्री'दर्भावती'नगरे पुस्तिका लिखिता ॥

उद्कानलचौरेभ्यो मूर्षकेभ्यो विशेषतः ॥

कष्टेन लिपितं शास्त्रं । यत्नेन प्रतिपालयेत् ॥ १ ॥

तैलाट्ट(द्र)क्षेज(ज्ज)लाट्ट(द्र)क्षे रक्षे मां शिथिलबंधनात् ।

परहस्तगताट्ट(द्र)क्षे एवं वदति पुस्तिका ॥

प्रा० ज्ञा० जे० राणा मा. सुहागदेष्टतमाढणेन भार्यासल्लुसहितेन  
भाषनया लिखापितम् ॥ अ० ४५००

The subsequent letters are illegible as yellow pigment is applied.

N. B.— For other details see Nos. 225 and 236.

उपदेशमालाप्रकरण

हेयोपादेशा

(विवृति) सहित

Upadeśamālāprakaraṇa

with

Heyopādeyā (vivṛti)

No. 238

171.

1871-72.

Size.— 10 $\frac{1}{8}$  in. by 4 $\frac{1}{8}$  in.

Extent.— 89 folios ; 15 lines to a page ; 49 letters to a line.

Description.— Country paper thin, tough and greyish ; Jaina Devanāgarī characters with occasional वृद्धमात्राs ; sufficiently big, quite legible, uniform and beautiful hand-writing ; borders neatly ruled in four lines in black ink ; daṇḍas in red ink ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; so is the fol. 89<sup>b</sup> except that उपदेश-मालाटीका is written in Gujarātī on it ; both the text and its commentary complete ; condition very good.

Age.— Fairly old.

Begins.— ( text ) fol. 1<sup>b</sup>

जगच्चूडामणिबुधो etc. as in No. 225.

,, — ( com. ) fol. 1<sup>b</sup> ॥ ५७ ॥ ओ ( ॐ ) नमः श्रीसर्वज्ञाय ॥

हेयोपादेशार्थोपदेश etc. as in No. 225.

Ends.— ( text ) fol. 88<sup>b</sup>

जिणवयणकप्परुक्खो etc. up to बहुसुयाणं in No. 225.

,, — ( com. ) fol. 89<sup>a</sup> दातव्या पुनरियं बहुश्रुतेभ्यश्च etc. up to उपदेश-मालाविवरणं समाप्तं । छ । as in No. 236. This is followed by the line as under :—

उपदेशमालाविवरणं समाप्तं

N. B.— For other details see No. 237.

उपदेशमालाप्रकरण  
हेयोपादेया  
(विवृति) सहित

Upadeśamālāprakaraṇa  
with  
Heyopādeya-(vivṛti)

No. 239

263.  
1883-84.

Size.— 10 in. by 4½ in.

Extent.— 78 folios ; 15 lines to a page ; 47 letters to a line.

Description.— Country paper thin, rough, tough and white ; Jaina Devanāgarī characters with occasional वृद्धमात्राः ; small, quite legible, uniform and very good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; yellow pigment used while making corrections ; foll. numbered in the right-hand margin ; in the left-hand margin, the title is written as उपदे० ह० ; a piece of white paper of the size of a fol. pasted to fol. 1<sup>a</sup> ; condition on the whole very good ; fol. 1<sup>a</sup> blank ; both the text and its commentary complete ; the former has 543 gāthās ; extent 4400(?) ślokas.

Age.— Pretty old.

Begins.— ( text ) fol. 1<sup>b</sup>

जगचूडामणिभूओ । etc. as in No. 225.

„ — ( com. ) fol. 1<sup>b</sup> ५८७ ॥ नमः सर्वज्ञाय ॥

हेयोपादेयार्थोपदेशभाभिः etc. as in No. 236.

Ends.— ( text ) fol. 78<sup>b</sup>

इय धम्मदासगणि(णा) etc. up to जिणवयणाधिणिग्गया वाणी ॥  
as in No. 225. This is followed by the lines as under :—

४३ ॥ इति उपदेशमाला संपुर्णा ।

„ — ( com. ) fol. 78<sup>b</sup> दातव्या पुनरियं etc. up to श्रीउपदेशमालाविवरणं  
॥ छ ॥ as in No. 236. This is followed by the lines as under :

कतिरियं परमार्थतो भगवतया ॥ दुर्गस्वामिगुरुशिष्यसङ्घेऽश्वरणरेणोः  
सिच(?) सदाद्धो(धोः) ॥ छ ॥ ग्रंथार्थे ॥ ४(?)४०० ॥ छ ॥ छ ॥ श्रीरस्तु ॥

N. B.— For other details see No. 237.

उपदेशमालाप्रकरण  
विवरणसहित

Upadeśamālāprakaraṇa  
with vivaraṇa

No. 240

639.  
1892-95.

Size.— 10 $\frac{1}{2}$  in. by 4 $\frac{3}{8}$  in.

Extent.— 47 folios ; 21 lines to a page ; 71 letters to a line.

Description.— Country paper rough and greyish; Jaina Devanāgarī characters with frequent वृद्धमात्रs ; very small yet perfectly legible, uniform and beautiful hand-writing; borders ruled in two pairs of lines in black ink; space between these pairs coloured red; red chalk used; yellow pigment used while making corrections; foll. numbered in both the margins; fol. 1<sup>a</sup> blank; unnumbered sides have a small disc in red colour in the centre only; the numbered, in each of the two margins, too; a portion from the right-hand side is gone in the case of the first fol.; edges of several foll. worn out to some extent; condition on the whole tolerably good; both the text and the commentary complete.

Age.— Fairly old.

Author of Narratives.— Is he Vardhamāna sūri, the one mentioned in Jinaratnakośa ( Vol. I, p. 50 ) ?

Subject.— The text along with a Sanskrit commentary of Siddharṣi. This commentary contains narrations added to Siddharṣi's commentary.

Begins.— ( text ) fol. 1<sup>b</sup>  
जगच्चूडामणिभूओ etc. as in No. 225.

„— ( com. ) fol. 1<sup>b</sup> एतं पृथक् सर्वज्ञाय ॥  
हेयोपादेयार्थोपदेशभाभिः । etc. as in No. 236.

Ends.— ( text ) fol. 47<sup>b</sup>

जिणवयणकप्परुक्खो etc. up to बहुसुखाणं च ॥ as in No. 225.  
„— ( com. ) fol. 47<sup>b</sup> दातव्या पुनरियं etc. up to इत्युपदेशमालाविवरणं समाप्तं ॥ छ ॥ as in No. 236. This is followed by the lines as under :—

॥ श्री ॥ ८ ॥ सं ॥ छ ॥ श्री ॥ ८ ॥ ग्रं० ४०६० ॥ छ ॥

धंतमणीत्यादि ॥ धमाताः कलंकशोधनार्थं पुटपाकं प्रापितास्ते च मणयश्च  
पुष्परागपद्मरागवज्रवैदूर्यचंद्रकांतादयो धमाता मणयस्तेषां दामानि मालाः  
शशिनो दुर्वर्णसुवर्णकपूराः गजाः कुंजरास्तुरगा रथपटातीनामुपलक्षणमेतत्  
निधयो निषा च द्रव्याणि तेषां पद्मास्पदं स्थानं राजा स चेह प्रस्तावाद्  
रणसिंहस्तस्य प्रथमाभिधानेन कोऽर्थः प्रथमाक्षरमौकारो मातृका इव सर्व-  
शास्त्राणामादौ मंगलार्थमुपादीयमानत्वात् तस्य च पंचपरमेष्ठिवाचकतया  
विश्रुतद्रावंतर्ज्ज्वलो जाप इत्यर्थः । तेन हेतुना रचितमुपदेशमालाप्रकरण  
मेतदिति योगः ॥

कलिछलितोपसवेतयोपदेशपरंपरया प्रतिबोधितो यथेह परलोककल्या-  
णकारणपंचमंगलजापपरायणो भवति । तथा करोमीत्याभिप्रायेणेत्यर्थः ॥ छ ॥  
कृतिरियं जि(१जै)नजैमिनिक्कणभुक्खसैगितादिदर्शनवेदिनः सकल-  
ग्रंथार्थबलवन्निपुणस्य श्रीसिद्धर्षेर्महाचार्यस्ये(स्य) सिद्धविकृता वृत्तिः  
कथानकैर्योजिता स्वबोधार्थं ।

प्राक्तनमुनीन्द्ररचितैश्वरारुभिरुपदेशमालायाः ।

प(प)दविधिना सूत्रोक्तं यच्चान्योक्तं न सम्यग्निह लिखितं ।

जैनैर्द्रमताभिज्ञैस्तच्छोध्यं मर्षणीयं च ॥ १ छ ॥

श्रीरस्तु ॥ श्री ॥ छ ॥

Reference.— Cf. a Ms. styled as उपदेशमालाप्रकरणगाथा आम्नाययंत्र  
and noted as No 313 in the Limbdī Catalogue. For other  
details see No. 236.

उपदेशमालाप्रकरण  
उपदेशमञ्जरी सहित

Upadeśamālāprakarana  
with Upadeśamañjarī

No. 241

552.

1895-98.

Size.— 13½ in. by 4 in.

Extent.— 117 folios ; 12 to 14 lines to a page ; 56 to 62 letters to  
■ line.

Description.— Country paper thick, rough and greyish; Jaina  
Devanāgarī characters with पृष्ठमात्राः; small, legible and good  
hand-writing; borders ruled in four lines in black ink;  
red chalk used; most of the foll. from 1 to 40 numbered

in both the margins: in the right-hand one as १, २, ३ etc., and in the left-hand one from the 4th as ४, ५, ६, ७, ८, ९, १०, ११, १२, १३, १४, १५, १६, १७, १८, १९, २०, २१, २२, २३, २४, २५, २६, २७, २८, २९, ३०, ३१, ३२, ३३, ३४, ३५, ३६, ३७, ३८, ३९, ४०, ४१, ४२, ४३, ४४, ४५, ४६, ४७, ४८, ४९, ५०, ५१, ५२, ५३, ५४, ५५, ५६, ५७, ५८, ५९, ६०, ६१, ६२, ६३, ६४, ६५, ६६, ६७, ६८, ६९, ७०, ७१, ७२, ७३, ७४, ७५, ७६, ७७, ७८, ७९, ८०, ८१, ८२, ८३, ८४, ८५, ८६, ८७, ८८, ८९, ९०, ९१, ९२, ९३, ९४, ९५, ९६, ९७, ९८, ९९, १००, १०१, १०२, १०३, १०४, १०५, १०६, १०७, १०८, १०९, ११०, १११, ११२, ११३, ११४, ११५, ११६, ११७, ११८, ११९, १२०, १२१, १२२, १२३, १२४, १२५, १२६, १२७, १२८, १२९, १३०, १३१, १३२, १३३, १३४, १३५, १३६, १३७, १३८, १३९, १४०, १४१, १४२, १४३, १४४, १४५, १४६, १४७, १४८, १४९, १५०, १५१, १५२, १५३, १५४, १५५, १५६, १५७, १५८, १५९, १६०, १६१, १६२, १६३, १६४, १६५, १६६, १६७, १६८, १६९, १७०, १७१, १७२, १७३, १७४, १७५, १७६, १७७, १७८, १७९, १८०, १८१, १८२, १८३, १८४, १८५, १८६, १८७, १८८, १८९, १९०, १९१, १९२, १९३, १९४, १९५, १९६, १९७, १९८, १९९, २००, २०१, २०२, २०३, २०४, २०५, २०६, २०७, २०८, २०९, २१०, २११, २१२, २१३, २१४, २१५, २१६, २१७, २१८, २१९, २२०, २२१, २२२, २२३, २२४, २२५, २२६, २२७, २२८, २२९, २३०, २३१, २३२, २३३, २३४, २३५, २३६, २३७, २३८, २३९, २४०, २४१, २४२, २४३, २४४, २४५, २४६, २४७, २४८, २४९, २५०, २५१, २५२, २५३, २५४, २५५, २५६, २५७, २५८, २५९, २६०, २६१, २६२, २६३, २६४, २६५, २६६, २६७, २६८, २६९, २७०, २७१, २७२, २७३, २७४, २७५, २७६, २७७, २७८, २७९, २८०, २८१, २८२, २८३, २८४, २८५, २८६, २८७, २८८, २८९, २९०, २९१, २९२, २९३, २९४, २९५, २९६, २९७, २९८, २९९, ३००, ३०१, ३०२, ३०३, ३०४, ३०५, ३०६, ३०७, ३०८, ३०९, ३१०, ३११, ३१२, ३१३, ३१४, ३१५, ३१६, ३१७, ३१८, ३१९, ३२०, ३२१, ३२२, ३२३, ३२४, ३२५, ३२६, ३२७, ३२८, ३२९, ३३०, ३३१, ३३२, ३३३, ३३४, ३३५, ३३६, ३३७, ३३८, ३३९, ३४०, ३४१, ३४२, ३४३, ३४४, ३४५, ३४६, ३४७, ३४८, ३४९, ३५०, ३५१, ३५२, ३५३, ३५४, ३५५, ३५६, ३५७, ३५८, ३५९, ३६०, ३६१, ३६२, ३६३, ३६४, ३६५, ३६६, ३६७, ३६८, ३६९, ३७०, ३७१, ३७२, ३७३, ३७४, ३७५, ३७६, ३७७, ३७८, ३७९, ३८०, ३८१, ३८२, ३८३, ३८४, ३८५, ३८६, ३८७, ३८८, ३८९, ३९०, ३९१, ३९२, ३९३, ३९४, ३९५, ३९६, ३९७, ३९८, ३९९, ४००, ४०१, ४०२, ४०३, ४०४, ४०५, ४०६, ४०७, ४०८, ४०९, ४१०, ४११, ४१२, ४१३, ४१४, ४१५, ४१६, ४१७, ४१८, ४१९, ४२०, ४२१, ४२२, ४२३, ४२४, ४२५, ४२६, ४२७, ४२८, ४२९, ४३०, ४३१, ४३२, ४३३, ४३४, ४३५, ४३६, ४३७, ४३८, ४३९, ४४०, ४४१, ४४२, ४४३, ४४४, ४४५, ४४६, ४४७, ४४८, ४४९, ४५०, ४५१, ४५२, ४५३, ४५४, ४५५, ४५६, ४५७, ४५८, ४५९, ४६०, ४६१, ४६२, ४६३, ४६४, ४६५, ४६६, ४६७, ४६८, ४६९, ४७०, ४७१, ४७२, ४७३, ४७४, ४७५, ४७६, ४७७, ४७८, ४७९, ४८०, ४८१, ४८२, ४८३, ४८४, ४८५, ४८६, ४८७, ४८८, ४८९, ४९०, ४९१, ४९२, ४९३, ४९४, ४९५, ४९६, ४९७, ४९८, ४९९, ५००, ५०१, ५०२, ५०३, ५०४, ५०५, ५०६, ५०७, ५०८, ५०९, ५१०, ५११, ५१२, ५१३, ५१४, ५१५, ५१६, ५१७, ५१८, ५१९, ५२०, ५२१, ५२२, ५२३, ५२४, ५२५, ५२६, ५२७, ५२८, ५२९, ५३०, ५३१, ५३२, ५३३, ५३४, ५३५, ५३६, ५३७, ५३८, ५३९, ५४०, ५४१, ५४२, ५४३, ५४४, ५४५, ५४६, ५४७, ५४८, ५४९, ५५०, ५५१, ५५२, ५५३, ५५४, ५५५, ५५६, ५५७, ५५८, ५५९, ५६०, ५६१, ५६२, ५६३, ५६४, ५६५, ५६६, ५६७, ५६८, ५६९, ५७०, ५७१, ५७२, ५७३, ५७४, ५७५, ५७६, ५७७, ५७८, ५७९, ५८०, ५८१, ५८२, ५८३, ५८४, ५८५, ५८६, ५८७, ५८८, ५८९, ५९०, ५९१, ५९२, ५९३, ५९४, ५९५, ५९६, ५९७, ५९८, ५९९, ६००, ६०१, ६०२, ६०३, ६०४, ६०५, ६०६, ६०७, ६०८, ६०९, ६१०, ६११, ६१२, ६१३, ६१४, ६१५, ६१६, ६१७, ६१८, ६१९, ६२०, ६२१, ६२२, ६२३, ६२४, ६२५, ६२६, ६२७, ६२८, ६२९, ६३०, ६३१, ६३२, ६३३, ६३४, ६३५, ६३६, ६३७, ६३८, ६३९, ६४०, ६४१, ६४२, ६४३, ६४४, ६४५, ६४६, ६४७, ६४८, ६४९, ६५०, ६५१, ६५२, ६५३, ६५४, ६५५, ६५६, ६५७, ६५८, ६५९, ६६०, ६६१, ६६२, ६६३, ६६४, ६६५, ६६६, ६६७, ६६८, ६६९, ६७०, ६७१, ६७२, ६७३, ६७४, ६७५, ६७६, ६७७, ६७८, ६७९, ६८०, ६८१, ६८२, ६८३, ६८४, ६८५, ६८६, ६८७, ६८८, ६८९, ६९०, ६९१, ६९२, ६९३, ६९४, ६९५, ६९६, ६९७, ६९८, ६९९, ७००, ७०१, ७०२, ७०३, ७०४, ७०५, ७०६, ७०७, ७०८, ७०९, ७१०, ७११, ७१२, ७१३, ७१४, ७१५, ७१६, ७१७, ७१८, ७१९, ७२०, ७२१, ७२२, ७२३, ७२४, ७२५, ७२६, ७२७, ७२८, ७२९, ७३०, ७३१, ७३२, ७३३, ७३४, ७३५, ७३६, ७३७, ७३८, ७३९, ७४०, ७४१, ७४२, ७४३, ७४४, ७४५, ७४६, ७४७, ७४८, ७४९, ७५०, ७५१, ७५२, ७५३, ७५४, ७५५, ७५६, ७५७, ७५८, ७५९, ७६०, ७६१, ७६२, ७६३, ७६४, ७६५, ७६६, ७६७, ७६८, ७६९, ७७०, ७७१, ७७२, ७७३, ७७४, ७७५, ७७६, ७७७, ७७८, ७७९, ७८०, ७८१, ७८२, ७८३, ७८४, ७८५, ७८६, ७८७, ७८८, ७८९, ७९०, ७९१, ७९२, ७९३, ७९४, ७९५, ७९६, ७९७, ७९८, ७९९, ८००, ८०१, ८०२, ८०३, ८०४, ८०५, ८०६, ८०७, ८०८, ८०९, ८१०, ८११, ८१२, ८१३, ८१४, ८१५, ८१६, ८१७, ८१८, ८१९, ८२०, ८२१, ८२२, ८२३, ८२४, ८२५, ८२६, ८२७, ८२८, ८२९, ८३०, ८३१, ८३२, ८३३, ८३४, ८३५, ८३६, ८३७, ८३८, ८३९, ८४०, ८४१, ८४२, ८४३, ८४४, ८४५, ८४६, ८४७, ८४८, ८४९, ८५०, ८५१, ८५२, ८५३, ८५४, ८५५, ८५६, ८५७, ८५८, ८५९, ८६०, ८६१, ८६२, ८६३, ८६४, ८६५, ८६६, ८६७, ८६८, ८६९, ८७०, ८७१, ८७२, ८७३, ८७४, ८७५, ८७६, ८७७, ८७८, ८७९, ८८०, ८८१, ८८२, ८८३, ८८४, ८८५, ८८६, ८८७, ८८८, ८८९, ८९०, ८९१, ८९२, ८९३, ८९४, ८९५, ८९६, ८९७, ८९८, ८९९, ९००, ९०१, ९०२, ९०३, ९०४, ९०५, ९०६, ९०७, ९०८, ९०९, ९१०, ९११, ९१२, ९१३, ९१४, ९१५, ९१६, ९१७, ९१८, ९१९, ९२०, ९२१, ९२२, ९२३, ९२४, ९२५, ९२६, ९२७, ९२८, ९२९, ९३०, ९३१, ९३२, ९३३, ९३४, ९३५, ९३६, ९३७, ९३८, ९३९, ९४०, ९४१, ९४२, ९४३, ९४४, ९४५, ९४६, ९४७, ९४८, ९४९, ९५०, ९५१, ९५२, ९५३, ९५४, ९५५, ९५६, ९५७, ९५८, ९५९, ९६०, ९६१, ९६२, ९६३, ९६४, ९६५, ९६६, ९६७, ९६८, ९६९, ९७०, ९७१, ९७२, ९७३, ९७४, ९७५, ९७६, ९७७, ९७८, ९७९, ९८०, ९८१, ९८२, ९८३, ९८४, ९८५, ९८६, ९८७, ९८८, ९८९, ९९०, ९९१, ९९२, ९९३, ९९४, ९९५, ९९६, ९९७, ९९८, ९९९, १०००.

Age.— Śaṁvat 1617.

Author of the commentary.—Siddharṣi (?)

Subject.— The text together with a commentary in Sanskrit. In the commentary we find narratives written in Prākṛit and most probably taken from the canonical literature. Lives of Lord Mahāvīra, Sanatkumāra, Brahmadaṭṭa, Skandaka, Vairasvāmin and Nandiṣeṇa are embodied in the commentary. This is what is mentioned in Peterson's sixth report ( p. 112 ). Here this work is named as उपदेशमञ्जरी सटीका but this is wrong.

Begins.— ( text ) fol. 1<sup>b</sup>

जगच्चूडामणिभूओ । etc. as in No. 225.

„ — ( com. ) fol. 1<sup>b</sup> एऊ ॥ ॐ नमः सर्वज्ञायः ॥

हेयोपादेयार्थोपदेशमभिः । etc. as in No. 236.

Ends.— ( text ) fol. 115<sup>b</sup>

सपरक्रमराउलबाइएण झी(सी)रे व(प)लीविए नियए ।

गयसुकुमालेण खमा तहा कया जह सिवं पत्तो ॥ ५५ ॥

„ — ( com. ) fol. 115<sup>b</sup> पराक्रमः परनिराकरणोत्साहः सह पराक्रमेण वर्तत इति सपराक्रमं । etc.

यथा शिवं मोक्षं प्राप्त इति । गाथाक्षरार्थः ॥ भावार्थः कथानकादयसेव-  
(य)स्तवे(वे)इं ॥ छ ॥ 'चार(बा)वई'ए नगरीए वासुदेवस्त राइणो वेई  
नाम माया । etc.



Ends.— (com.) fol. 117<sup>a</sup> तहा हरिणो सञ्चकन्नाड रायपुत्ता वसुदेवपत्नीड य  
 देवइरोहिणी । मोत्तु पव्वइयाड । तहा विज्जाहरीसुया विज्जाहारा य ।  
 वसुदेवस्स ■ बंधुवग्गा पव्वइया । जहा एएण पाणव्वएण वि खंती कया ।  
 तहा ण्णेणा वि साहुणा ।

On fol. 117<sup>b</sup> we have:—

ए सिवं सुहं पत्ता ॥

इति नंदिसेणकथानकं समाप्तं ॥

॥ इति श्रीविबिधकथानकं(क)मुपदेस(श)मंजरीनाम्नि प्रकरण सटी-  
 कायां व्याख्या समाप्तमिदम् । सम्बत् १६१७ रा फाल्गुन कृष्ट(ष्ण) अष्टम्यां ॥  
 ॥ 'पट्टण'नयरमध्ये ॥ ॥ श्री'पंचासरा'पार्श्वनाथप्रसादात् ॥ ॥

Reference.— See Nos. 225. and 236.

उपदेशमालाप्रकरण  
 वृत्तिसहित

Upadeśamālāprakaraṇa  
 with vṛtti

No. 242

1271.  
 1884-87.

Size.— 11  $\frac{1}{2}$  in. by 4  $\frac{3}{8}$  in.

Extent.— 235 folios; 13 lines to a page; 48 letters to ■ line.

Description.— Country paper thin, rough and white; Jaina Deva-  
 nāgarī characters; tolerably big, quite legible, uniform and  
 good hand-writing; borders ruled in four lines in black  
 ink; yellow pigment used; red chalk used to mark the  
 numbers of the verses; foll. numbered in the right-hand  
 margin; fol. 1<sup>a</sup> blank; a strip of paper pasted to fol. 1<sup>a</sup>;  
 condition on the whole very good; three small discs in red  
 colour on fol. 1<sup>b</sup>: one in the centre and one in each of the  
 two margins; both the text and its commentary complete;  
 the latter composed in Saṃvat 1144; extent 8990 ślokas.

Age.— Saṃvat 1562.

Author.— Sarvānanda Sūri, pupil of Guṇaratna Sūri, successor of  
 Śilabhadra Sūri, successor of Mānadeva.

Subject.— The text along with ■ commentary in Sanskrit. The latter is based upon the vivaraṇa of Siddha Ṛṣi and is an epitome of it.

Begins.— ( text ) fol. 1<sup>b</sup>

नमिऊण जिणवरिंदे । etc. as in No. 225.

— ( text ) fol. 7<sup>b</sup> जगचूडामणिभूओ । etc. as in No. 225.

„ — ( com. ) fol. 1<sup>b</sup> ॥ ५५० ॥ ॐ नमो वीतरागाय ॥

श्रीनाभेयजिनेश्वरक्रमनखा यच्छंतु वो वांछितं

प्रक्रीडंति जगन्नयीश्वरशिरःकोटीरकोटीषु ये ॥

तेषां श्रीचरणद्वयीतलाविल(ला)सन्यो निधिभ्योऽभय-

न्नाधिक्यं व(ब)त संख्ययैव सुमहन्माहात्म्यपूरादपि ॥ १ ॥

कुल्लेदीवरपीवरद्युतिभरो भोगीन्द्रभोगाश्रितः ।

पुण्योदारदशावतारदलितासत्कर्मदैत्यस्थिभिः(तिः) ॥

यः सत्यागदयान्वितस्त्रिभुवनं पुष्पाति सत्त्वाभयः ।

श्रीपार्श्वः पुरुषोत्तमः स जगतां दद्यादमंदां सुदं ॥ २ ॥

वीरं श्रिये(ऽ)स्तु भगवानुपदेशमाला

यस्येयमुज्ज्वलगुणा सुमनोभिरामाः ।

कंठे स्थिता शिवबध्नस्पृहणीयरूपं

सौभाग्यभाग्यमाश्रितः कृतिनां तनोति ॥ ३ ॥

सिद्धव्याख्यातैवोपदेशमालां शिवरितुमीशोऽभूत् ।

च्छत्रयितुं कोटिशिलां त्रिविष्टपेवेह दोर्दंडे ॥ ४ ॥

संख्ये पु(?)सुयमो(ऽ)यं । कथानको(ऽ)न्यत्परुच्चिजननिमित्तं ।

अल्पमुमुक्षुसुखिकृते किं नावर्त्त्यार्प्यते दुग्धं ? ॥ ५ ॥

गुणरत्नसरिशुरवो । जयंति येषां प्रसादयंतुसखः ।

माहगुपदेशमालाद्विपखेलनसाहसं कुरुते ॥ ६ ॥

तत्रादौ मंगलाभिधेयादिप्रतिपादनायाह ॥

This is followed by the first verse of the text above referred to and after that we have:—

अत्र पूर्वार्द्धेन निर्विघ्नमारब्धप्रकरणसमाप्त्यर्थमिष्टदेवतानमस्काररूपं  
मंगलमपराद्धेन पुनरध्येतुं श्रोतव्याख्यातुं प्रवि(ष्ट)त्यर्थमभिधेयसंबंधौ साक्षा-  
दाह ॥ etc.

Ends.— ( text ) fol. 235<sup>b</sup>

जिणवयणकप्परुक्खो अणेगसत्थत्थसालिविच्छिण्णो ।

तवनियमकुसुमगोच्छेसो गइफलबंधणो जयइ ॥ ३६ ॥

This is followed by the commentary and after that we have :—

जोगा सुसाहुवैरगियाण परलोगपत्थियाणं च ।

संविग्गपक्खियाणं दायव्वा बहुसुयाणं च ॥ ३७ ॥

„— ( com. ) fol. 234<sup>b</sup> योग्योचिता वैराग्यं विद्यते येषां ते वैराग्यिकाः सुभ्रावका गृह्यन्ते । सुसाधवश्च वैराग्यिकाश्च सुसाधुवैराग्यिकास्तेषां परलोकप्रास्थितानां संयमोन्मुखतया परत्र हिताभ्युद्यतामित्यर्थः । केषां संविग्रपाक्षिकाणां योग्ये निवर्त्तते । दातव्या पुनरियं बहुश्रुतेभ्यश्च विवेकिभ्यः । चशब्द(दा)त् सुसाधु-स्वादिविशेषणेभ्य इति ।

वृत्तौ संक्षेपमत्रेच्छन् सिद्धर्षिविवृत्तेरहं ।

यन्नालिखं पदं तत्र क्षंतव्यं(व्य)मेव विचक्षणैः ॥ छ ॥

इत्याचार्यश्रीसर्वानन्दविरचितकथासंक्षेपोपदेशमालाविवरणे चत्वारिंशद्विवरणं ॥ समग्रं ग्रंथाथं ॥ १७४ ॥

श्रीचन्द्रप्रभुस्वरिशब्दबद्ध विश्वप्रियं भावुकः

पंचास्या इव के(ऽ)पि सोढुमसहा यस्योन्नतिं वादिनः ।

दप्पणोत्पतयालवः क्षितिभूतामग्रेगभंगं गता

वक्त्रांगा इव वैमनस्यविधुरं दूरं प्रणेष्टुः परे ॥ १ ॥

एतत्पट्टनभोनभोमणिनिभः श्रीधर्मघोषो(ऽ)भवद्

विस्फूर्य(र्ज)त्तपसा(ऽ)पसारितवाहिर्विधामयाडंबरं ॥

गर्जद्गर्वगरिष्ठनिष्ठुरगिरा प्रोत्साह्य वादादयं

हित्वा(ऽ)सूनपि मानदेवविबुधः शक्रं शरण्यं श्रितः ॥ २ ॥

तत्पट्टोदयशैलहेलिरभवत् श्रीशैलभद्रप्रभुः[.]—

श्वारित्रप्रशमाश्रयोरसुलभे यस्मिन् कलौ संगमे ॥

नानास्थानानिवासमांसललसन्मालिन्यमालाविलं

विद्यास्वं पवितुं स्थिताः प्रमुदिताः सो(सौ)हार्दहृषाः किल ॥ ३ ॥

जज्ञे श्रीगुणरत्नस्वरिसुयुरुस्तत्पट्टवार्द्धेर्विधुः ।

स्थाने बल्लविस्फुटमिष्टफलदं संजायते जन्मिनां ॥

इत्येवं हृदि संप्रधार्य भगवत्येषा गिरामीश्वरी ।

जाने यत्र निजं नियोजितवती अद्धावती बाह्म्यं ॥ ४ ॥

शित्यस्तस्य प्रसादाद् व्यपगतजडतासंनिकर्षप्रकर्षः ।

अखालुआखसाधुप्रकरविरचितप्रार्थनोत्कर्षहर्षः ॥

श्रीसर्वानन्दसूरिः छल्लतसुपचितं नेतुकामः स्वकीयं ।

संक्षिप्ताक्षी न वृत्तिमकृत ... दिक्पालविश्वेदु (११४४) वर्षे ॥५॥

संपूर्णार्ष्टसहस्री श्लोकानां नवशतानि नवतिश्च ।

प्रत्यक्षरं गणनादिति भवति सुसूत्रा(s)पि वृत्तिरियं ॥ ६ ॥

छ ॥ स ॥ छ ॥ समग्रग्रंथाग्रं ८९९० ॥ श्री ॥ छ ॥

श्रीरस्तु ॥ कल्यामस्तु ॥ श्रीभ्रमणसंघस्य ॥ श्री ॥ छ ॥

श्री ॥ संबत् १५६२ वर्षे चैत्रसुदि पंचमी गुरुवासरेः ॥

Then in a probably different hand we have :-

॥ संबत् ११४४ वर्षे सर्वानन्दसूरिकृत ॥

Reference.— For additional Mss. of this commentary see Jinaratna-kośa ( Vol. I, p. 50 ), in case the entry about Sarvānanda is pertinent.

उपदेशमालाप्रकरण

दोषट्टी

( विशेषवृत्ति ) सहित

No. 243

Upadeśamālāprakaraṇa  
with

Doghaṭṭī ( viśeṣavṛtti )

5.

1881-82.

Size.— 33 in. by 2½ in.

Extent.— 299 + 1 = 300 leaves ; 6 lines to a leaf ; 125 letters to a line.

Description.— Palm-leaf somewhat thick, durable and grey ; Jaina Devanāgarī characters with frequent पुष्टमात्राs ; big, quite legible, uniform and very good hand-writing ; this Ms. presents an appearance of the work having been written in three separate columns ; but, really it is not so ; for, lines of the first column are continued to the rest ; borders of each of the columns ruled in three lines in black ink ; red chalk used ; leaves numbered in both the margins ; in the right-hand margin as १, २ etc., and in the left-hand margin

श्री } , श्री } , श्री } , ६६ etc. ; on leaf 1<sup>b</sup> in the centre

we have an illustration of a Tirthankara and on leaf 2<sup>a</sup> that of a Jaina saint receiving a palm-leaf Ms. or some such thing from another saint; on leaf 299<sup>b</sup> there is an illustration of some goddess, probably Sārada devī; in one of her left-hands there is a branch of a tree with three fruits ( ? mangoes ); the space between every two columns has a red spot in the case of several leaves; several leaves are partially worn out; even the first leaf is broken into two pieces; condition rather unsatisfactory; leaf 1<sup>a</sup> blank; one extra leaf blank at the end; both the text and the commentary complete; the latter composed in Samvat 1238 and corrected by Bhadreśvara Sūri.

Age.— Fairly old.

Author of the commentary.— Ratnaprabha Sūri, pupil of Vādin Deva Sūri ( see p. 50 ). This Ratnaprabha Sūri has composed Nemināhacariya in Samvat 1233. He is an author of Ratnākarāvatārikā, a com. on Pramāṇanayatattvāloka.

Subject.— The text along with a Sanskrit commentary based upon that of Siddharṣi. The commentary is known as “Doghaṭṭi” so named owing to such words in v. 1. There is some portion in Apabhraṁśa.

Begins.— ( text ) leaf 1<sup>b</sup>

नामिऊण जिणवरिदे etc. as in No. 225.

„ — ( com. ) leaf 1<sup>b</sup> ॥ ६०॥ नमः श्रीदेवहरिसुयुरुपादुकाभ्यः ॥

यस्यारघटस्य घनोपदेश-

मालार्षितव्यानघटाघटीभिः ।

संसारकृपाद् भवभृज्जलाना-

मूर्ध्व गतिः स्यात् स जिनोऽवताद् वः ॥

रागादिक्षणपटुः सकेवलश्री-

जंभारिव्रजमहितो यथार्थवास्यः ( ? कयः ) ।

नाभेयः ॥ भवतु रू(रु)तघे(ये) सदा

नस्तीर्थस्याधिपतिरयं ॥ वर्धमानः ॥

पायं पायं प्रवचनसुधां प्रीयते या प्रकामं  
 स्वैरं स्वैरं चरति कृतिनां कीर्तिवल्लीवनेषु ।  
 दोग्ध्री कामाक्ष्यवनवरसैः सा भृशं प्रीणयन्ती  
 मादृश्वत्सान् जयति जगति श्रीगवी देवसुरैः ।  
 विशुद्धसिद्धांतधुरां दधानां  
 संसारनिःसारकृतावधानां ।  
 आहः सुधासिंधुमिमां विशालां  
 प्राप्नोति पुण्यैरुपदेशमालां ॥  
 सत्यामपि सहृत्तो वृत्तिममुष्याः करोम्यहदयोऽपि ।  
 त्वरयति यस्मान्मामिह सविशेषकथार्थिनां यत्नः ॥  
 तत्रादौ मंगलाभिधेयादिप्रतिपादनायाह ॥ छ ॥

This is followed by the first verse above referred to and then we have :—

■ पृवाद्धेन निर्विघ्नमारब्धप्रकरणसमाप्त्यर्थमिष्टदेवतानमस्काररूपं  
 मंगलमपराद्धेन etc.

Ends.— ( text ) leaf 299<sup>a</sup>

एष्य समप्यह etc. up to धिरथावरा होज्य(ज्ज) ॥ ५४ ( ५४४ ) ॥  
 as in No. 225.

„ — ( com. ) leaf 299<sup>a</sup> समुद्रादीनां ध्रुवनादयश्चात्र क्रियाः प्राप्तिदेरेव लभ्यन्ते ॥  
 यथा ॥ माभवंतमनलः पवनो च चारणो । मदकलः कलभो वा बज्रमिद्वक्त्र-  
 प्रसृतं वा स्वस्ति । तेस्तुलतया सह वृक्षेत्यत्र काक्षीद्भाक्षीदित्यादिक्रियाणाम-  
 नुपात्तमित्यवगमः ॥ एवं प्रस्तुतेऽपि तत्र क्रियासिद्धिः ॥ ० ॥ इति श्री-  
 रत्नप्रभसूरिविरचितायामुपदेशमालाविशेषवृत्तौ चतुर्थो विश्रामः ॥ ७ ॥

नानारूपनरोत्तमैकवसतिर्नीरागतासंगतः

पातालं परितः स्फुरन्निह 'बृहद्'गच्छोऽस्ति रत्नाकरः ।

स श्रीमन्मुनिचंद्रसूरिसुखरुस्तत्राभवद् सुरिभिः—

(रा)चार्यैर्भुवि यः 'प्रयाग'वटवद् विस्तारमुद्रामगात् ॥

साहित्यतर्कामलक्षणेभु

यद्ग्रंथवीथीं(थी) कविकामधेभु(भुः) ॥

.कस्योपकारं न व(च)कार सम्यक(क)

निः(शेषदे)शेषु च यद्विहारः ॥

शिष्यः श्रीमुनिचन्द्रसूरिगुरुभिर्गी(र्गी)तार्थचूडामणिः

पट्टे स्वे विनिवेशितस्तदनु स श्रीदेवसूरिः प्रभुः ।

आस्थाने जयसिंघदेवनृपतेर्येनास्तदिग्वाससा

स्त्रीनिर्वाणसमर्थितेन विजयस्तम्भः समुत्तंसितः ॥

तत्पट्टप्रभवोर(ऽ)भवन्मघ(थ) गुणग्रामाभिरामोदयाः

श्रीस(भ)द्धे(द्वे)श्वरसूरया(यः) शुवि(चि)धियस्तन्मानसप्रीतयो ।

श्रीरत्नप्रभसूरिभिः शुभकृते श्रीदेवसूरिप्रभोः

शिष्येणेष(यि)मकारि सम्मदकृते वृत्तिर्विशेषार्थिनां ॥

श्रीदेवसूरिशिष्यभ्रातृणां विजयसेनसूरीणां ।

आदेशस्य(स्या)नृणभावमगममेताहतावमिह ॥

यदियमुपदेशमाला आवकलोकस्य मूलसिद्धांतः ।

प्रां(प्रा)येण पठति चायं तदिहास्माभिः कृतो वान्तः ॥

व्याख्यातृचूडामणिसिद्धनाम्नः

प्रायेण गाथार्थः इहाभ्यधायि ।

कचिद् कचिद् धातुविशेषरेखा

सद्भिः स्वयं सा पति(रि)भावनीया ॥

यदिक्ष(ह) किञ्चिदनागमिवा(कं) कचिद्

विरचितं मतिमंदतया ( मया )

तदखिलं सुधियः क्षमयामि नः

कृतकृपाः परिशोधयतादरात् ॥

स्वस्य परस्य च सूक्तैर्वृत्तिर्विस्तारिता चकास्तीयं ।

मणिसंढमंडलैरिव सुवर्णपूजा जिनैर्द्राणां ॥

प्रकृता समर्थिता व श्रीवीरजिनाप्रतो भृशुः]पुरे(ऽ)सौ

‘अट्टावबोचतीर्थे श्रीसुव्रतपर्युपास्तिव...

संशोधिता तथा श्रीभद्रेश्वरसूरिसुखविबुधवरैः ।

पुनरपि कंटकशुद्धिः कार्या वः प्रार्थये सर्वान् ॥

भास्वद्भास्वरकांततिलकं प्रक्षिप्रवज्राक्षतं ।

निर्ध(र्य)स्त्रीलशिलातलांशुपटलीदुर्वारपु(दू)र्वार्कुरं ।

यावन्मेरुमहीभूतं प्रति करे(रो)न्या(त्या)रामि(त्रि)कोत्तारणं ।

तारामिर्भुतिलासिनी विजयता तावन्नवेषा कृ(तिः) ॥

विक्रमाद् वसुलोकार्क( १२३८ )वर्षे माघे समाप्तिता ।

एकादश सद्व्राणि सार्द्धं पंचशतं तथा ॥

११५५० ॥ छ ॥ छ ॥ छ ॥

Reference.— For additional Mss. see Jinaratnakośa ( Vol. I, pp. 49-50 ). Here, on p. 50 one Ms. of this commentary dated Samvat 1293 is noted. It is in Patan. In the Patan Catalogue ( Vol. I, pp. 206-208 ) its colophon is given.

उपदेशमालाप्रकरण  
कर्णिका  
( विशेषवृत्ति ) सहित

No. 244

Size.— 10½ in. by 4 in.

Extent. — 242 + 1 = 243 folios ; 15 lines to a page ; 55 letters to a line.

Description.— Country paper tough and white ; Jaina Devanāgarī characters ; small, legible and good hand-writing ; borders ruled in four lines in black ink ; numbers for foll. entered twice as usual ; red chalk and yellow pigment used ; foll. 1<sup>a</sup> and 242<sup>b</sup> blank ; foll. 1 and 2 torn ; condition otherwise good ; fol. 213 repeated ; both the text and the commentary complete ; the latter is composed in Dholka in Samvat 1299 and is 11711 (?) ślokas in extent ; it is corrected by Pradyumna Sūri.

Age.— Samvat 1681.

Upadeśamālāprakaraṇa  
with  
Karnikā ( viśeṣavṛtti )

90.  
1872-73.

1 According to " A Descriptive Catalogue of Manuscripts in the Jain Śvetāmbara at Patan " ( named as " Patan Catalogue " on this page ) ( Vol. I, p. 338 ), the extent is given as 12274.



Author of the text.— Dharmadāsa Gaṇi.

„ „ „ commentary.—Udayaprabhadeva, pupil of Vijayasena Sūri ( guru of Vastupāla ).

<sup>1</sup>Udayaprabhadeva is at times named as Udayaprabha. He belongs to Nāgendra kula. He is the guru of Malliṣeṇa Sūri, author of Syādvādamāñjarī (No. 108). He has composed the following additional works:—

( 1 ) आरम्भसिद्धि. See No. 160.

( 2 ) कर्मस्तवटिप्पण. Is this by his namesake ?

( 3 ) धर्माभ्युदयमहाकाव्य also called सङ्ख्यधिवतिचरित्र ( c. Saṃvat 1275 ). See p. 394.

( 4 ) षडशीतिटिप्पण.

( 5 ) <sup>2</sup>सुकृतकल्लोलिनी composed prior to Saṃvat 1286 or so.

Subject.— The text along with its commentary ( viśeṣa- vṛtti ) in Sanskrit, the latter known as Karṇikā.

Begins.— ( text ) fol. 1<sup>b</sup>

नमिऊण जिणवरिदे etc. as in No. 225.

„—( com. ) fol. 1<sup>b</sup> ए ६० ॥ नमो जिनाय ॥

अहंस्तनोतु भुवनाद्भुतकल्पवृक्षः

श्रेयःफलं निबिडबोधसुमप्रसूतं ।

यस्यांर्क(क)मूलमभितः प्र(?)तितः प्रसून-

प्राया(ः) सुरासुरनराधिपसंपदो(ऽ)पि ॥ १ ॥ etc.

माथास्ताः खलु धर्मवासगणिना सज्जातरूपः श्रियः ।

किं चेव स्फुरदर्ध(थे)रत्नानिकरः सिद्धर्षिणो(?)वार्त्तितः ।

तेनैतामि(म)तिवृत्तसंस्कृतिमयीमातन्वतः कार्णिकां ।

वृत्तिं मे(ऽ)व सुवर्णकारपदवीशी(सी)माभ्रमश्रित्यतां । ८ । etc.

1 He should be distinguished from his namesake, pupil of Raviprabha Sūri. This Udayaprabha Sūri has commented upon (i) Pavayaṇaśāruddhāra, (ii) Śivaśarman's Sayaga and (iii) Kammatthaya of unknown authorship.

2 This 'praśasti' poem in 179 stanzas is published in Appendix III p. 68 ff.) to Hammīramadamardana-nāṭaka in Gaekwad's Oriental Series in A. D. 1920.

Ends.— (text) fol. 240<sup>b</sup>

अक्षरमसादीणं etc. up to विनिगया बाणी ॥ ४४ ॥ as in No. 225.

" — (com.) fol. 240<sup>b</sup> यत्किञ्चिन्मया जिनवचनवाण्या अक्षरमात्रया हीणं तत् सर्वं क्षम्यतामिति भद्रमस्तु ॥

कमठचनभृतांभोरा(शि)संवासिसर्पा-

धिपतिकालितमूर्तिनी(नी)लनालीककांतिः ।

सितकाचिरविराजः लोचनश्लेषलश्रीः

परिचयचतुरात्मा श्रीजिनो वः श्रियो(ऽ)स्तु ॥ १ ॥

श्रीवर्द्धमानः स(श)मिनां मनांसि

जिनो धिनोतु तृ(त्रि)पदी यदीया ।

व्याप्नोति विश्वं 'चिल(?)'वातिकर्म-

जयोचित्ता(ता)विश्वमनश्चरश्रीः ॥ २ ॥

श्रीवीरशासनमहामहिमा नि(ग)रिष्ठः

श्रीभद्रबाहुविहिताचरणप्रतिष्ठा(ठः) ।

काले 'कला'वपि विलुप्तघनाचसंचः

श्रीमानयं विजयते यतिमूलसंचः ॥ ३ ॥

श्री'नागेंद्र'कुले सुनींद्रसवितुः श्रीमद्भद्रैर्द्व[ः]प्रभो(ः) ।

पट्टे पारंगताममोत्प(व)निबद्धां पारंगमग्रामणी(ः) ।

देवः संयमदेवतं निरवधिज्ञे(ज्ञे)व(वि)यवागीश्वरः ।

संय(ज)ज्ञे कलिकल्मषै(र)कलुषः श्रीज्ञांतिचरिष्ठ(ठै)कः ॥ ४ ॥

शक्तिष्का(ऽ)पि न कापिलस्य न नये नैयाय(यि)को नायक-

श्रवार्वाकः परिपाकमुज्झति मते बौद्धश्च नौद्धत्यभाक् ।

सा(स्या)द् वैशेषिकशेमुखी(पी) च विमुखी वादाय वेदांतिके

दांते केवलमस्य वक्तु(कु)रयते सीमा(मां) न मीमांसि(स)कः ॥ ५ ॥

तत्पट्टे प्रथमा शसि(मि)प्रभुरधुदानंदसूरीश्वरः ।

संय(ज)ज्ञे(ऽ)मरचंद्रचरिरखिलानुचानचूडामणिं जिः(ः) ।

शश्वद् यस्य सरस्वतीप्रसरणे सिद्धं(द्धे)श(शि)तुस्तंसवि ।

प्राज्ञैश्चेतसि चेतशीतलकसा चाचार्यकं कार्यते ॥ ६ ॥

सिद्धांतोपनिषद्विषण्णद्वयो धा(धी)जन्मधूस्तत्पदे ।

पृथ्वीहृदिमद्रुरिरभवच्चारिजिज्जामग्रणी(ः) ।

1 Elsewhere there is a variant: कलिवानि.

ब्रात्वा ह्यन्यमनाभयैरतिचराद् यस्मिन्नावस्थानतः ।  
 संतुष्टैः 'कलिकाल' गौतम इति ख्यातिर्वितेने युगैः ॥ ७ ॥  
 हरुश्रीहरिभद्रोऽयं लेभेऽधिकवचःस्थिति ।  
 मोहद्रोहाय चारित्र्यनृपनाशीरवीरितां ॥ ८ ॥  
 तत्पट्टे विजयसेनसूरयः ।  
 पुरयन्ति कृतिनां मनोरथान् ।  
 यद्गवी वृषममृत दूनना ।  
 कामधेनुरिव सर्वकामदं ॥ ९ ॥  
 गर्वाः [ः] (त) पूर्वमनादरैरवहिते पश्चात् ततो विस्मितैः  
 प्रसिद्धैरनु विस्मितामभिरथो वादे वादे क्षणात् ॥  
 भाग्यैर्मानिमीषिणां परिणता पुंस्त्वेन बागेषु ह-  
 त्याक्षितैरथ सेव्यते स्म सहसा यः स्मादरं वादिभिः ॥ १० ॥  
 यस्योपदेशममृतोपमितं निषीय  
 श्रीवस्तुपालसचिवेश्वरतेजपालौ ॥  
 संघाधिपत्यमसमं जिनतीर्थतेजः-  
 संवर्द्धनाजितशतक्रतु चक्रतुस्तौ ॥ ११ ॥  
 श्रीमद्विजयसेनस्य सौमनस्य नमस्त्वतः ।  
 यद्वासिता धृताः (ः) कैः (कै) नानां युगाः शिष्याश्च सूर्यसु ॥ १२ ॥  
 शिष्यस्तस्य च लक्षणक्षणचणः साहित्यसौहित्यव्यावान् ।  
 उद्यत्कर्कषितकर्कशमि (म) तिः सिद्धांतशुद्धांतरः ॥  
 'श्रीधर्माभ्युदये कविः प्रविलसद्' दुर्वादिगोत्रे पविः (ः) ।  
 तामेतामुद्यप्रभाख्यगणभृद् वृत्तिं व्यधात् कर्णिकां ॥ १३ ॥  
 किंचाज्ञया विजयसेनहनीश्वरस्य  
 शिष्येण सेयमुद्यः [ः] प्रभदेवनाम्ना ॥  
 योग्या विशेषविदुषामुपदेशमाला-  
 वृत्तिष्कथाग्रथनतोऽभिनवा वितेने ॥ १४ ॥  
 प्रथमादर्शे प्रथमानमाना (न) सा देवबोधविबो (हु) ध हमां ।  
 स्थपतिरिव स्थापि (प) प (यि) ता गुरुषु नतोऽतनुत साहाय्यम् ॥ १५ ॥  
 'चात्रे' कृले कलशतः किल सूरिदेवा-  
 न्काश्च (ः) शिष्यकनकप्रभसूरिनाम्नः ॥

प्रद्युम्नचरितः कवितासङ्ग्रहः

सुष्टिष्योऽधुवशोधयदेव(?) वृत्ति ॥ १६ ॥

उन्तेकितोत्तरभनिरूपणायै ।

यः(या) शातना इयात् तनुतापि काचित् ॥

मिथ्या(?)स्तु मे दुःकृतमत्र साक्षी ।

'श्रीसंघभट्टारक एव तीर्थः ॥ १७ ॥

एकैकेन विमोहशिक्यचरणां स्थित्वा कषागनिमान् ।

दीप्ते ध्यानकुशाहुधामनि मनश्चैकेन हुत्वा(ऽऽ)त्मनः ॥

मंत्रस्याष्टशतैरितीह जपितैस्तैः पञ्चभिः सिद्धये ।

गाथाभिर्गुरु(गु)त्थि(म्फि)ता विजयते जप्यो(प्यो)पदेशावलिः ॥ १८ ॥

कल्पाविष्कुरणादितो विवरणाद् विज्ञाय विज्ञात्मना ।

नाम्नायादुपदेशपद्धतिमिमामासेषमानो मुदा ॥

लोकान्तो(ग्रो)परिवर्तिनीमभिमुखी(स्त्री) कुर्वीत वीतान्यधीः ।

वृत्तिनि(र्नि)वृत्तिर्दे(दे)वतां शिवपुरीसाम्रायः(ज्य)कामः कृती ॥ १९ ॥

तच्चो(चो)दित्वरसत्तप्तमिकमहाप्रासादराजाङ्गणं ।

यावद् भाति जगद्गुरोर्भगवत्स्तीर्थेशितुः शासनं ॥

ताव(त्) आबकसाधुधर्मविजयस्तंभद्वयालंबनी ।

वृत्तिर्बदनमालिका विजयतां तत्रो'पदेशस्त्र(स्त्र)जः(?) ॥ २० ॥

सं गं पुरे 'धवलके' तिलके धरिद्र्यां ।

मंत्रीशपुण्यवसतौ वसतौ च(व)सद्भिः ॥

'वर्षे' भिधापु(?)नयनेदु(१२३९?)मिते वितेने ।

श्लोकैः शिवोदधिशिवैः(?) १७११?) प्रमिता(ऽ)स्तुतश्रीः ॥ २१ ॥

इत्याचार्यश्रीउदयप्रभदेवसंघट्टितायां उपदेशमालायाष्कार्णिकायां

विशेषवृत्तौ तृतीयः(?) परिवेषः संपूर्णः ॥ श्रीरस्तु ॥ कल्याणमस्तु ॥

संवत् १६८१ वर्षे । आचरणमुदि ६ हस्ताङ्के । 'सौराष्ट्र'जनपदे । 'द्वीपबंदर'-

रास्तत्र । सुआबक । परममत्त । वैराग्यवंत । दो० सोमसी भार्या मुशीलवती ।

1 For this phrase see Vol. XVII, pt, 2, p. 209.

2 उपदेशमाला इत्यर्थः ।

3 In the "Patan Catalogue" ( Vol. I, p. 238 ) we have :

" वर्षे प्रह-प्रह-रयो कृतभार्कसंख्येः ॥ "

Of. p. 398.

धर्मानुरागिणी । बाईभीबाई । तयोः छपुत्र दो० सूरजीकेनेवं पुस्तकं छपुण्यार्थं  
लिखापितं । 'तपा' गच्छाधिराजभट्टारकप्रभुभट्टारकश्री७श्रीविजयदेवसूरीश्वर-  
विजयराज्ये । सकलतार्किकबूढामणिपंडितोत्तमपंडितश्री ५ श्रीकल्याण-  
कुशलगणिशिष्य(।)पंडितशिरोमणिपंडितश्री३श्रीदयाकुशलगणितच्छिष्य-  
भक्तिकुशलस्य स्वपुण्यपुष्टये । वाचनाय प्रदत्तं । बाध्यमानं चिरं जीयात् ॥  
लेखकपाठकयोः ॥ शुभं भवतु ॥ कल्याणमस्तु ॥ श्रीरस्तु ॥ छ ॥ छ ॥ श्रीः ॥

Reference.— For additional Mss. see Nos. 245 and 246 and Jina-  
ratnakośa ( Vol. I, p. 50 ). Some portions-especially the  
colophon of *Karṇikā* is given in "Patan Catalogue" (Vol. I,  
pp. 235-238 ).

उपदेशमालाप्रकरण  
कर्णिका  
( विशेषवृत्ति ) सहित

Upadeśamālāprakaraṇa  
with  
Karṇikā ( viśeṣavṛtti )

No. 245

369.

1880-81.

Size.— 10½ in. by 4½ in.

Extent.— 174 folios; 20 lines to a page; 56 letters to a line.

Description.— Country paper thin and white; Jaina Devanāgarī  
characters with वृद्धमात्रा; neither too big nor too small,  
bold, clear and good hand-writing; borders ruled in three  
lines in red ink; red chalk used; foll. numbered in the  
right-hand margin; corners of the first three foll. and edges  
of foll. 32 and 33 slightly damaged; foll. 129 to 147  
worm-eaten to some extent; foll. 160 to 165 and 170 to  
174 hopelessly worn out at the left-hand corners, while  
foll. 166 to 169 partly so; condition fair; foll. 1<sup>a</sup> and 174<sup>b</sup>  
blank; yellow pigment used; this Ms. contains both the text  
and its commentary in toto; total extent 12274 ślokas.

Age.— Not modern.

Begins.— ( text ) fol. 1<sup>b</sup>

नमिऊण जिणवरिदे etc. as in No. 225.

— ( com. ) fol. 1<sup>b</sup> ५९० ॥ नमः परमात्मने ।

अईस्तनोतु etc. as in No. 244.

Ends.— fol. 173<sup>b</sup> (text)

जाब लवण etc. up to धिरथावरा होउ ॥५४२॥ as in No. 225.

The verse beginning with अक्खरमसाहीणं etc. is not given here.

„ — ( com. ) fol. 173<sup>b</sup> स्थिरा पृथिवीस्तद्वत् स्थावरा शाश्वती स्थिरस्थावरा  
भवतु आस्तामित्याशीर्वादः ॥ छ ॥

कमठघनभृतां etc. as in No. 244 up to तृतीयपरिवेष संपूर्णः । This  
is followed by the lines as under :—

सर्वसंख्याग्रंथाग्रं १२२७४ ॥ छ ॥ संपूर्णा कर्णिकाख्या उपदेशमाला-  
विशेषवृत्ति ।

N. B.— For additional information see No. 244.

उपदेशमालाप्रकरण  
कर्णिका  
( विशेषवृत्ति ) सहित

Upadeśamālāprakaraṇa  
with  
Karnikā ( viśeṣavṛtti )

No. 240

1103.  
1887-91.

Size.— 12 in. by 4 $\frac{1}{4}$  in.

Extent.— 243 folios; 15 lines to a page; 56 letters to a line.

Description.— Country paper thin and greyish; Jaina Devanāgarī characters with occasional पृष्ठमात्राः ; bold, big, clear and good hand-writing; borders ruled in two pairs of lines in black ink; space between these pairs coloured red; red chalk used; yellow pigment very rarely; foll. numbered in the right-hand margin; fol. 1<sup>a</sup> blank; edges etc. of the first two foll. slightly worn out; condition tolerably good; unnumbered sides have in the centre a small disc in red colour; the numbered, in each of the two margins, too; this Ms. contains both the text and its commentary known as Karnikā; both complete; extent 12374 ślokas; Karnikā composed in Saṃvat 1299, in Dhavalaka; the commentary is divided into 3 pariveśas; the extent of each of them is as under—

Pariveṣa I foll. 1<sup>b</sup> to 83<sup>b</sup>  
 „ II „ 83<sup>b</sup> „ 167<sup>a</sup>  
 „ III „ 167<sup>a</sup> „ 243<sup>b</sup>.

Age.— Samvat 1566.

Begins.— ( text ) fol. 1<sup>b</sup>

नमिऊण जिणवरिदे etc. ॥ in No. 225.

„ — ( com. ) fol. 1<sup>b</sup> ५६७ ॥ श्रीगुरुभ्यो नमः ॥ अहं ॥

चिदानंदाय ऋषभस्वामिने भरताय च ।

श्रीगौतमसुधम्मार्भ्यां श्रीगीर्भ्यां गुरवे नमः ॥ १

अहंस्तनोतु सुचना etc.

गाथास्ताः खलु धर्मदासगणिनः सञ्ज्ञातरूपभिर्यः ।

किं चैष स्पृष्टार्थरत्ननिकरः सिद्धार्थिणैर्नार्पितः ।

तेनैतामितिदृष्टसंस्कृतमयीमातन्वतः कार्ष्णिकः ।

वृत्तिं मेऽत्र सुवर्णकारपदवीसीमाश्रमाश्रित्यतां ॥ ८ (१) ॥ etc.

— ( com. ) fol. 83<sup>b</sup> इत्याचार्य etc. up to विशेषवृत्तौ प्रथमः परिवेषः  
 संपूर्णः ।

— ( com. ) fol. 167<sup>a</sup> इत्याचार्य etc. up to विशेषवृत्तौ द्वितीयः परिवेषः ( )  
 संपूर्णः ॥ छ ॥

Ends.— ( text ) fol. 242<sup>b</sup>

जाव य लवणसमुद्रो etc. up to थिरथावरा होउ ॥ ५४२ ॥<sup>1</sup>

„ — ( com. ) fol. 242<sup>b</sup>

घनकमठभृतांभोराशि etc. up to उपदेशस्त्रजः ॥ २० ॥

Then we have:—

सेयं पुरे 'धवलके' नृपवीरद्वीर-

मंघ्रीशपुण्यवसतौ वसतौ वसद्भिः ।

वर्षे ग्रहग्रहरवो (१२९९) कृतमार्क (११२७४) संख्येः

श्लोकैर्विशेषविवृतिर्विहिता (५) द्रुतश्री (२१) ॥ छ ॥

1 The verse beginning with अक्खरमत्ताहीणं and its explanation as well, are not given in this Ms.

इत्याचार्यश्रीउदयप्रभवेवसु०चट्टितायां उपदेशमालायाः कर्णिकायां  
विशेषवृत्तौ तृतीयः परिवेषः संपूर्णः ॥ छ । ग्रन्थाग्रं ३७१४ ॥ एतावता संपूर्णा  
उपदेशमालायाः(ः) कर्णिकाख्यविशेषवृत्तिरिति ॥ छ ॥ आदितो ग्रन्थाग्रं ॥  
॥ १२३७४ ॥ ॥ संवत् १५६६ वर्षे कार्तिकवदि ८ रवौ दिने श्रीम'दणहिल्लपुरे'  
नगरे 'मोढ'जातीयचातुर्वेदपं०महाव लिखितं ॥ छ ॥ शुभं भवतु ॥ छ ॥  
कल्याणमस्तु ॥ छ ॥ शिवमस्तु ॥

N. B.— For further particulars see No. 244.

उपदेशमालाप्रकरण

Upadeśamālāprakaraṇa

सुखबोधिका  
( वृत्ति ) सहित

with  
Suklabodhikā ( vṛtti )

No. 247

774.  
1895-1902.

Size.— 10 in. by 4½ in.

Extent.— 62 folios; 15 lines to a page; 50 letters to a line.

Description.— Country paper thin, rough and grey for all foll. except for foll. 36 to 62 for which paper is white in colour; Jaina Devanāgarī characters with frequent पुद्गमात्राः; sufficiently big, quite legible, uniform and very good handwriting; borders ruled in four lines in black ink; red chalk used in the beginning; numbers for foll. written in both the margins except for the 1st; fol. 1<sup>a</sup> blank; so is fol. 62<sup>b</sup>; bits of paper pasted to fol. 1<sup>a</sup>; a strip of paper pasted to fol. 62<sup>a</sup>; several foll. more or less worm-eaten; condition on the whole tolerably good; both the text and its commentary complete; उपदेशमालावृ, उपदेशमावृ etc. written in the left-hand margins; the entire work is divided into six viśrāmas; the extent of each of them is as under:—

viśrāma	I	foll.	1 <sup>b</sup>	foll.	17 <sup>b</sup>
"	II	"	17 <sup>b</sup>	"	30 <sup>a</sup>
"	III	"	30 <sup>a</sup>	"	42 <sup>a</sup>
"	IV	"	42 <sup>a</sup>	"	50 <sup>b</sup>
"	V	"	50 <sup>b</sup>	"	58 <sup>b</sup>
"	VI	"	58 <sup>b</sup>	"	62 <sup>a</sup> .



Age.— Samvat 1663.

Author of the commentary.— Guṇakīrti Sūri, successor of Guṇanidhāna Sūri of Maladhārin gaccha.

Subject.— The text together with a Sanskrit commentary. The latter is based upon 'Bṛhatkarnika and deals with 81 dr̥ṣṭāntas (narratives).

Begins.— ( text ) fol. 1<sup>b</sup>

नमिऊण जिणवरिंदे । etc. as in No. 225.

„ — ( com. ) fol. 1<sup>b</sup> ॥ ६० ॥ ॥ श्रीजिनाय नमः ॥ ॥

बीतरागं जिनं नत्वा । गणेशा गौतमादयः ।

उपदेशमालां शुद्धां । वृत्तिं ब्रूते गुरुः सुधीः ॥ १ ॥

‘मलधारि’गच्छे भट्टारकश्रीगुणानिधानसुरितत्पट्टे भट्टारकश्रीगुण-  
कीर्त्तिखरीणां चतुर्विधसंघयुक्तानां सुसाधनां षड्विधियसुष(स्व)बोधनार्थे श्री-  
उपदेशमालां वृत्तिं ब्रू(बृ)हत्कर्णिकातः समुद्धृत्य षडध्येययुक्तां वृत्तिं  
चाह ॥ सांप्रतं सूत्रमाह

This is followed by the first verse of the text above noted and after that we have :—

अहमपि इमां उपदेशमालां वक्ष्ये केन स्वरूपदेशेन । किं कृत्वा जिन-  
वरैर्ब्रान् नत्वा etc.

Ends.— ( text ) fol. 61<sup>b</sup>

इय धम्मदासगणिणा etc. up to पयत्तेण ॥ ५४४ ॥ as in No. 225.

„ — ( com. ) fol. 62<sup>a</sup> भवसयसहस्तदुलहेत्यादि गाथानुक्रमेण सर्व्वमपि  
प्रकरणं निवेद्य प्रबोधयित्वा सार्थे कृत्वा जिनान्ते समागतः स्वं कार्य्यं संपूतिं च  
साधयामास ॥ इति रणासिंहदृष्टांत ॥ ८१ गाथा ५४४ बृहत्कर्णिका-  
दुद्धृत्य लघुवृत्तिः एकाशीदृष्टांतैर्युक्ता कृता ॥

इति श्री‘मलधारि’गच्छेशभ०श्रीगुणकीर्त्तिखरिविरचितायां श्री-  
उपदेशमालाप्रकरणटीकायां बृहत्कर्णिकादुद्धृतायां सुष(स्व)बोधि-  
कायां षडध्येययुक्तां सुसाधनां षड्विधियसंबोधनाय षष्ठमो(ऽ)ध्येयः विश्रामः(ः) ॥  
श्रीउपदेशमालाप्रकरणवृत्तिः संपूर्णः ॥ ॥ संवत् १६६३ वर्षे मार्गशिर-  
शुक्लचतुर्थ्या रवौ लिखितमिदं पुस्तकं ‘सारुंडा’मध्ये । ग्रंथाग्रटीका २७१४  
अक्षर १९ ॥

Reference.— The text is published. See No. 225. In Jinaratna-kośa ( Vol. I, p. 50 ) only one Ms. of Guṇakīrti Sūri's commentary is noted. So, if there are really no other Mss. this is a rare one.

N. B.— For further particulars see No. 225.

उपदेशमालाप्रकरण  
बालावबोधसहित

Upadeśamālāprakaraṇa  
with bālāvabodha

No. 248

1104.  
1887-91.

Size.— 10½ in. by 4¾ in.

Extent.— 101 folios ; 15 lines to a page ; 53 letters to a line.

Description.— Country paper thin, rough and white ; Jaina Devanāgarī characters with frequent पुढमत्राः sufficiently big, perfectly legible, uniform and beautiful hand-writing ; borders ruled in three lines in red ink ; red chalk used, foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank ; so is the fol. 101<sup>b</sup> ; edges of the first and last foll. slightly gone ; condition on the whole good ; lacunæ on fol. 100<sup>b</sup> ; both the text and its bālāvabodha practically complete ; the former contains 544 verses ; the latter composed in Saṃvat 1485.

Age.— Pretty old.

Author of bālāvabodha.— Somasundara Sūri, a pupil of 'Devasundara Sūri. This Somasundara Sūri was born in Vikrama Saṃvat 1430. Sajjana was his father and Mālhaṇadevī, his mother. Somasundara took dīkṣa at the age of 7 in 1437, and became 'vācaka' in 1450 and 'Sūri' in 1457. He died in Saṃvat 1499. He had six disciples : ( 1 ) Munisundara, ( 2 ) Jayacandra, ( 3 ) Bhuvanasundara, ( 4 ) Jinakīrti, ( 5 ) Ratnaśekhara and ( 6 ) Jinasundara.

1 He had four other pupils : ( a ) Kulamaṇḍana, ( b ) Guṇaratna, ( c ) Jñānasāgara and ( d ) Sādhuratna.

2 According to some the no. is 13. See my Gujarātī introduction [ p. 61 ] to Upadeśaratnākara.

51 [ J. L. P. ]

Somasundara is the author of the following works :—

Name	Year of composition
( 1 ) <sup>1</sup> अस्मच्छब्दनवस्तवी	Samvat 1497
( 2 ) आतुस्पत्याख्यानावचूर्णि	
( 3 ) <sup>2</sup> आराधनापताकाबालावबोध ( गु. )	
( 4 ) उपदेशमालाबालावबोध ( गु. )	,, 1485
( 5 ) चतुःशरणावचूरि	
( 6 ) चैत्यवन्दनभाष्यावचूर्णि ( Vol. XVII, pt. 4, No. 1226 )	
( 7 ) नवतत्त्वबालावबोध ( गु. )	
( 8 ) प्रत्याख्यानभाष्यावचूर्णि ( Vol. XVII, pt. 4, No. 1260 )	
( 9 ) गुष्मच्छब्दनवस्तवी	,, 1497
( 10 ) योगशास्त्रबालावबोध ( गु. )	
( 11 ) वन्दनकभाष्यावचूर्णि ( Vol. XVII, pt. 4, No. 1308 )	
( 12 ) षड्वाक्यकसूत्रबालावबोध ( गु. )	
( 13 ) षट्तिशतकबालावबोध ( गु. )	,, 1496
( 14 ) सप्तस्यवचूर्णि	

Subject.— The text along with its explanation in Gujarāti.

Begins.— ( text ) fol. 1<sup>b</sup>

नमिऊण जिणवरिदे etc. ३३ in No. 225.

,, — ( com. ) fo. 1<sup>b</sup> ५६० ॥ श्रीवर्द्धमानस्वामिने नमः श्रीगौतमाय नमः

श्रीवर्द्धमानजिनवरमानस्य तनोमि बालबोधाय ॥

प्रकृतवार्त्तारूपविवरणमुपदेशमालायाः ॥ १

This is followed by the first verse of the text above referred to, and after that we have :—

जिनवरें श्रीतीर्थकरदेव नमिऊण कहाइ नमस्करी । इणमो उपदेशनी  
माल(ला) ओणि वुच्छामि बोलिसु etc.

<sup>1</sup> This along with गुष्मच्छब्दनवस्तवी is known as अष्टादशस्तवी.

<sup>2</sup> See SHJL ( p. 486 ).

Ends.— (text) fol. 100<sup>b</sup>

एव धम्मदासगणिणा etc. up to विनिग्गया वाणी ॥ ४४ ( ५४४ )  
as in No. 225.

„ — ( com. ) fol. 101<sup>a</sup> पूर्वं सगुरुआ बहुश्रुत भणी । ए श्रीउपदेशमाला

श्रीमहावीर जीवतां नीपनी । तेह भणी सिद्धांतप्राय जाणिवी ॥ ५४४

इति श्रीउपदेशमाल(ला)बालावबोध समाप्तः ॥ छ ॥ छ ॥ पूज्य-

श्रीगच्छनायकभट्टारकप्रभ(भु)श्रीसोमसुंदरसरिक्तं ॥ छ ॥ छ ॥ श्रीः ॥ छ ॥

शुभं भवतु कल्याणं ॥ छ ॥ मंगलमस्तु ॥ छ ॥ लेखकपाठकयोः ॥ छ ॥ छ ॥

श्रीः ॥ छ ॥ छ ॥ श्रीः ॥

Reference.— For additional Mss. having the text and this bālāva-bodha see Līmbdī Catalogue No. 317. For a bālāvabodha by Vṛddhivijaya see No. 316 and for an anonymous one see No. 315. For additional Mss. of Somasundara Sūri's bālāvabodha see Jinaratnakośa ( Vol. I, p. 50 ).

Nanna Sūri has composed 'bālāvabodha' in Saṃvat 1543. Its Ms. was written by his pupil Guṇavardhana in this very year. Dr. T. N. Dave studied this bālāvabodha as his thesis for Ph. D. This thesis is published in A.D. 1935 by the Royal Asiatic Society of London. Its title is "A Study of the Gujarātī Language in the 16th Century".

उपदेशमालाप्रकरण  
अवचूरिसहित

Upadeśamālāprakaraṇa  
with avacūri

No. 249

1237.

1891-95.

Size.— 10½ in. by 4½ in.

Extent.— (text) 24 folios; 8 to 10 lines to a page; 42 letters to a line.

„ — (com.) „ „ ; 15 „ 16 „ „ „ „ ; 66 „ „ „ „

Description.— Country paper thick, tough and white; Jaina Devanāgarī characters; this is a त्रिपाटी Ms.; the text written in small, fairly legible, uniform and good hand-writing; same is the case with avacūri except that it is written in

1 This is not noted in Jinaratnakośa ( Vol. I ). What is this due to ?

very small hand-writing ; borders ruled in three lines and edges in two, in red ink; numbers for the verses of the text and the daṇḍas in red ink ; foll. numbered in the right-hand margin; fol. 1<sup>a</sup> blank; edges of some of the foll. slightly gone; condition on the whole good ; both the text and the commentary complete; the former has its last verse numbered as 44 ( i. e. 544 ).

Age.— Samvat 1720.<sup>1</sup>

Author of the avacūri.— Not mentioned.

Subject.— The text together with ■ small commentary in Sanskrit.

Begins.— fol. 1<sup>b</sup> पृ ६० ॥

नमिरुण जिणवरिदे etc. as in No. 225.

,, — ( com. ) fol. 1<sup>b</sup> ॥ ६० ॥

नम्वा जिनवरेश्चान् । इन्द्रनरेश्चार्चितान् त्रिलोक्युक्त्वा ।

उपदेशमालां इमां वक्ष्ये । गुरुपदेशेन ॥ १ ॥ etc.

Ends.— ( text ) fol. 24<sup>a</sup>

इय धम्मदासगणिणा etc. up to उपदेशमालाप्रकरणसूत्रं समाप्तमिति as in No. 225. This is followed by श्रेयःपरंपरा ॥ श्रीः ॥ छ ॥

,,—( com. ) fol. 24<sup>b</sup> अक्षरं अक्षरमात्रया च हीनमधिकं च यत्किञ्चिन्मया(s)प्रपठितं प्रकरणे अजानता । तत् सर्वं मम जिनवदनविनिर्गता वां(वा)णी वाग्देवता क्षमतु ॥ ४४ ॥

इति उपदेशमालाऽवच्छूरिः समाप्ता । लिपीकृता च गणिशुभ-विजयेन परोपकाराय ॥ श्रीः ॥

नभनयनधुनीदुः१७२०मिते वर्षे आषाढशुक्लराकायां ।

‘वर्द्धनपाटक’नगरे लिखितमिदं पुस्तकं पूर्णम् ॥ १ ॥

सकलविद्वज्जनचित्तशिखंडिजपंडितश्रीजयविजयगणिप्रसादात् ।

Reference.— For ■ palm-leaf Ms. of an anonymous vṛtti on Upadeśamālā ■ Peterson, Reports III, p. 176 and for paper Mss. see Jinaratnakośa ( Vol. I, p. 50 ).

N. B.— For additional information ■ No. 225.

1 Is this ■ date of composition ?

उपदेशमालाप्रकरण  
विवरणसहित

Upadeśamālāprakaraṇa  
with vivaraṇa

No. 250

773.

1895-1902.

Size.— 10½ in. by 4¾ in.

Extent.— 165-1 = 164 folios; 18 lines to a page; 24 letters to a line.

Description.— Country paper thick, rough and white; Jaina Devanāgarī characters; bold, big, clear and fair hand-writing; borders ruled in two lines in red ink; red chalk used; yellow pigment as well as white paste used; foll. numbered in the right-hand margin; corners of foll. 1 to 9 worn out; strips of paper pasted to foll. 4 to 7 and 80; foll. 67 to 156 and 162 to 164 worm-eaten to a smaller or greater extent; edges of the last fol. (164th) slightly damaged; condition tolerably good; fol. 100 lacking; this Ms. contains both the text and the commentary; the latter composed in Samvat 1781 in Śrī-karṇa-bhūṣa-pura; space for the text not reserved; e. g. com. written above the corresponding lines of the text on foll. 15 & 16; on fol. 17 there is no text; both the text and its commentary practically complete.

Age.— Samvat 1823.

Author of the commentary.— Rāmavijaya, pupil of Sumativijaya.

Subject.— The text along with its Sanskrit commentary embodying stories illustrating the remarks made therein. The latter is composed in Samvat 1785, the same year in which Rāmavijaya composed another work viz. Śāntinātharāsa. See B. B. R. A. S. Vols. III-IV, p. 480 (No. 1966).

Begins.— ( text ) fol. 14<sup>b</sup>.

॥ ॐ नमः श्रीजिनाय नमः ।

नमिऊण निण etc. as in No. 225.

„—( com. ) fol. 1<sup>b</sup> ॥ ॐ नमः श्रीजिनाय नमः ॥

अथस्वरं कामितदानक्षं ।

प्रणम्य दीरं जितकर्मपक्षं ।

1 This is styled as Śabdārthagumpha, too, by the commentator himself.

पदार्थमात्रस्फुटदर्शनेनो-

पदेशमालां विवृणोमि किञ्चित् ॥ १ ॥ etc.

श्रीधर्मदासेन किलात्मसूनु-

प्रबोधनार्थं विदधे सुबोधः

ग्रन्थो बहूनामुपकारकारी

भव्यात्मनां भावितसर्वभावः ॥ ३ ॥

पूर्वं तदंगजातस्य रणसिंहस्य कथ्यते ।

चरित्रं चारुचरितं कर्मक्षयविधायकं ॥ ४ ॥

Ends.— ( text ) fol. 165<sup>a</sup>

अक्खरमत्ताहीणं etc. up to विणिग्गया वाणी ५४४ as in No. 225.

This is followed by the lines as under:—

इति श्रीउपदेशमालाप्रकरणं(ण)सूत्रं संपूर्णं लिखितं संवत् १७८५  
वर्षे वैशाख(ख)शुदि २ शनौ निर्मितो(ऽ)यमुपदेशमालार्थलेखः पं०-  
रामविजयेन । श्रीरस्तु । संवत् १८२३ वर्षे वैशाख शु० १३ दिने ।

„— ( com. ) fol. 165<sup>a</sup> ग्रन्थे यत्किञ्चिन्मया पठितं भणितं कीदृशेन मया  
णमाणेणं ति अज्ञानता तंशब्देन तत(त्) हीनाधिकाक्षरत्वादिदूषणं मम  
संबन्धि सर्वं समग्रं क्षमता जिनवयण ति जिनवदनाजिनसुखादिनिर्गता निमृता  
एतादृशी वाणी श्रुतदेवता

इति श्रीधर्मदासगणिविरचितं उपदेशमालाप्रकरणं ।

संवत्स्रं व्रजजद्विदक्षज( १७८१ )मिमे वर्षे मघावुज्ज्वले ।

सिद्धार्कं नवमीदिने पुरवरे 'श्रीकर्णधृषा' ह्वये ।

मालायामुपदेशतः प्रकरणे लिष्फा(ष्पा)दितो(ऽ)यं मुदा ।

भव्यानामुपकारकः स्फुटतरं शब्दार्थयुक्तो मया ॥ १ ॥

श्रीमद्वीरपरंपरापदभृता सज्ज्ञानलीलावती ।

भव्यानामु ... .. लक्ष्यु ... ।

लक्ष्मीं प्राप्तवतां स्मृतिं विदधतां क्रोधादिचेष्टाजितं ।

लक्ष्मीसागरस्वरिणां विजयतां राज्ञे(ऽ)र्थः ... कृतः २ ॥

श्रीमत्सुमतिविजययुरुप्रसादतोऽकारि सद्भिचारेण ।

रामविजयभव्योपदेशमार्थसंदर्भः ॥ ३ ॥

जैनप्रशासनं यावद् याव'न्मेरु'महीधरः ।

तावच्छायं बुधैर्वाच्यमानो विजयतां सदा ॥ ४ ॥

इति श्रीकथानकसाहितोपदेशमालासूत्रार्थः संपूर्णः । मिति श्रीशाम-  
लापार्श्वप्रसादात् । श्रीबोरसिद्धरे जपितं ॥ अं. ६००० ॥

Reference.— See No. 225. Cf. G. O. Series Vol. XXI, p. 40.

For additional Mss. having the text and this commen-  
tary see Limbdi Catalogue No. 320. There the date of  
composition of this commentary is mentioned as Samvat  
1781. For additional Mss. of this commentary see Jinaratna-  
kośa ( Vol. I, p. 50 ).

उपदेशमालाप्रकरण  
अवचूर्णिसहित

Upadeśamālāprakaraṇa  
with avacūrṇi

No. 251

692.  
1899-1915.

Size.— 10½ in. by 4½ in.

Extent.— ( text ) 26 folios 8 lines to a page ; 50 letters to a line.

„ — ( com. ) „ „ ; „ „ „ „ „ ; 58 „ „ „ „

Description.— Country paper thin and white ; Jaina Devanāgarī  
characters with पृष्ठमात्राः ; small, clear and good hand-  
writing ; borders ruled in three lines in red ink ; red chalk  
and yellow pigment used ; foll. numbered in the right-hand  
margin ; edges of the first fol. partly worn out ; condition  
tolerably good ; this Ms. contains both the text and the  
commentary ; lines of the text written below those of the  
commentary ; both the text and the commentary complete ;  
ikāras and anusvāras written in an ornate way when they  
occur in the very first line of a fol.

Age.— Pretty old.

Author of the avacūrṇi.— Not mentioned.

Subject.— The text along with a small commentary in Sanskrit.

Begins.— ( text ) fol. 1<sup>a</sup> ए ज ० ॥ श्रीसुमतिसुंदरसूरिगुरुभ्यो नमः ॥  
नमिऊण जिण etc. as in No. 225.

„ — ( com. ) fol. 1<sup>a</sup> ॥ १० ॥ श्रीसुमतिसुंदरगुरुभ्यो नमः ॥  
नमिऊण नत्वा । जिणवरैद्रान् । इन्द्रनरैर्वाचितान् etc.



Ends.— ( text ) fol. 26<sup>b</sup>

अकसुरमासाहीजं etc. up to विणिग्गया वाणी ॥ ४४ ॥

as in No. 225. This is followed by the lines as under:—

इति श्रीउपदेशमाला समाप्तः ॥ च( ? प )ट्टां( ? ट्ट )पुरंदरश्री'तप'-  
गच्छनायकश्रीसुमतिमुंदरस्वरिपदप्रसादात् । श्रीसोमलद्विघ्निना लिखा-  
पितं तच्छिष्यहेमश्रीगणिन्याः पठनार्थं ॥

„ — ( com. ) fol. 26<sup>b</sup> तत् क्षमतु मम सर्वे जिनसुखविनिर्गता वाणी श्रुतदेवता ।

इति श्रीउपदेशमालावचूर्णिः संपूर्णा । लिखिता विप्रविद्याधरेण ।

श्री'सीजोरक'नगरे । श्रीर्षयात् । लेखकपाठकयोश्च ॥

Reference.— The text is published. See No. 225.

N. B.— For further particulars see No. 225.

उपदेशमालाप्रकरण  
टब्बासहित

Upadesamālāprakaraṇa  
with ṭabbā

No. 252

169.

1871-72.

Size.— 10½ in. by 4¾ in.

Extent.— ( text ) 93 folios; 4 lines to a page; 26 letters to a line.

„ — ( ṭabbā ) „ „ ; 11 „ „ „ „ ; 46 „ „ „ „

Description.— Country paper somewhat thick, rough and white; Jaina Devanāgarī characters with occasional वृद्धमात्रा; text written in very big, quite legible, uniform and beautiful hand-writing; same is the case with the ṭabbā except that it is written in slightly smaller hand-writing; borders ruled in four lines in black ink; red chalk used; foll. numbered in the right-hand margin; fol. 1<sup>a</sup> blank; so is the fol. 93<sup>b</sup>; yellow pigment rarely used for making corrections; edges of the first and last foll. slightly gone; condition on the whole good; both the text and the ṭabbā complete; total extent 1790 ślokas.

Age.— Pretty old.

Author of the ṭabbā.— Not mentioned.

Subject.— The text along with its explanation in Gujarātī; the former contains 544 verses.

Begins.-- ( text ) fol. 1<sup>a</sup> ५६० ॥

नमिऊण जिणवरिदे etc. as in No. 225.

„ — ( com. ) fol. 1<sup>a</sup> ५ ६० ॥

प्रणम्य श्रीमहावीरं धीरं सर्वार्थसाधकं ॥

द्वयोपदेशमालायां शब्दार्थो(र्थ)स्तन्यते मया ॥ १ ॥

नमिऊण क० नमस्कार करीनहं जिणवरिदे क० जिण तीर्थकरदेव ते प्रति । etc.

Ends.— ( text ) fol. 92<sup>a</sup>

इअ धम्मवासगणिणा । etc. up to विजिग्गया वाणी । ४४ as in No. 225. Then we have :—

इति श्रीउपदेशमालाप्रकरणं समाप्तं ॥ श्रीरस्तु कल्याणमस्तु ॥ छ ॥

„ — ( com. ) fol. 92<sup>b</sup> अक्षरमात्राहं करी हीणउं उल्लउ । जि कांइ कहिउ हुइ अजाणतहं थकइं ते खमउ माहरउं दूषण सर्व ति(ती)र्थकरना वचन थकी नीकली वाणी ४४ एतलइ श्रीउपदेशमालाप्रकरणानउ अर्थ संपूर्ण हवउ ॥ छ ॥ कल्याणमस्तु ॥ छ ॥

॥ ग्रंथाग्रं० मूत्रा टवार्थ संयुक्त ॥ १७९० ॥ इति अयेयः ॥ छ ॥ लेखक-पाठकयोः शुभमस्तु ॥ छ

Reference — See No. 253. For Mss. having the text and anonymous ṭabbā see Limbdī Catalogue Nos. 321 to 323 and Jinaratnakośa ( Vol. I, p. 50 ).

N. B.—For further particulars see No. 225.

उपदेशमालाप्रकरण  
टब्बासहित

Upadeśamālāprakaraṇa  
with ṭabbā

No. 253

170.  
1871-72.

Size.— 9 $\frac{5}{8}$  in. by 4 $\frac{3}{8}$  in.

Extent.— 154 folios ; 15 lines to a page ; 30 to 40 letters to a line.

Description.— Country paper thin, rough and white ; Jaina Devanāgarī characters; this Ms. contains the text and the ṭabbā; the former written in sufficiently big, quite legible, uniform

and good hand-writing ; the latter when inter-linear is written in smaller hand-writing ; otherwise, it, too, in the same size of hand-writing in which the text is written ; foll. numbered in both the margins ; fol. 1<sup>a</sup> blank ; condition very good ; both the text and the ṭabbā complete.

Age.— Not modern.

Author of the ṭabbā— Not mentioned.

Subject.— The text in 514 verses along with its explanation in Gujarāṭi.

Begins.— ( text ) fol. 1<sup>b</sup> ॥ ५६० ॥ श्रीगुरुभ्यो नमः ॥

नमिऊण जिणवरिदे etc. as in No. 225.

„ — ( ṭabbā ) fol. 1<sup>b</sup> ॥ ५६० ॥

‘प्रणम्य श्रीमहावीरं धीरं सर्वार्थसाधकं ।

इद्योपदेशमालायं(यां) स(हा)ब्दार्थो(र्थ)स्तन्यते मया ॥ १ ॥

नमीः क०नमस्कार करीने जिणवरं क०जिन तीर्थकरदेव प्रते तीर्थकरदेव

केहवा छे रागद्वेषरहित छहं ॥ etc.

Ends.— ( text ) fol. 154<sup>b</sup>

इअ धम्मदाश(स)गणिणा । etc. up to जिणवयणविणिग्गया वाणी

५४४ as in No. 225. This is followed by the line as under:—

उत्तमः । इति श्रीउपदेसमालासु(स्)त्र संपूर्णार्थः शुभं भवतुः ।

„ — ( ṭabbā ) fol. 155<sup>b</sup> अक्षरशून्य गाथानो अर्थ जोइहं जेहवो अर्थनो  
भाव होई तेहइं कइं इति श्रीउपदेसमालाविबोधमाला गाथा शकुनविचार  
संपूर्णार्थ । ‘चंद्रावती’नगरात् पार्श्वनाथप्रसादात् ।

Reference.— See Nos. 225 & 253.

N. B.— For additional information see No. 225.

उपदेशमाला-  
प्रकरणावबुधि

No. 254

Upadeśamālā-  
prakaraṇāvacūṛṇi

638.

1892-95.

Size.— 10½ in. by 4½ in.

Extent.— 8 folios ; 26 lines to a page ; 79 letters to a line.

**Description.**— Country paper very thin, tough and white ; Jaina Devanāgarī characters; very very small, quite legible, uniform and very good hand-writing ; borders neatly ruled in three lines in black ink ; red chalk used ; every fol. is ~~more~~ or less worm-eaten ; condition on the whole tolerably good ; foll. were numbered in the right-hand margin, but some of the numbers are gone ; so they seem to be again numbered ; complete.

**Age.**— Samvat 14 ... ( fifteenth century )

**Author.**— Not mentioned.

**Subject.**— A small commentary in Sanskrit explaining Upadeśa-mālāprakaraṇa.

**Begins.**— fol. 1<sup>a</sup> ॥ ६० ॥ जगतः चूडा० महानागस्य शिखारत्नवत् प्रधानो सुत-  
शब्दस्योपमानार्थत्वात् । अनेन लोकोत्तमत्वमाह । को(ऽ)सौ ऋषभो वीरभ ।  
etc.

**Ends.**— fol. 8<sup>b</sup> केषां संविद्यपाक्षिकाणां योग्येति वर्त्तते । दातव्या पुनरियं बहुश्रुते-  
भ्यश्च विवेकिभ्यः । चा साधुत्वादिविशेषणेभ्यः ॥ ३९ इति श्रीउपदेश-  
मालावचूर्णिर्लिखिता ॥ छ ॥ संवत् १४. It ends thus.

**Reference.**— For a Ms. having ~~an~~ anonymous avacūri see Limbdi Catalogue No. 325. In Jinaratnakośa ( Vol. I, p. 50 ) such Mss. are noted.

उपदेशमालाप्रकरणावचूरि

Upadeśamālāprakaraṇāvacūri

No. 255

137.

1873-74.

**Size.**— 10 $\frac{1}{8}$  in. by 4 $\frac{3}{8}$  in.

**Extent.**— 36 folios ; 15 lines to a page ; 41 letters to a line.

**Description.**— Country paper thin, rough and greyish ; Jaina Devanāgarī characters ; small, fairly legible, and tolerably good hand-writing ; borders ruled in four lines in black ink ; foll. numbered in the right-hand margin ; the title is written in the left-hand margins in different ways, some of them being as under:—

उपदेस० टी०, उपदेशमालीका०, उपदेशमा० अब०, उपदे० टी०,  
उपदेस० टीका etc.

Only the *prātibhās* of the text are given ; complete; edges of each and every fol. more or less gone ; condition on the whole good.

Age.— Samvat 1599.

Author.— Dharmanandana Upādhyāya.

Subject.— A small commentary in Sanskrit explaining Upadeśa-mālāprakaraṇa containing 544 verses.

Begins.— fol. 1<sup>a</sup> ॥ ६० ॥ अहमिति आ(अ)भा(ध्या)हारः ॥ इमां उपदेस(श)मालां  
युरूपदेसे(शे)न वक्ष्ये । किं कृत्वा जिनवरेन्द्रान् नत्वा किंवि० इन्द्रनरैर्वाचितान् ।  
पुनः किं० जिन० त्रि(त्रै)लोक्यगुरुन् ॥ etc.

Ends.— fol. 36<sup>a</sup> अक्षरमत्ताहीणं० अत्र मया अन्यानमानेन । यत् अक्षरमात्राहीनं  
पठितं तत् सर्वं जिनवदनविनिर्गता वाणी भाषा मम क्षमत् ॥ ४४ ॥

इति श्रीधर्मनन्दनोपाध्यायैः कृता कृत्ति(क्ति)बंधेन संक्षेपतः श्रीउपदेश-  
मालावचूरिः ॥ चिरं जीयात् ॥ वि(वि)शेषार्थां वृत्तितो[ज्ञ] विज्ञेयाः ॥ ॥  
संवत् १५९९ वर्षे चैत्र वदि ४ दिने शु(शु)क्रवा(वा)सरे म०श्रीश्रीश्री-  
गुणसुंदरसूरि तत्पट्टे म०श्रीश्रीश्री४गुणसमुद्रसूरि(र)यः तत्पट्टे म०श्रीश्रीश्री-  
शिवसुंदरसूरिश्रोपाध्याया श्रीश्रीश्रीगुणप्रभास्तत्सि(च्छि क्षो(क्ष्यो)त्तम उ०  
श्रीचंद्रकीर्त्तिर्लिलेपि आत्महेतवे० ॥

Reference.— For additional Mss. see Jinaratnakośa (Vol. I, p. 50).

उपदेशमाला-  
प्रकरणपर्याय

No. 256

Upadeśamālā-  
prakaraṇaparyāya

246.

A. 1882-83.

Size.— 11  $\frac{3}{4}$  in. by 4  $\frac{3}{8}$  in.

Extent.— 22 folios; 15 lines to a page; 68 letters to a line.

Description.— Country paper thin, tough and white. Jaina Deva-  
nāgarī characters with occasional वृद्धमात्रा; small but quite  
legible, uniform and very good hand-writing; borders ruled  
in three lines in red ink; red chalk used; foll. numbered  
in the right-hand margin; edges of some of the foll. more

or less gone ; condition on the whole tolerably good ; the text given in parts along with their Sanskrit equivalents ; at times only the प्रतीक of the text are given ; in the centre of every side numbered and unnumbered as well, there is blank space.

Age.— Samvat 1727.

Author.— Not mentioned.

Subject.— The Sanskrit paryāyas of Upadeśamālā prakaraṇa ( 543 verses ).

Begins.— fol. 1<sup>a</sup> ५५० ॥ ॐ नमो वीतरागाय ॥

नमिऊण जिणवर० ॥ नमिऊण प्रणम्य जिनवरेंद्रान् इंद(नि)नरि(रिं)दक्षिण ।  
इंद्रनरेंद्राक्षितान् । तिलोयगुरू त्रिलोकगुरून् etc.

Ends.— fol. 22<sup>a</sup> जाव० ॥ जो(जा)व य यावत् ताव य तावत् । रइया रचित्ता  
जय(यं)मि जगति थिरसावसग स्थिरा स्थावरा पृथिवीवत् निश्चला(ऽ)भवत्  
॥ ४२ अक्खर० ॥ ४३ इति उपदेशमालाप्रकरणं सपर्यायं लिखितं ॥ छ ॥  
श्रीशुभं भवतु श्रीश्रमणसंघस्य ॥ ग्रथाग्रं १ ॥ छ ॥ श्री ॥ संवत् १७२७ वर्षे  
आषाढशुद्धि ४ शनौ । श्रीश्रीश्री अणहल्लपुरुषत्तने वास्तव्य औदीय(क्य) ज्ञाती-  
यमंत्रिधना लिखितं ॥ १ ॥

मंगलं जैन्यधर्मो(ऽ)स्तु देवसंवेगमंगलं ।

मंगलं गच्छासिंहेन लेखके मंगलं भवः ॥ १ ॥

छ ॥ \* ॥

उपदेशमालाप्रकरण-  
पर्याय

Upadeśamālāprakaraṇa-  
paryāya

No. 257

637.

1892-95.

Size.— 10 $\frac{3}{4}$  in. by 3 $\frac{1}{4}$  in.

Extent.— 30 folios ; 15 lines to a page ; 55 letters to a line.

Description.— Country paper thin and white ; Jaina Devanāgarī characters with frequent पुष्टमात्राs ; small, quite legible, uniform and very good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; the right-hand edge of

each and every fol. gone, the numbering for the foll. is lost in at least some cases ; consequently foll. are numbered in the left-hand margin ; condition tolerably good ; yellow pigment occasionally used for making corrections ; the text given in parts along with the Sanskrit paryāyas ; complete.

Age.— Pretty old.

Author of the paryāyas.—Not mentioned.

Subject.— The text in parts along with its synonyms in Sanskrit, the latter based upon an 'avacūri composed by <sup>2</sup>Jayaśekhara Sūri.

Begins. — fol. 1<sup>a</sup> ५०९ ॥ अहं ॥

नमि० नमिऊण प्रणम्य इंदनरिंदक्षिण इंदनरैद्राचितान् इंदनरैद्रपुजितान्  
तिलोयशरू[न] त्रिलोकयशरू उवपसमालं उपदेशमालां । इणमो इमां  
बुद्धामि वक्ष्ये ॥ १ ॥ etc.

Ends.— fol. 30<sup>b</sup> जाव० ॥ जाव य पावत् । त(ता)व य तावत् । रइया रचिता । जयंमि  
जगति । थिरथावरा स्थिता रयावरा वृद्धिः <sup>3</sup> ... .. अ ला ... ण लक्ष्मीगणि-  
कते पठनार्थं हेतुयुक्तिप्रमाणं मुक्ता श्रीजयशेखरसरिहतावचूरित एते पर्वाया  
लिखितः ॥ छ । ग्रंथा । ... ..

उपदेशमालाप्रकरणावचूर्णि

Upadesāmalāprakaraṇāvacūrṇi

No. 258

1200.  
1886-92.

Size.— 10 in. by 4<sup>3</sup>/<sub>8</sub> in.

Extent.— 24 folios ; 21 lines to a page ; 60 letters to a line.

Description.— Country paper thin, tough and white ; Jaina Deva-  
nāgarī characters with occasional पृष्ठमात्रा ; very small but  
perfectly legible, uniform and very good hand-writing ;  
borders ruled in two pairs of lines in black ink ; space

1 This avacūri is noted in Jinaratnakosā ( Vol. I, p. 50 ). Here it is said that this is named as 'paryāya', too.

2 He seems to be that very Jayaśekhara Sūri whose works are noted by me in No. 154, p. 247.

3 Letters are illegible as the corresponding portion is somewhat worn out.

between these pairs coloured red ; red chalk used ; foll. numbered in the right-hand margin ; edges of the first and last foll. slightly gone ; condition on the whole very good ; only the प्रतीकs of the text seem to be given ; complete.

Age.— Pretty old.

Author.— Not mentioned.

Subject.— A small commentary in Sanskrit explaining Upadeśa-mālāprakaraṇa consisting of 539 verses.

Begins.— fol. 1<sup>a</sup> पृ ६ ७ प ॥ नमः श्रीप्रवचनाय ॥

नमि० नत्वा जिनवरेन्द्रात् ॥ इन्द्रनरैर्द्वार्चितान् त्रिलोकगुरुन् ॥ उपदेश-  
पद्धतिमिमां वक्ष्यमाणरूपां वक्ष्येऽभिधास्ये गुरुरूपदेशेन ॥१॥ etc.

Ends.— fol. 24<sup>b</sup> सुगतिकलवेद्यनो भगवानिति ॥ ३८ ॥ जुग्मा० योग्या । etc. केषां  
संविग्नपाक्षिकाणां योग्येति वर्त्तते । दातव्या पुनरियं बहुश्रुतेभ्यश्च वि(वि)-  
वेकिभ्यः ॥

इति श्रीउपदेशमालावचूणिः ॥ १ ॥ छ ॥

उपदेशमालाप्रकरण  
( उपपत्तमालापकरण )

[ पुष्पमाला ]

No. 259

Size.— 10 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in.

Extent.— 10 folios ; 17 to 18 lines to a page ; 56 letters to a line.

Description.— Country paper very thin and greyish ; Jaina Deva-nāgarī characters with पुढमात्रas ; small, legible and good hand-writing ; borders ruled in four lines in black ink ; red chalk and yellow pigment used ; complete, condition very good ; foll. numbered in the right-hand margin.

Age.— Śaṃvat 1513.

Author.— Maladhārin Hemacandra Śūri, pupil of Abhayadeva Śūri. His works are referred to in Munisuvratasvāmicaritra ( see Peterson, Reports V, p. 14 ) and also in Dharmo-

Upadeśamālāprakaraṇa  
( Uvāesamālāpagaraṇa )

[ Pūṣpamāla ]

1174.  
1884-87.



padeśamālāvṛtti ( see Peterson, Reports V, p. 90 ). In both these works, the present work is styled as Upadeśamālā. 'For additional nine works see Vol. XVII, pt. 3, p. 460.

For authorship see Bühler's Über das leben des Jaina Mönches Hemacandra ( pp. 24, 74 and 75 ), Weber op. cit, II, Nos. 692ff., 800 and 855 and Peterson, Report for 1886-92, pp. CXLI and CXLII.

Subject.— This metrical work in Prakrit in 505 verses also named पुष्पमाला gives us advice of leading the life to the best of our interest.

Begins.— ( text ) fol. 1<sup>a</sup> पृष्ठ ॥ अहं ॥

सिद्धमकंममविगह । etc. as in No. 263.

Ends.— fol. 10<sup>b</sup>

उवएसमालकरणे । etc. up to सुहृत्प्रीतिं ॥ ५०५ ॥ as in No. 263.

This is followed by the lines as under:—

श्री'मलधार'गच्छालंकारे श्रीहेमचंद्रसूरिविरचितं पुष्प(ष्प)मालाग्रंथं समाप्तं ॥ छ ॥ etc. संवत् १४१३ वर्षे पोष शुदि ५ [ शु(?) ] रवौ श्री'तपा'-गच्छाधिराजसोमसुंदरसूरिशिष्यपंडित°सोमभद्रगणिवाचनार्थं लिखितमिदं ।  
सुभं भवतु लेखकवाचकयोः ॥

Reference.— Published by the Jaina Śreyaskara maṇḍala in A. D. 1911.<sup>2</sup> The text along with the author's own commentary is published by Rṣabhadevajī K. Śvetāmbara Saṁsthā, Rutlam in Saṁvat 1993. For description of additional Mss. see B.B.R.A.S. Vols III-IV, p. 418 and Keith's Catalogue No. 7680. In both these Catalogues the work is styled as पुष्पमाला. Same is the case with the Limbdi Catalogue where four Mss. of the text are noted in No. 1656. For additional palm-leaf Mss. etc. see Peterson, Reports I, pp. 44, 75, 82, 91, 92; III, pp. 24, 30<sup>3</sup>, 47 and 72; and V, pp. 95 and 99.

1 See Vol. XVII, pt. 5, p. 19.

2 See Jinaratnakōśa ( Vol. I, p. 254 ).

3 Here the ending portion is given as under :—

“सर्वंगसु सुयंगमई वामकरमहियपोत्थया देवी ।  
जक्खकहुंढीसहिया देऊ अबिगं पढंतस्स ॥ ५४५ ॥  
आण य 'लवण'समुद्धो जाव य नक्खत्त मांडिऊ 'मेरु' । etc.

Several Mss. of the text are noted in Jinaratnakōśa ( Vol. I, p. 254 ).

For a Ms. having the text and its *bālāvabodha* by Merusundara see Limbdi Catalogue No. 1658. No. 1657 deals with this *bālāvabodha* only.

For description of ■ Ms. having this bare text see Keith's Catalogue No. 7680. See also Weber II, Nos. 1081 and 1082, Peterson Report for 1882-83, p. 91, and his Report for 1884-86, pp. 47, 71, 89 and 176.

उपदेशमालाप्रकरण

Upadesamālāprakaraṇa

No. 260

296.

A. 1883-84.

Size.— 10 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in.

Extent.— 10 folios ; 17 lines to ■ page ; 55 letters to a line.

Description.— Country paper thin, rough and greyish ; Jaina Devanāgarī characters with occasional *ṣṣ* and *ṣṣ* ; small, fairly legible, uniform and good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; foll. numbered in the right-hand margin ; complete ■ 505 verses in all ■ edges of some of the foll. slightly worn out ; condition good.

Age.— Pretty old.

Begins.— fol. 1<sup>a</sup> पृष्ठे ॥ ॐ नमो श्रीवीतरागाय ॥

सिद्धम्म(म)कम्म(म)विग्गह । etc. as in No. 263.

Ends.— fol. 10<sup>b</sup>

हेममणिचंद्रद्वयसूरिरिसिपदमवज्ञानादेहि ।

सिरिअभयसूरिसिसेहि विरइयं पगरणं इणमो ॥ ५०१<sup>२</sup> ॥ etc.

उवएसमालाकरणे । etc. up to सुहत्थीहि ॥ 15 in No. 263.

This is followed by the lines as under:—

५०५ इति 'मलपरि' श्रीहिमचंद्रसूरिविरचितं पुष्प(६५)मालाप्रकरणं

सम्मतं ॥ छ ॥ शुभं भवतुः ॥ छ श्री ॥

N. B.— For other details see No. 259.

1 For a similar artifice see p. 309, fn. 1 and p. 362.

■ This ■■■■ is given in Peterson, Reports III, p. 47 and there, too, it is numbered as 501.

'उपदेशमालाप्रकरण

Upa. deśamālā prakaraṇa

No. 261

101.
<hr/> 1872-73.

Size.— 10½ in. by 4¾ in.

Extent.— 25-1=24 folios; 11 lines to a page; 37 letters to a line.

Description.— Country paper thin, rough and white; Jaina Devanāgarī characters with rare पृष्ठमात्राs; very big, perfectly legible, uniform and beautiful hand-writing; mātrās and ikāras (𑀧) written artificially when occurring in the top-line of a fol.; borders indifferently ruled in three lines, in red ink; numbers for the verses and daṇḍas written in red ink; same is the case with the last line; foll. numbered in the right-hand margin; fol. 25<sup>b</sup> blank; fol. 1 missing; otherwise complete; the last verse numbered as 505; yellow pigment used for making corrections; unnumbered sides decorated with a small disc in red colour, in the centre; the numbered, in each of the two margins; edges of some of the foll. gone; condition in the whole good.

Age.— Old.

Begins.— fol. 2<sup>a</sup>

सं । नाणं सिक्खिज्ज सुगुरुमूलंमि ।

𑀧 चिचय कीरइ सम्मं । जं तच्चिय सयाइ विस्साणे ॥ १५ ॥

किं नाणं को दा(दे)या । का गहणविही गुणाय के तस्स ।

वारक्कमेण इमिणा । नाणस्स परूवणं बु(वु)द्धं ॥ १६ ॥ etc.

Ends.— fol. 24<sup>b</sup>

उपदेशमालाकरणे । etc. up to सया सुहत्थीहि । in No. 263.

This is followed by the lines as under:-

॥ १०५ ॥ इति कुसुममाला समाप्ता ॥ पं० मद्रहमेगणिशिष्यसंयम-

जयगणिना लिखिता पूज्यविवेकजयगणिभणनार्थं 'रंगपुर' ग्रामे ।

N. B.— For additional information see No. 259.

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1 The scribe has named this work as *Kusumamālā*.

उपदेशमालाप्रकरण  
स्वोपज्ञ वृत्ति सहित

Upadeśamālāprakaraṇa  
with svopajña vṛtti

No. 262

1202.  
1886-92.

Size.— 10 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in.

Extent.— 360 folios ; 13 lines to a page ; 60 letters to a line.

Description.— Country paper somewhat thick, tough and white ; Jaina Devanāgarī characters with frequent वृद्धमात्राः ; sufficiently big, quite legible, uniform and beautiful hand-writing ; borders neatly ruled in four lines in black ink ; red chalk used at times ; foll. numbered in the right-hand margin ; fol. 1<sup>a</sup> blank except that 'उपदेशमालावृत्तिः' is written on it ; yellow pigment used while making corrections ; some of the foll. slightly worm-eaten ; condition on the whole good ; both the text and the commentary complete ; total extent 13868 ślokas.

Age.— Pretty old.

Author of the commentary.— Maladhārin Hemacandra Sūri, same as that of the text.

Subject.— The Prakrit text along with its explanation in Sanskrit by the author himself.

Begins.— ( text ) fol. 1<sup>b</sup>

सिद्धमकस्ममविग्नह etc. as in No. 263.

„— ( com. ) fol. 1<sup>b</sup> ५६७ ॥ ॐ : अहं ॥ ॐ नमो वीतरामाय ॥

येन प्रबोधपरिनिर्मितवाग्द्वारां

क्षिप्तबोद्धृतानि शुचनानि भवांचक्रपात

निःशेषनाकिविशुद्धितपादपद्मो

श्रुयाममालोभमिदं स तु ताद्विदेव ॥ १ ॥

ज्ञेयाण्येवं दुरवैरिव येस्तमन्तात्

सद्वोपमंदरमथाप्रविमध्य(द्य)लम्बाः

जीवादितस्वररत्नचयो भवन्तु

ते वः मिदं विजयिनो जिनवीरपादाः ॥ २ ॥ etc.

इह हि शिष्टाः कचिदिष्टे वस्तुनि प्रवर्त्तमाना विज्ञविनायकोपज्ञांतये  
शिष्टसमयपरिपालनार्थं चाभीष्टदेवतानमस्कारपुर्वकं प्रवर्त्ततेऽतोऽय-  
मप्युपदेशमालाप्रकरणकर्ता तन्मार्गमनुवर्त्तमान आदावेवाभीष्टदेवता-  
नमस्कारमाह. This is followed by the first verse of the text  
above referred to and then we have :—

व्याख्या प्रणमामि वीरं चरमतीर्थाधिपतिमिति क्रिया किंविशिष्टमि-  
त्याह सिद्धं etc.

Ends.— ( text ) fol. 360<sup>a</sup>

उवएसमालाकरणे etc. up to सुहृत्कीर्तिर्हि as in No. 263.

„— ( com. ) 360<sup>a</sup> अथ श्रुतबहुमानार्थं शिष्यप्रशिष्यपरंपरया प्रकरणस्य  
स्थैर्यार्थं च अपाश्चिममंगलमाह. This is followed by the last verse  
of the text above referred to, and after that we have :—

सुगमा इति श्रीहेमचंद्रक्षरिचरितोपदेशमालाविवरणवृत्तिः  
समाप्तेतिः मंगलमस्तु

श्री'प्रभवाहन'कुलांबुनिधिप्रसूतः(नः) ।

क्षोणीतलप्रथितकीर्तिकदीर्णशास्त्रः

विश्वप्रसाधितविकल्पितवस्तुरुच्यैः

छायाभितप्रचुरनिवृतभण्डजंतुः ॥ १

ज्ञानादिकुसुमानिचितः फलितः श्रीमन्मुनींद्रफलवृद्धैः

कल्पद्रुम इव गच्छः श्री'हर्षपुराण'नामा(ऽ)स्ति ॥ २

एतस्मिन् गुणरत्नरोहणीगिरिगां(र्गां)भि(भी)र्यपाथोनिधि-

स्तुंगत्वानुगतक्षमाधरपतिः(ः) सौम्यत्वतारापतिः

सम्यग्ज्ञानविशुद्धसंयमतपःस्वाचारचर्यानिधिः

शांतिः श्रीजयासिंहसूरिरमबाक्षिःसंगच्छुद्धामाणिः ॥ ३

रत्नाकरादिषु तस्मात् शिष्यरत्नं बभूव तत्

स बागीशो(ऽ)पि नो मन्ये यद्रूपग्रहणे प्रभ(भुः) ॥ ४

श्रीवीरदेवविबुधैः सन्मंडपायतिशयप्रवरतोयैः

द्रुम इव यः संशि(सि)क्तः कस्तद्रुणकीर्त्तने विबुधः ? ॥ ५

तथाहि ।

आज्ञा यस्य नरेश्वरैरपि शिरस्यारोध्यते सादरं

यं हृद्भा(ऽ)पि बुद्धं व्रजति परमां प्राप्तेऽतिदुष्टा अपि

यद्वक्त्राङ्गानि धिर्यदुज्ज्वलवच्चः पद्विषयानोयते-

गीर्वाणैरिव दुग्धासिधुमयने दृष्टिर्न लेभे जनेः ॥ ६ ॥

कृत्वा येन तपः सुदुष्करतरं विश्वं प्रबोधय प्रभोः-]

स्तौर्थं सर्वविदः प्रभावितमिदं तैस्तैः स्वकीयेयुगेः

शुक्लीकुर्वदशेषविश्वकुहरं भव्यैर्निर्निबन्धद्वयं

यस्याशाश्वानिवारितं विचरति श्वेताङ्गुगौरं यशः ॥ ७ ॥

‘यमुना’ प्रवाहाविमलश्रीमन्मुनिचन्द्रसूरिसंपर्कात्

अमरसरितेव सकलं पवित्रितं येन भुवनतलं ॥ ८ ॥

विस्फूर्जत् ‘कलि’ कालकालदुस्तरतमः संतानलतस्थितिः

सूर्येणेव विवेकधराशिरस्यासाद्य येनोदयं

सम्यग्ज्ञानकरैश्चिरंतनमुनिः क्षुण्णः सह(इ)योतितो

मार्गः सोऽमयदेवसूरिरभवत्येष प्रसिद्धो भुवि ॥ ९ ॥<sup>1</sup>

निजाशिष्यलवभ्राह्मेमचन्द्रसूरेर्मुखेन वृत्तिरियं ।

सूत्रयुता तैरेव हि विहिता श्रुतदेवतावचनात् ॥ १० ॥

एवं प्रत्यक्षरगणनया सर्वग्रंथाग्रस्य जातानि त्रयोदश सहस्राणि अष्ट-

षष्ट्यधिकान्यष्ट शतानि च ग्रंथाग्रं १३८६८ ‘ममल’ महाश्रीं शुभं  
भवतु ॥ श्री ॥

Reference.—For palm-leaf Mss. having both the text and this commentary see Peterson, Reports III, pp. 71 and 89, and V, pp. 98-100 and for paper Mss. see Jinaratnakos’a (Vol. I, p. 254). The first 8 verses of the commentary are given on p. 99 of Peterson, Reports V.

For उपदेशमालाप्रकरणसंक्षेपदृष्टिः composed in Samvat 1486 see Limbdi Catalogue No. 1660.

N. B.—For other details see No. 259.

उपदेशमालाप्रकरण

अवचूरिसहित

No. 263

Upadeśamālāprakarāṇa

with āvacūri

1201.

1886-92.

Size.—10½ in. by 4¼ in.

Extent.—(text) 19 folios; 9 to 11 lines to a page; 47 letters to a line.

„ —(com.) „ „ ; 10 „ „ „ „ ; 65 „ „ „ „

1 Verses 1 to 9 occur in Anuyogadvārasūtravṛtti. See D. O. J. M. (Vol. XVII, pt. II, pp. 524-526).

**Description.**— Country paper very thin and greyish ; Jaina Devanāgarī characters with occasional पृथमाक्षरस ; small, clear and good hand-writing ; borders ruled in three lines and edges in ~~one~~ in red ink ; this is a पञ्चपाटी Ms. ; it contains both the text and its avacūri, the latter written in very small hand-writing ; red chalk used ; on fol. 9 avacūri written only in the two margins ; space above and below the text kept blank ; both the text and the avacūri complete ; condition very good.

**Age.**— Samvat 1519.

**Author of the avacūri.**— Not mentioned.

**Subject.**— The text in 503 verses giving spiritual advice along with its concise exposition in Sanskrit.

**Begins.**— ( text ) fol. 1<sup>a</sup> ॥ ६० ॥

सिद्धमकम्ममधिगमकलंकमसंगमकखयं धीरं ।  
पश्यामि सुगहपञ्चलपरमत्थपयासनं धीरं ॥ ॥  
जिणवयणकाणजाओ भिणिजणसुबल्लमसारिससगुणहुं ।  
उवएसमालमेअं रपमि वरकुसुममालं व ॥ २ ॥ etc.

„ — ( com. ) fol. 1<sup>a</sup> ॥ ६० ॥ आदाविष्टदेवतानमस्कारं मंगलमाह । सिद्धं  
कृतकृत्यं । अंजनसिद्धादिष्ववच्छेदाय अकर्मणं । etc.

**Ends.**— ( text ) fol. 19<sup>b</sup>

उवएसमालकरणे अं पुसं आउजअं मए तेण ।  
जीवाणं हुज्ज सया जिणोवए पडिबत्ती ॥ ५०२ ॥  
जाव जिणसासणामिणं जाव व धम्मो जयमि बिष्कुरइ ।  
ताव पडिज्जइ एसा सव्वेहिं सया सुहत्थीहिं ॥ ५०३ ॥  
इति श्रीपुण्यमालाप्रकरणं समाप्तं ॥

„ — ( com. ) fol. 19<sup>b</sup> विंशतितमस्तु प्रकरणोपसंहाराधिकारः ॥ छ ॥

इति श्रीपुण्यमालाप्रकरणावच्छुरिः समाप्ता । छ etc.

संवत् १५१९ वर्षे मार्गशिरःशुद्धि ८ सोमे श्री'बटपन्न'नगरे लिखिता ॥

॥ श्री ॥ श्रीसकलसंघाय ॥ छ ॥

■ In Peterson Reports V, p. 99, the second hemistich runs as under :—

“ ताव उपेसुउपसा मन्वेहिं सया सुहत्थीहिं ॥ ”

Reference.— Cf. No. 1631 of B. B. R. A. S. Vols. III-IV (pp. 418-419).

For a Ms. having an anonymous avacūri see Limbdi Catalogue No. 1659 and for one having Jayaśekhara Sūri's avacūri composed in Savṇat 1462 see Jinaratnakośa ( Vol. I, p. 254 ).

N. B.— For additional information see No. 259.

उपदेशरत्नमाला  
( उवएसरयणमाला )

Upadeśaratnamālā  
( Uvasēarayaṇamālā )

No. 264

127 ( 1 )  
1872-73

Size.— 11 $\frac{1}{8}$  in. by 4 $\frac{3}{8}$  in.

Extent.— 34 folios; 18 lines to a page ; 72 letters to a line.

Description.— Country paper thin, rough and white; Devanāgarī characters with वृष्टमात्राः; small, legible and good handwriting; borders ruled in three lines in red ink; red chalk and yellow pigment used; edges of some of the foll. slightly worn out; condition tolerably good; foll. numbered in the right-hand margin; complete; 26 verses in all; ends on fol. 1<sup>b</sup>; this Ms. contains in addition the following 38 works:—

( 1 )	तपस्वरत्नमालिका	( पाइय )	foll. 1 <sup>b</sup> -3 <sup>a</sup>
( 2 )	चारित्र्यमनोरथमाला	„	„ 3 <sup>a</sup> -3 <sup>b</sup>
( 3 )	उत्तराध्ययनसूत्रान्तरगतगाथास्वाध्याय ( पाइय )		
	Vol. XVII, No. 1199	„	3 <sup>b</sup> -4 <sup>b</sup>
( 4 )	प्रब्रज्याविधान	Vol. XVII, No. 1372	„ 4 <sup>b</sup> -5 <sup>a</sup>
( 5 )	एकोनविंशद्भावना	„	5 <sup>a</sup> -6 <sup>a</sup>
( 6 )	बभरिसिचोपाह	„	6 <sup>b</sup> -6 <sup>b</sup>
( 7 )	सकलमहासतीवर्णनसन्धि	„	6 <sup>b</sup> -7 <sup>b</sup>
( 8 )	उपधानसन्धि	„	7 <sup>b</sup> -8 <sup>b</sup>
( 9 )	सनत्कुमारसन्धि	„	8 <sup>b</sup> -10 <sup>a</sup>
( 10 )	भावनासन्धि	„	10 <sup>a</sup> -12 <sup>a</sup>
( 11 )	गौतमकेशिगणधरपाठरूपसन्धि	„	12 <sup>a</sup> -13 <sup>b</sup>
( 12 )	आनन्दप्रथमोपासकसन्धि	„	13 <sup>b</sup> -15 <sup>a</sup>
( 13 )	मदनरेखासतीसन्धि	„	15 <sup>b</sup> -16 <sup>b</sup>
14 )	शीलसन्धि	„	16 <sup>b</sup> -17 <sup>a</sup>
15 )	भावनाकुलक	„	17 <sup>a</sup> -17 <sup>b</sup>



( 16 )	जीवविचार	fol. 17 <sup>b</sup> -19 <sup>a</sup>
( 17 )	कृष्णभयआशिका	„ 19 <sup>a</sup> -20 <sup>a</sup>
( 18 )	गौतमपृच्छा	„ 20 <sup>a</sup> -21 <sup>a</sup>
( 19 )	अजितशान्तिस्तव ( 42 verses ) Vol. XVII, No. 1162	„ 21 <sup>a</sup> -22 <sup>b</sup>
( 20 )	नवकारफल	fol. 22 <sup>b</sup>
( 21 )	जिनेश्वरस्तुति	fol. 22 <sup>b</sup> -23 <sup>a</sup>
( 22 )	कल्याणकरस्तोत्र	„ 23 <sup>a</sup> -23 <sup>b</sup>
( 23 )	„	fol. 23 <sup>b</sup>
( 24 )	आत्मानुशासन Vol. XVIII, No. 149	fol. 24 <sup>a</sup> -25 <sup>a</sup>
( 25 )	कल्याणमन्दिरस्तोत्र	„ 25 <sup>a</sup> -26 <sup>d</sup>
( 26 )	भक्तामरस्तोत्र	„ 26 <sup>b</sup> -27 <sup>b</sup>
( 27 )	समवसरणस्तुति	„ 27 <sup>b</sup> -28 <sup>b</sup>
( 28 )	धर्मलक्षण	„ 28 <sup>b</sup> -29 <sup>a</sup>
( 29 )	प्रश्नोत्तररत्नमालिका	„ 29 <sup>a</sup> -29 <sup>b</sup>
( 30 )	नेमिनाथस्तवन	fol. 29 <sup>b</sup>
( 31 )	महावीरद्वित्रिशिका	fol. 29 <sup>b</sup> -30 <sup>b</sup>
( 32 )	'जय त्रिपट्टण'स्तोत्र	„ 30 <sup>b</sup> -31 <sup>b</sup>
( 33 )	लघुशान्तिस्तोत्र Vol. XVII, No. 1299 <sup>a</sup>	fol. 31 <sup>b</sup>
( 34 )	महावीरद्वित्रिशिका	„ 31 <sup>b</sup> -32 <sup>a</sup>
( 35 )	भयहरस्तोत्र	fol. 32 <sup>b</sup>
( 36 )	बृहच्छान्ति स्तव Vol. XVII, No. 1279	fol. 32 <sup>b</sup> -33 <sup>a</sup>
( 37 )	चतुर्विंशतिजिननमस्कार	„ 33 <sup>a</sup> -34 <sup>b</sup>
( 38 )	शीलसन्धि ( incomplete )	„ 34 <sup>a</sup> -34 <sup>b</sup>

Age.— Not modern.

Author.— Padmajineśvara Sūri.

Subject.— Ā Prākṛit poem in 26 verses dealing with spiritual advice.

Begins.— fol. 1<sup>a</sup> प ६ ० ए

<sup>1</sup>उवएसरयणकोसं etc. as in No. 265.

Ends.— fol. 1<sup>b</sup>

उवएसरयणमालं etc. up to उवएसमालमिणं ॥ ■■ in No. 265.

This is followed by the line ■■ under:—

२६ इति श्रीउपदेशरत्नमालाप्रकरणं संपूर्णं ॥ छ ॥

1 This has led some scholars to name this work as उपदेशरत्नकोश.

Reference.—In Mitra's Notices ( Vol. X, p. 34 ) there is mention of this text. In Jinaraṭṇakośa ( Vol. I, p. 51 ) several Mss. are noted but here the text is named as उपदेशरत्नकोश. In the Limbdi Catalogue No. 328, a Ms. styled as उपदेशरत्नमाला-कुलक and having 25 verses in Prākṛit is noted. The author is not mentioned there. So it remains to be ascertained whether it is the ~~same~~ work as the text given here. For a work having the title Upadeśaratnamālā see Peterson, Reports I, pp. 57, 63 and 83.

‘ उपदेशरत्नमाला ’  
विवरण तथा टिप्पणक सहित  
No. 265

Upadeśaratnamālā  
with vivaraṇa and tippanaka  
1239.  
1891-95.

Size.— 10½ in. by 4½ in.

Extent.— 1 folios ; 13 lines to a page ; 40 letters to a line.

Description.— Country paper thin and greyish ; Jaina Devanāgarī characters ; big, clear and good hand-writing ; borders ruled in four lines in black ink ; red chalk used ; foll. numbered in the right-hand margin ; edges of the foll. slightly damaged, and in ~~some~~ cases worn out ; a small bit of paper pasted to fol. 3<sup>b</sup> ; condition very fair ; marginal notes profusely written but they have become less legible ; the text, its commentary and tippanaka complete.

Age.— Pretty old.

Author of the vivaraṇa.— Not mentioned.

„ „ „ tippanaka.— „ „

Subject.— A metrical work in Prākṛit in 26 verses giving spiritual advice along with its explanations in Gujarātī.

Begins.—( text ) fol. 1<sup>a</sup> ॥ एदं ॥

उपदेशरत्नकोशं नासिपनीसिसलोगदोगं ।

उपदेशरत्नमालं बुद्धं नमिऊण दीरजिणं ॥ १ ॥ etc.

1 This is also styled as Upadeśamālāratnaprakaraṇa.

2 In Jinaratnakōśa ( Vol. I, p. 51 ) there is ~~this~~ entry but here this work is wrongly looked upon as different from उपदेशरत्नकोश.

Begins.— ( com. ) fol. 1<sup>a</sup> श्रीमहावीर चउबीसमउ तीर्थकर नमस्करी उपदेशरत्न-  
माला बोलीसिह । किंती । etc.

„— ( marginal tippanaka ) fol. 1<sup>a</sup> श्रीमहावीर देवनइ प्रणाम करी  
उपदेशनी रतनमाला कहिस । etc.

Ends.— ( text ) fol. 3<sup>b</sup>

उपदेशरत्नमालं जो एयं ठण्णं सुद्धनियकंटे ।

सो नर सिवसुइलच्छीवच्छले रमइ सेच्छाए ॥ २५ ॥

इय पउमजिणेसरसूरीवयणजिणवयणगुंफरमणीयं ।

इवइ जाण कंठगयं विउलं उपएसमालमिणं ॥ २६ ॥

„— ( com. ) fol. 3<sup>b</sup> इति इणइ प्रकारिय पद्मजिनेश्वरसूरिवचन अनइ  
जिनवचने करी रमणीक गुंथी थकी विपुल विस्तीर्ण उपदेशरूपी आ रत्न तेइनी  
माला भविक जन कंठि बहइ नित्य निरंतर ॥ २६ ॥

इति उपदेशमालारत्नप्रकरणं समाप्तं ॥

„— ( tippanaka ) fol. 3<sup>b</sup> अथ मोल जाणइ ते जाणइ तहु संसारइ दुखम पाइ  
N. B.— For other details see No. 264.

उपदेशरत्नाकर  
( उपदेशरत्नयायर )  
( प्रथम तट )

स्वोपज्ञ विवरण सहित

No. 266

Upadeśaratnākara  
( Uvāṣarayanāyara )  
( Tāṭa I )

with svopajña vivaraṇa

1263.

1884-87.

Size.— 10 in. by 4½ in.

Extent.— 144 folios ; 14 lines to a page ; 38 letters to a line.

Description.— Country paper thin, rough and white ; Jaina Deva-  
nāgarī characters with occasional पुढमात्रा ; sufficiently big,  
perfectly legible, quite uniform and very beautiful hand-  
writing ; borders ruled in three lines in red ink ; red chalk  
used ; numbers for foll. written in the right-hand  
margin ; fol. 1<sup>a</sup> blank ; ■ piece of white paper pasted to

■ This should be distinguished from its namesake, a **DK.** work also called  
आवकाचार and composed by Vidyābhūṣaṇa, a Digambara.

fol. 144<sup>b</sup> and three lines written on this paper; condition on the whole good; the text and the com. too, marked with जयश्री; the text and its svopajña commentary complete so far as the first tāṭa is concerned; the 'first tāṭa is divided into 4 aṁśas (sections) and each of them is further divided into tarāṅgas ( subsections ); their extents are as under:—

<i>Aṁśa</i> I	fol.	1 <sup>b</sup>	to	32 <sup>a</sup>	XII	fol	90 <sup>b</sup>	„	92 <sup>b</sup>
Tarāṅga I	„	1 <sup>b</sup>	„	4 <sup>b</sup>	XIII	„	92 <sup>b</sup>	„	94 <sup>a</sup>
II	„	4 <sup>b</sup>	„	6 <sup>b</sup>	XIV	„	94 <sup>a</sup>	„	96 <sup>b</sup>
III	„	6 <sup>b</sup>	„	10 <sup>b</sup>	XV	„	96 <sup>b</sup>	„	99 <sup>b</sup>
IV	„	10 <sup>b</sup>	„	13 <sup>b</sup>	XVI	„	99 <sup>b</sup>	„	101 <sup>a</sup>
V	„	13 <sup>b</sup>	„	16 <sup>a</sup> (?)	<i>Aṁśa</i> III	„	101 <sup>a</sup>	to	131 <sup>a</sup>
VI	„	16 <sup>a</sup> (?)	„	17 <sup>a</sup>	Tarāṅga I	„	„	„	105 <sup>b</sup>
VII	„	17 <sup>a</sup>	„	18 <sup>a</sup>	II	„	105 <sup>b</sup>	„	110 <sup>a</sup>
VIII	„	18 <sup>a</sup>	„	20 <sup>a</sup>	III	„	110 <sup>a</sup>	„	116 <sup>b</sup>
IX	„	20 <sup>a</sup>	„	21 <sup>b</sup>	IV	„	116 <sup>b</sup>	„	122 <sup>b</sup>
X	„	21 <sup>b</sup>	„	22 <sup>a</sup>	V	„	122 <sup>b</sup>	„	125 <sup>a</sup>
XI	„	22 <sup>a</sup>	„	22 <sup>b</sup>	VI	„	125 <sup>a</sup>	„	128 <sup>a</sup>
XII	„	22 <sup>b</sup>	„	32 <sup>a</sup>	VII	„	128 <sup>a</sup>	„	130 <sup>a</sup>
<i>Aṁśa</i> II	„	32 <sup>a</sup>	to	101 <sup>a</sup>	VIII	„	130 <sup>a</sup>	„	131 <sup>a</sup>
Tarāṅga I	„	„	„	35 <sup>a</sup>	<i>Aṁśa</i> IV	„	131 <sup>a</sup>	to	144 <sup>b</sup>
II	„	35 <sup>a</sup>	„	46 <sup>b</sup>	Tarāṅga I	„	„	„	132 <sup>a</sup>
III	„	46 <sup>b</sup>	„	47 <sup>a</sup>	II	„	132 <sup>a</sup>	„	135 <sup>b</sup>
IV	„	47 <sup>a</sup>	„	51 <sup>b</sup>	III	„	135 <sup>b</sup>	„	137 <sup>a</sup>
V	„	51 <sup>b</sup>	„	53 <sup>a</sup>	IV	„	137 <sup>a</sup>	„	137 <sup>b</sup>
VI	„	53 <sup>a</sup>	„	72 <sup>a</sup>	V	„	137 <sup>b</sup>	„	138 <sup>b</sup>
VII	„	72 <sup>a</sup>	„	76 <sup>a</sup>	VI	„	138 <sup>b</sup>	„	139 <sup>a</sup>
VIII	„	76 <sup>a</sup>	„	80 <sup>a</sup>	VII	„	139 <sup>b</sup>	„	141 <sup>b</sup>
IX	„	80 <sup>a</sup>	„	82 <sup>a</sup>	VIII	„	141 <sup>b</sup>	„	143 <sup>b</sup>
X	„	82 <sup>a</sup>	„	88 <sup>b</sup>	IX	„	143 <sup>b</sup>	„	144 <sup>b</sup>
XI	„	88 <sup>b</sup>	„	90 <sup>b</sup>					

Age.— Pretty old.

1 The 2nd tāṭa has 4 aṁśas having 12 tarāṅgas whereas the 3rd has 8 aṁśas ( some of which are named as tarāṅgas ).

2 In the printed edn. ( D. L. J. P. F. Series ) there are 13 tarāṅgas. So this Ms. should be re-examined.

**Author of the text.**— 'Sahasrāvadhānin Munisundara Sūri ( pupil of Somasundara Sūri of the Tapā gaccha ). For his works see p. 134. His life-period is noted as Samvat 1436-1503<sup>2</sup> by J. Klatt in his " Extracts from the historical Records of the Jainas " published in the Indian Antiquary ( Vol. XI, p. 256 ). Peterson, Reports, IV, pp. 18, 110 and 113 may be also consulted.

For names of 11 pupils of this ' Bhattāraka ' Munisundara Sūri see p. 13 of D. C. J. M. ( Vol. XVII, pt. 5 ).

**Author of the com.**— Same as that of the text.

**Subject.**— This work mainly divided into 3 books named ॥ ३ ॥ tatas having ॥ ३ ॥ subdivisions aṁśas and taraṅgas, is a compendium of spiritual advice. The text is partly in Sanskrit and partly in verse and is elucidated by the author himself up to the 2nd book only, since, in his opinion, the 3rd needed ॥ ३ ॥ explanation. The author has quoted his own work <sup>3</sup>Adhyātmakalpadruma. Out of the other works quoted by him Śaivamukhavajrasūci and Saṁdehasamuccaya may be just mentioned.

For additional information see my Gujarātī introduction ( pp. 6-16 ) to Upadeśaratnākara.

**Begins.**— ( text ) fol. 3<sup>a</sup>

जयश्रीसंगमं राहु श्रीमानादिविभुर्मम ।

सुतस्वनिधयो येन सतां वृत्ता द्वितैषिणा । १ ।

जयस्तिरिबंछिअसुहृण् अणिदुहरणे तिवग्गसारंमि ।

इह परलोअहिअत्थं । सम्मं धम्मंमि उज्जमह । २ । etc.

,, — ( com. ) fol. 1<sup>b</sup> । ६० ॥ श्रीसर्वज्ञाय नमः ॥ श्रीगुरुभ्यो नमः ॥

जयश्रीप्राप्तितो मोहरिपोरमलकेवलः ।

यो जगत्कृपया धर्ममृचे तं श्रीजिनं स्तुवे ॥ १ ॥

1 See the 8th verse of the praśasti of Ācārapradīpa.

2 Cf. O. M. Duff's " The Chronology of India " ( p. 230 ), Westminster, 1899.

3 See No. 78.

नाथः प्रजानां पुरुषार्थदेशना-  
 दनिष्टहर्षैष्टकरश्च योऽभवत् ।  
 तमादिमं चमिभूतां तथा(ऽ)ईतां  
 जगद्गुरुं श्रीऋषभप्रभुं स्तुमः ॥ २ ॥ etc.  
 अशेषतः शांतिमुपद्रवाणां ।  
 जगत्सु कुर्वन् कृतवत् करिष्यत्  
 यस्याभिधानं दधतेऽन्वयित्वं ।  
 स शांतिनेता(ऽ)भिमतार्थसिद्ध्यै ॥ ३ ॥  
 यः इयामवर्णो(ऽ)पि वशीकरोति  
 ध्यातः सतामीप्सितशर्मलक्ष्मीः ।  
 जयाय बाह्यांतरवैरिनेमिः ॥ ४ ॥<sup>१</sup>  
 पार्श्वः स वः पातु विभर्ति सप्त-  
 द्वीपांगिनां सप्त भयानि भेत्तुं ।  
 येः ( यः ) सप्तशूरायुधमंसगामि-  
 सप्तस्फटाहीनतनुच्छलेन ॥ ५ ॥  
 श्रीवर्द्धमानप्रभुरेष पुण्यात्  
 प्रवर्द्धमानाः सुखसंपदो वः ।  
 जगत्सु यन्नासयितुं तु विघ्न-  
 दृगान् दघात्यंकमिषान्मुग्धैर् ॥ ६ ॥  
 नामादिभेदैर्विशदेऽश्वतुर्भि-  
 र्ये लोककालव्रितयं पुनतः ।  
 भवोद्विजां मुक्तिपदं ददते  
 सर्वे(ऽ)पि ते सर्वविदो जयंतु ॥ ७ ॥  
 ध्याता(ऽ)पि मा प्रवरकाव्यफलान्यमंदा-  
 नंदोल्लसद्बिबुधरस्य रसानि दत्ते ।  
 श्रीभारती जगति कल्पलतेव नव्या  
 बोधिं धियं च विशदां दिशतामियं मे ॥ ८ ॥  
 विश्वोत्तमैर्महिमलब्धिगुणैरशेषै-  
 र्मांस्वत्सु येषु किरणैरिव भानवस्तु ।  
 सूक्ष्मोद्वंति निखिला अपि सूरयो(ऽ)न्ये  
 श्रीदेवसुंदरगणप्रभवो मुदे ते ॥ ९ ॥

1 One carapa is missing in the Ms. ■ should be : " नेमित्रिलोकः स जिनेन्द्र-  
 नेमिः ".

यैमादृशे(ऽ)पि कठिनोपलसंनिभे(ऽ)स्मिन् ।

गोभिर्वैधायि वरबोधरसोद्भवः स्वैः ॥

नव्यानि मानसुतदानपरान् सुधांशून् ।

श्रीज्ञानसागरयुक्त्वा प्रणतोऽस्मि भक्त्या ॥ १० ॥

मूर्तौ सुधारसमयीभिव वीक्ष्य(क्ष)माणा

येषां सुधाप्लवसुखं वदती(तां) दृशां ज्ञाः ।

अक्ष्णामदा(वा)प्य मतिकृत्स्न(त्व)सुदासते ते

श्रीसोमसुंदरगणप्रभवो जयंतु ॥ ११ ॥

इति स्तुत्यगणं स्तुत्वा मुनिसुंदरवरिणा ।

जैनधर्मोपदेशेन क्रियते वाक् फलेग्रहिः ॥ १२ ॥

परोपकारः सततं विधेयः

स्वशक्तितो ह्युत्तमनीतिरेषा ।

न स्वोपकाराच्च स भियते तत्

तं कुर्वतेतद् वितथं कृतं ॥ १३ ॥

स चाखिलानिष्टवियोजनेन

( सर्वेष्ट )संयोजनतश्च साध्यः ।

इष्टं त्वहो केटुभवेरिकीट-

मैकांतिकात्यंतिकमेव सौख्यं ॥ १४ ॥

तच्चास्ति मोक्षे न भवे यतोऽत्र

प्रभंगुरं दुःखयुतं च शर्म ।

दानेन मोक्षस्य तदर्थिनां तत्

सम्यक् प्रसाध्येत परोपकारः ॥ १५ ॥

मोक्षस्तु दातुं न करेण शक्यः]-

स्तद्वर्शनीयस्तदवाप्स्युपायः ।

उपायतः सम्यगुपासिताद्धि

भवेदुपेयस्य सुखेन सिद्धिः ॥ १६ ॥

तस्याप्स्युपायः खलु धर्म एव

तं च प्रवादा बहुधा वर्दति ।

पृथक् पृथक् स्वस्वमतीयशास्त्रैः

स्वरूपभिद्येतुफलादिवाग्भिः ॥ १७ ॥

न ते च सर्वे शिषसिद्ध्युपायाः ।

किंवेक एवाखिलविप्रणीतः ॥

सुदुर्लभो(ऽ)यं मिलितः परैस्तु ।

सुगौरविना शुद्धगुरुरूपदेशं ॥ १८ ॥

अयं पृथक्कृत्य ततः परेभ्यः ।

प्रदर्शनीयः शिवहेतुरेकः ॥

परे(ऽ)प्यगुह्य इति दर्शनीयाः ।

पृथक्कृतिर्ह्यस्य तथैव साध्या ॥ १९ ॥

शिवार्थिनां मंदधियां ततो नृणां

मनुग्रहार्थं विविधैर्निदर्शनैः ।

व्यक्त्या विशुद्ध्यादिभिदां जिनोदितं

धर्मं ब्रूवेऽन्यानपि तत्प्रसंगतः ॥ २० ॥

प्रारभ्यते स्वल्पधिया(ऽ)पि तेनो-

पदेशरत्नाकरनामशास्त्रं ।

नानातरंगादिमयोपदेशै-

र्द्धयत् स्वरूपं स्वपरोपकृत्यै ॥ २१ ॥

विचार्यते शक्तिरथाप्यशक्ति-

र्न वै मया येन तयोर्विचारः ।

परोपकारैकरसे कलंक-

भ्य(ेत्य)त्र प्रवृत्तश्च तदेकहेतोः ॥ २२ ॥

व्याख्यातृणां बुद्धिभेदान् विभाव्य

भ्रान्तानामप्याशयाच्चैकरूपाद् ॥

तादृक्सामङ्गयोपकार्योपकारं ।

जानेऽनेकैरेव धर्मोपदेशैः ॥ २३ ॥

एकाहिकांगमगभीरफलैत(स्त)द्व्य-

मिथ्यात्विभद्रकबुधेतरयोग्यताद्यैः ।

भेदैस्ततो नवनवैः सुकुतोपदेशान् ।

वक्ष्ये बहुनिह परप्रतिबोधसिद्ध्यै ॥ २४ ॥

तेषां भावस्ततो(त्ता) तदायैर्भेदैः आदिशब्दाद् राजमंत्रि(क्षत्रि)

यन्नाहणादियोग्यग्रहः ॥ २४ ॥

एतद्वृत्तद्वयस्य व्याख्या । etc.

स्तुवे तमुष्ट्रं विजहाति गोस्तनी-

मसत्प्रलापैर्न तु निवृत्तीह यः ।

स्वकार्यतो यो(ऽ)प्युपजीव्य ब्रूयै-

वेतैः क(दे)वेर्वाचमहं तु धिक् स्वलं ॥ २५ ॥

कवेर्न दोषो(ऽ)यममुष्य यस्मिन्

वदस्यदोषामपि दोषिणीं स्वलः ।



रविर्न दृष्टोऽत्र यदस्य भांडिक-

द्विषन् सुदीपामपि दे(वे)ति तामसी(म) ॥ २६ ॥

स्तवं स कस्यार्हति नो गणः सतां

विद्वत्सूक्ष्मार्थदृग्प्यहो नयः ।

परस्य दोषान् महतो(ऽ)प्यवेक्षते

न द(व)क्ति वा यो हृदयस्थितानपि ॥ २७ ॥

सद्वृषणास्ते न खलाः कथं स्यु-

र्युल्लंति ये तान(न्य)सुशास्त्रयुक्तं ।

रीत्येव संतः सुगुणा गुणान् ये

समंततो(ऽ)प्याददते कवीनां ॥ २८ ॥

संतस्ते सुचिरं जयंतु सुचिरामीडे खलानप्यसूत्र ।

शास्त्रे येऽनुपदं गुणप्रकटनाद् दधुः प्रतिष्ठां कवेः ॥

ये चानु(अ)हकाम्यया च विविधान् दोषान् गृहीत्वाऽथवा ।

यादृग् तादृगपीदमर्थिगुणकृद् भूयाज्यभ्रांपदं ॥ २९ ॥

( com. ) fol. 3<sup>a</sup> इति तपाश्रीमुनिसुंदरसूरिविरचिते जयश्र्यंकश्रीउपदेशरत्नाकर-  
पीठिकारूपा जगती(ती)र्यावतारः ॥

अथ प्रथमतः ॥

॥ ६० ॥ तत्रादौ स्वेष्टसिद्धये समुचितेष्टदेवतानमस्कारमंगलं चिकीर्तु-

र्युगादिसमयधर्मकर्मव्यवस्थितिसूत्रे(अ)ण(णा)सुत्रधारश्रीऋषभदेवनमस्कारमाह  
ग्रंथकारः ॥

This is followed by the first verse of the text noted above  
( p. 428 ) and after that we have :—

स्पष्टं । धर्मे ह्येव ह्युक्तं प्राक् । अथ धर्मस्यैवादौ ग्रहणविधिसुपलक्षणा-  
प्रदानविधि चाभिधित्तुः फलप्रधानाः प्रारंभाः । प्रेक्षावतां भवतीति फलावि-  
ष्करणपूर्वकं तद्विषयसुयमोपदेशमाह ।

This is followed by the 2nd verse noted above ( p. 428 ).

( com. ) fol. 11<sup>a</sup> तदुक्तं ।

चित्ते प्रमादनिभृते धर्मकथाः स्थानमेव न लभन्ते ।

नीलीरक्ते वाससि । कुंकुरागो दुराधेयः ॥ १ ॥

महाभारते(ऽ)पि ॥ etc.

( com. ) fol. 12<sup>a</sup> यदुक्तं ॥

कुग्गहगहगहिआणं । बूहो जो देह धम्मउवपसं ॥

सो चम्मासी कुक्करवयणंमि खवेह कप्पुरं ॥ १ ॥ इति ॥ छ ॥

(com.) fol. 13<sup>a</sup> आगमे(ऽ)प्युक्तं । त्रिविधाः शिष्याः । अपरिणामाः । ( अतिपरिणामाः ) परिणामाश्च । तत्र तुच्छमतयोऽपरिणतजिनवचनरहस्या अपरिणामाः । एकांतक्रियाप्रतिपादकाद्येकनयमनवासितांतःकरणा उत्सर्गमोहितचेतसोऽतिपरिणामाः (1) मध्यस्थवृत्तयः परिणतजिनवचना यथावदुत्सर्गापवादं विधि-कुशलाश्च परिणामा इति । तत्राऽपरिणामाऽतिपरिणामावयोग्यो(ग्यौ) श्रुत-दानस्य परिणामस्तु योग्य इति ॥ छ ॥ etc.

„ fol. 26<sup>b</sup> भैरुदाहरणं यथा । बारवइए वासुदेवस्त तिमि भेरीओ । तं जहा संगामिया अञ्जुइया कोमुइया । तत्र प्रथमसंग्रामकाले समुपस्थिते सामंतादीनां ज्ञापनार्थं वाद्यते । द्वितीया पुनराग(गं)तुककरिमिश्रितप्रयोजने समुद्भूते लोकानां सामंतादीनां परिज्ञापनाय । तृतीया कौमुदीमहोत्सवाद्युत्सवज्ञापनार्थं ततो तिष्ठिणि वि गोसीसचंदणमईतो देवतापरिगगहिया तो तस्त चउत्थी भेरी असिस्वप्पसमणी तीसे उप्पत्ती कहिज्जइ । तेणं कालेणं तेणं समएणं सङ्को दि(दे)विंदो सो ॥ देवलोगे सुरमज्जे वासुदेवस्सा गुणाकित्तणं करेइ । अहो उत्तमपुरिसा एए । अवगुणं न गिणहंति नीएण ॥ जुद्धेण न जुज्झंति । तत्थ एगो देवो असइहंतो । वासुदेवो वि जिणसगासं वंदणा पट्टितो । सो अंतराकाल-सुणयस्सवमयं विउइइ दुज्झिगंधं । तस्मा गंधेण सव्वो लोगो पराभग्गो वासुदेवेण विट्ठो भणियं च । etc.

„ fol. 28<sup>a</sup> उक्तं चोत्तराध्यायनेषु । जणात्तथा शूलवया कुसीला मिउं(?) ओ) पि चंडं पकरंति सीसा इति । etc.

„ fol. 32<sup>a</sup> इति श्रीतपांगच्छे श्रीदेवसुंदरसरि श्रीज्ञानसागरसरिशिष्यश्रीसोम-सुंदरसरिपट्टालंकारश्रीमुनिसुंदरसरिविरचिते श्रीउपदेशरत्नाकरे श्रोतु-विषययोग्यायोग्यत्वस्वरूपानिरु(रू)पणप्रथमोऽशः ॥ १ ॥ तरंगः ॥ १२ ॥ ग्रंथाग्रं श्लोका १००४ अक्षर २२ ॥ श्री ॥

„ fol. 37<sup>a</sup> योगशास्त्रांतरश्लोकेष्वपि ।

अयं दशविधो धर्मो मिथ्यादृग्भिर्न वीक्षितः ।

यो(ऽ)पि कश्चित् वच(ः) प्रोचे सो(ऽ)पि बाह्यमात्रनर्तनं ॥ १ ॥

तत्त्वार्थो वाचि सर्वेषां केषां न मनस्यपि ।

क्रियया(ऽ)पि नरीनर्ति । नित्यं जिनमतस्पृशां ॥ २ ॥

वेदशास्त्रपराधीनबुद्ध्य(ः) सूत्रकंठकाः ।

न लेशमपि जानंति । धर्मरत्नस्य तत्त्वतः ॥ ३ ॥

गोमेधनरमेधाश्च(श्च)मेधा<sup>1</sup> दवरकारिणां ॥

याज्ञिकानां कृतो धर्मः । प्राणिघातविधायिनां ॥ ४ ।<sup>2</sup> etc.

(com ) fol. 41<sup>b</sup> उक्तं च ।

धु(?)नानु पडिबद्धा । अन्नाए(ण)पमायसंगया जीवा ॥

उप्पज्जंति घणप्पिअं । वणिउत्वेगिंद(दि)एसु बहं ॥ ५ ॥

इति श्रीभवभावनायां । etc.

„ fol. 46<sup>b</sup> इति तपा० श्रीमुनिसुंदरस्वरिविरचिते श्रीउपदेशरत्नाकरे० श्रीगुरु-  
परीक्षाधिकारे द्वितीयस्तरंगः ॥ छ ॥

„ fol. 72<sup>a</sup> इति तपागच्छे श्रीमुनिसुंदरस्वरिविरचिते श्रीउपदेशरत्नाकरे ५(?)  
द्वितीयो(यें)शे षष्ठ(ष्ठः) तरंगः ॥ छ ॥

पुनर्गुरुगोचरमेव योग्यायोग्यस्वरूपनिदर्शनांतरैराह । etc.

„ fol. 90<sup>a</sup> एगंतं मिच्छतं जिजाणमाणा अणेगंतं तेहंष्टैर्मानितं तद्वचः । सप्रशंसं ।  
॥ एकवचनदोषेणानंतसंसारित्वमुपाज्यं भवं भ्रांतः । इति श्रीमहा-  
निशीथे । etc.

Ends.-- ( text ) fol. 143<sup>b</sup>

दोस १ गुण २ सप्प ३ दहिअं ३ गुणं च केवल जहोसहं कुणइ ।

तह मिच्छजन( ज्ञ ) १ दाणाइ २ अविहि ३ विहि ॥ जूत-

जिणधम्मो ॥ ५ ॥<sup>3</sup>

„ — ( com. ) fol. 144<sup>a</sup> पथा 'वामनस्थली' वासिभेष्टिनः सकषायो  
जिनपूजाधर्मः सकम्भ्लेच्छकुलातिरूपं दोषं स्वल्पं पुनर्जिनधर्मवाद्यादिरूपं  
गुणं च बहुं चकार । मेतार्य-हरिक(के)शबलप्यादयोऽप्यत्र दृष्टान्ता ज्ञेयाः ॥ ३ ॥  
विधिप्रयुक्तोऽहं धर्मः । Then in a different hand we have :

पु(पु)नर्गुणमेव कुरुते यथा नंदादिना ए सद्भावना च प्राच्यमाथातो  
ज्ञेयेति ॥ ४ ॥ अत्र 'वामनस्थली' भेष्टीनी कथा जानवीः ॥

इति श्रीउपदेशरत्नाकरनामा ग्रंथ संपूर्णः । ग्रंथाः ग्रंथः १३०००  
ग्रंथांक ५१०० ॥

1 The letter 'य' is missing.

2 See p. 37a of D. L. J. P. F. Series edn.,

3 See p. 139a of D. L. J. P. F. S. edn.,

Reference.— The text up to the 1st two taṭas is published by the Jaina-Vidyā-Prasāraka-Varga, Palitana, in Saṃvat 1964 and also in the Lālana-niketana Jaina Granthamālā, Bhatade, Sihor, Kathiawar. The text with the author's own commentary is published in the D. L. J. P. F. Series as No. 22 in A. D. 1914. Here, too, the text goes up to the 2nd taṭa only. The complete text ( containing all the three taṭas ) along with its Gujarātī translation and occasional elucidation, is published by Jaina Pustaka Pracāraka Saṁsthā, Surat, in Vikrama Saṃvat 2005. This edition contains my Gujarātī introduction mentioned on p. 428.

For description of ■■ additional Ms. having both the text and its svopajña vṛtti ■■■ B. B. R. A. S. Vols. III-IV, p. 405.

For Mss. of the text see Jinaratnakośa (Vol. I, p. 52). Here Mss. of the svopajña com., too, ■■■ noted.

उपदेशरत्नाकर  
( तट १-२ )  
स्वोपज्ञ विवरण सहित

No. 267

Upadeśaratnākara  
( Taṭas I-II )  
with svopajña vivaraṇa

172.  
1871-72.

Size.— 10 $\frac{1}{8}$  in. by 4 $\frac{1}{2}$  in.

Extent.— 252 + 1 = 253 folios ; 13 lines to a page ; 35 letters to a line.

Description.— Country paper thin and greyish ; Devanāgarī characters with पृष्ठमात्राs ; clear, big, uniform and good hand-writing ; numbers for foll. marked in two different margins on 000 and the same side ; borders of foll. 1 10 35 ruled in two lines in red ink, whereas those of foll. 36 10 252, in three lines ; daṇḍas in red ink ; edges of the 1st two foll. and the last slightly damaged ; some of the foll. stuck together due to the presence of gum in the ink used ; owing to ignorant and careless separation some of them are a little bit torn ; e. g. the 8th and the 93rd ; condition very

fair ; yellow pigment used ; red chalk also used ; fol. 125 repeated ; certain items pertaining to families, etc. tabulated on the 185th fol ; fol. 1<sup>a</sup> blank ; this Ms. contains both the text and its commentary up to two taṭas ; both complete ; extent 7875 ślokas.

Age.— Pretty old.

Begins.— ( text ) fol. 3<sup>b</sup>

जयश्रीसंगमं रातु etc. as in No. 266.

„ — ( com. ) fol. 1<sup>b</sup> श्रीबीतरागाय नमः ॥ छ ॥

जयश्रीप्राप्तितो मोहरिपोरमलकेवलः ॥

यो(ऽ)जयत् कृपया धर्मस्त(स्त्र)वे(चे) तं श्रीजिनं स्तुवे ॥ १ ॥ etc.

प्रारभ्यते स्वल्पाधिया(ऽ)पि तेनो-

पदेशरत्नाकरनामशास्त्रं ॥

नानातरंगादिमयोपदेशै-

द(र्द)धत् स्वरूपं स्वपरोपकृत्यै । २१ ॥

Ends.— ( text ) fol. 253<sup>a</sup>

दृष्टान्तशतैर्बहुधोपदर्शितं धर्मपदमिति श्रुत्वा ।

श्रुद्धे तस्मिन् प्रपत्ता भवरिपुजयश्रिये भवत ॥ १ ॥

( com. )

इति युगप्रधानावतारश्री'तपा'गच्छनायकश्रीदेवसुन्दरसूरिश्रीज्ञान-

सागरसूरिश्रीसोमसुन्दरसूरिशिष्यैः श्रीमुनिसुन्दरसूरिभिर्विरचिते जयश्र्यंके

श्रीउपदेशरत्नाकरे मध्याधिकारे प्रकीर्णकोपदेशनाम्नि तुर्येशो द्वादशस्तरंगः

॥ १२ ॥ संपूर्णोऽयं मध्याधिकारैः ॥६२४॥ तत्समाप्तौ च संपूर्णं विषमगाथा-

विवरणं । नाना परतटं तत् सुगमत्वान्न विव्रियते इति उपदेशरत्नाकरग्रन्थः ।

सर्वग्रन्थाग्रं ७८७५ ॥

( text )

रंगत्तरंगनिकरः सुकृतोपदेश-

रत्नाकरो विजयतां विलसज्जयश्रीः ।

भूयासुरस्य च लवानुपजीव(व्य)विश्वग-

विश्वोपकारनिरता दि(वि)बुधांबुवाहाः ॥ १ ॥ etc.

इति श्रीउपदेशरत्नाकर संपूर्णमिति ॥

जला(द्) रक्षेस्तैला(द्) रक्षेत् । रक्षेत् शिथ(थि)लबंधनात् ॥

परहस्तगता रक्षेत् । एवं वदति पुस्तिका ॥

N. B.— For other details see No. 266.

उपदेशरत्नाकर  
( तट १-२ )  
स्वोपज्ञ विवरण सहित

No. 268

Upadeśaratnākara  
( Taṭas I-II )  
with svopajña vivaraṇa  
1106.  
1887-91.

Size.— 10½ in. by 4½ in.

Extent.— 195 folios ; 13 lines to a page ; 50 letters to a line.

Description.— Country paper thin, rough and white ; Jaina Devanāgarī characters with occasional पृष्ठमात्रas ; sufficiently big, quite legible, perfectly uniform and very beautiful handwriting ; borders neatly ruled in four lines in black ink ; red chalk used ; numbers for foll. written in the right-hand margin ; fol. 1<sup>a</sup> blank ; both the text and the svopajña commentary almost complete so far as the 1st two taṭas are concerned ; for, the text ends with the 1st gāthā of the 12th taraṅga of the 4th ( last ) aṁśa of the 2nd taṭa ; bits of paper pasted to fol. 1<sup>a</sup> ; condition on the whole good.

Age.— Pretty old.

Begins.— ( text ) fol. 3<sup>a</sup>

जयश्रीसंगमं etc. as in No. 266.

,, — ( com. ) fol. 1<sup>b</sup> ५६० ॥ श्रीसर्वज्ञाय नमः । श्रीयुरुभ्यो नमः ।

जयश्रीप्राप्तितो etc. as in No. 266.

Ends.— ( text ) fol. 195<sup>b</sup>

लहिउं पट्टमहवा पट्टबलमह संपयाइ सामथ्यं ।

पट्टिणीअजयसिरीए जिणधम्मज्जोअगा होइ ॥

जिणतिथ्यं जिणभक्तो राया मंतीव सावउ( ओ ) बलवं ।

साइसओ चारिती पंखुज्जुआ जिणमयंमि ॥

,, — ( com. ) fol. 195<sup>b</sup> इति ° एकादशस्तरंगः ॥ छ ॥

This is followed by the two verses of the text noted above, and after that we have:—

पपत्ता । नवरं जिनस्य तीर्थे सामान्यतः प्रासादप्रतिमादिजन्मश्रम्यादिरूपं श्री'शङ्खजया'दिसमहिमस्थानरूपं वा, चतुर्थेर्णः श्रीसंघो वा तदेवोद्द्योतोऽनेकेषां भगवत्सत्त्वानां दर्शनादपि दुर्दममिथ्यात्वांघकारानिरासेन बोधिप्रकाशहेतुत्वात् । जिनभक्तो राजा श्रीसंप्रति-श्रीकुमारपालादिः । जिनभक्तो मंत्री

श्रीकुमारपालादिः । जिनभक्तो मंत्री श्रीउदयन-आंवड-बाहड-बा (?वा)-  
 इड-श्रीवस्तुपाल-श्रीपृथ्वीधरादिः । जिनभक्तो बलबाद नाथ सा०  
 जगद्गुरु सं० आभू सा० जगसी सा० महुणसी सा० भीम सा० समर सा०  
 सारंग सा साचा सो(सा)० भीमा सा० गुणराज सं० प्रथमा सा०  
 गोविंदादिः । सातिशयभारित्री च श्रीभद्रबाहु-श्रीस्थूलभद्र-श्रीआर्य-  
 सुहास्ति-श्रीवज्रस्वा(मि)ः ।

The Ms. ends here.

N. B.— For additional information see No. 266.

उपदेशरसायन  
 ( उवएसरसायण )  
 वृत्तिसहित

No. 269

Upadeśarasāyana  
 ( Uvāṣarasāyaṇa )  
 with vṛtti

148 (b).  
 1873-74.

Extent.— fol. 8<sup>b</sup> to fol. 17<sup>a</sup>.

Description.— Both the text and its commentary complete ; the  
 latter composed in Saṃvat 1292. For other details see

Carcari No.  $\frac{148 (a)}{1873-74}$ .

Author of the text.— Jinadatta Sūri, pupil of <sup>2</sup>Jinavallabha Sūri,  
 pupil of Abhayadeva Sūri.

Jinadatta Sūri was born in Dholkā in Vikrama Saṃvat  
 1132, took *dikṣā* in Saṃvat 1141 ( at the age of 9 ) in the  
 hands of Dharmadeva, became Sūri in Saṃvat 1169 and died  
 in Saṃvat 1211 in Ajayamerudurga Ajmer. He is addressed  
 as 'dādā' by the Kharataras. He is looked upon as an author  
 of the following 16 works:—

अध्यात्मगीत  
 अवस्थाकुलक  
 उत्सृज्यपदोद्घाटनकुलक  
 उपदेशकुलक

1 See p. 230a of D. L. J. P. F. Series edn.

2 See page 211.

उपदेशरसायन ( धर्मरसायनरासक )	( अपभ्रंश )	No. 269	80	वर्ष
कालस्वरूपकुलक	,,	32	,,	
गणधरसप्तति	( पाइय )	73	,,	
गणधरसार्धशतक	,,	150	,,	
चर्चरी	( अपभ्रंश )	47	,,	
चैत्यवन्दनकुलक	( पाइय . Vol. XVII,			
विशिका	pt. 4, Nos. 1215-7	28	,,	
विघ्नविनाशिस्तोत्र	( पाइय )	14	,,	
धृतस्तव				
सन्देहदोलावली	,,	150	,,	
सर्वाधिष्ठायिस्मरणस्तोत्र		26	,,	
सुगुरुपारतन्त्र्यस्तोत्र	,,	21	,,	

For his life in Sanskrit see the introduction ( pp. 37-64 ) to *Apabhramśakāvya-trayī*.

Author of the commentary.—<sup>1</sup>Jinapāla, disciple of Jinapati Suri. Elsewhere he calls himself pupil of Jineśvara Sūri. Jinapāla taught Jaina āgamas to Candratilaka and Prabodhacandra. Jinapāla is said to be the author of the following 8 works —

उपदेशरसायन-वृत्ति	Sk.	No. 269	Saṃvat 1292
चर्चरी-विवरण	,,	,,	1294
द्वादशकुलक-विवरण	,,	,,	1293
पञ्चालिङ्गी-विवरण	,,	,,	,,
पदस्थानक-वृत्ति	,,	,,	1262
सनत्कुमारचक्रिचरित	,,	earlier than Saṃvat	1292
		and later than Saṃvat	1262

,, — टीका ,,

स्वप्नविचारभाष्य

1 For his life in Sanskrit see the introduction (pp. 65-70) to *Apabhramśa-kāvya-trayī*.



Is this that very Jinapāla who compiled a paṭṭāvalī of Kharatara gaccha which is divided into three parts—the first part describing the lives of the ācāryas of the Kharatara gaccha, the second furnishing us with a detailed account of Jinacandra, Jinapati and Jineśvara, the three ācāryas of the same gaccha, and the third part going upto Vikrama Samvat 1393 according to a Ms. belonging to a Bhaṇḍāra of Bikāner and described by Dasaratha Sarma in his article “The Kharatara gaccha Paṭṭāvalī compiled by Jinapāla” published in “The Indian Historical Quarterly” ( Vol. XI, No. 4, pp. 779-781 ) ?

Subject.— Spiritual advice in 80 verses in Apabhraṁśa in Paddhaṭikā together with its explanation in Sanskrit.

Begins.— ( text ) fol. 8<sup>b</sup>

पणमह पासवीरजिण भाविण  
तुम्हि सव्वि जिव मुच्चहु पाविण ।  
घरववहारि म लग्गा अरुह  
खाणि खाणि आउ गलंतउ पिच्छह ॥ etc.

„ — ( com. ) fol. 8<sup>b</sup>

वीरं जिनपतिं नौमि यद्वचो मधुरं बुधाः ॥  
रसायनमिवास्वाद्य बभ्रुवुरजरामराः(?) ॥ १ ॥  
चञ्चरी-रासकप्राख्यप्रबंधे प्राकृते किल ॥  
वृत्तिप्रवृत्तिं नाधत्ते प्रायः कोऽपि विचक्षणः ॥ २ ॥  
किंतु कचिद् (क्वचित् ) किञ्चिदुपदेशरसायने ॥  
एदं दुवौ(?)धमित्येष न्याय्यो व्याख्यापरिश्रमः ॥ ३ ॥  
ननु पद्धटिकाबंधे मात्राः षोडश पादगाः ॥  
अयं सर्वेषु रागेषु गीयते गीतिकोविदैः ॥ ४ ॥

इह हि युगप्रधानागमैः श्रीमद्भिर्जिनदत्तस्वरिमिलो(लो)कप्रवाहपतितान्  
बहून् जंतून्(तु)पलभ्य तदुपचिकीर्षि(ब)या लोकप्रवाह-सङ्कुरुस्वरूप-चैत्यविधि-  
विशेष-आवकआधिकादिशिक्षाविशेषप्रतिपादकः प्राकृतभाषया धम्मरसाय-  
नाख्यो रासकश्रवके सं(स) म(मं)दबुद्धिना(ऽ)पि मया किञ्चिद् व्याख्यायते  
तस्येदमादि सूत्रं ॥

This is followed by the first verse noted above ( p. 440 ).

Ends.— ( text ) fol. 17\*

अथोपसंहर(न्) उपदेशफलमाह ॥

इय जिणवत्तुवपसरसायणु

इह परलोयह सुक्खह भायणु ।

कणजलिहिं पियंति जि भव्वइ

ते इवन्ति अजरामर सव्वइ ॥

इत्युक्तम्यायेम(?) न) जिनैर्दत्तो वितीर्णस्तीर्थकृदुपदिष्ट इत्यर्थः ॥

जिनवत्तेति प्रबंधकर्तुर(रे)व ततश्च स चासौ तस्य चोपदेशः शिक्षाधिष्ठेनः  
स एवात्यंतमाधुर्यादजरामरस्वहेतुत्वात् स्व रसायनं संजीवनहेतुत्वात् तद्वत् रूपं ।  
इह परलोकयोः सुखस्य भाजनं पात्रं तद्धेतुत्वात् कर्णोजलित्वां(भ्यां) पिबन्ति ये  
भव्यास्ते भवन्त्यजरामराः सव्वे(ऽ)पीत्यर्थः ॥ ८० ॥

इति सु(पु)गप्रवरागमध्रीमज्जिनपतिस्वरिशिष्यलेशविरचिता ध्रीमज्जिन-  
वत्स्वरिस्वामितोषवेशरसायनस्य संक्षिप्ततरा इति(ः) । समाप्तः ॥ ८ ॥

इति जिनपतेः सूत्रेः शिष्यो रसायनसत्यं

किमपि व्याख्या निम्नो निगूढमहार्थस्तत्

'युगतवरात्रि(१२९२)प्रसूये वर्षे निवेशत आहतः

सुकभिरिषववृत्त्य(त)कीर्त्तित्वात्तुत्वरसद्वयोः ।

जिनपति इति व्या(ख्या)तो भक्तिमान् निजसद्वयोः ॥

तस्यैवालुग्रहाच्चैव इत्तिमग्धादिमां तमुं ॥ ८ ॥

Reference.— Both the text and the commentary are published in  
Apabhramśakāvyaṭrayī ( pp. 29-66 ).

For additional Mss. of the text and this commentary  
see Jinaratnakośa ( Vol. I, p. 52 ).

उपदेशरसाल

No. 170

Upadeśarasāla

704.

1875-76.

Size.—10½ in. by 4½ in.

Extent.— 50 folios ; 19 lines to a page ; 42 letters to a line.

Description.— Country paper thick, tough and greyish ; Jaina  
Devanāgarī characters ; small, quite legible, uniform and

1 If 'yuga' means four, this should be 1294.

very good hand-writing; borders ruled in four lines in black ink; red chalk used; foll. numbered in both the margins; daṇḍas in red ink; fol. 1<sup>a</sup> blank except that ■ verse is written on it, probably later on; yellow pigment profusely used for corrections; उपदेशरशाल written in the left-hand margins of the numbered sides; complete; the work is divided into 52 धर्मोपदेशs; for details see No. 271 ( pp. 444-445 ).

Age.— Pretty old.

Author.— Not mentioned. He may be ■ best ■ contemporary of Rājasekhara Sūri whose work Caturviṃśatiprabandha is utilized by him. He appears to be belonging to the Kharatara gaccha.

Subject.— On fol. 1<sup>b</sup> भक्तामरस्तोत्र ( 11th verse ) is quoted. The subject of this work is in common with Upadeśa-taraṅgiṇī, and it deals mainly with five topics viz. ( 1 ) four types of dharma viz. dāna, etc.; ( 2 ) the seven kṣetras; ( 3 ) snātrapūjā; ( 4 ) yātrā; and ( 5 ) saṅghapūjā. The entire work is divided into 52 dharmopadeśas out of which 30, 1, 11, 5 and 5 seem to deal with each of the five topics in succession.

Begins.— fol. 1<sup>a</sup> written in a different hand :—

किं स्याद् वर्णचतुष्टयेन वनजं वर्णै(र्णै)स्त्रिभिर्चूर्णं ।

स्यादाद्येन मही त्रयेण च फलं मध्यद्वये प्राणदः ॥

व्यस्ते गोत्रतुरंगघासकुसुमान्यतेन संप्रेक्षणं ।

ये जानन्ति विचक्षणाः क्ष(क्षि)तितले तेषामहं किंकरः ॥ १ ॥

Begins.— fol. 1<sup>b</sup> ॥ १६० ॥ ओ ( ली ) नमः श्रीप्रवचनाय ॥

नमो अरिहताणं ॥ मंगलं भगवान् वीरो<sup>१</sup> अज्ञानतिमिरांधानां<sup>२</sup> ॥

मांगलिक्यमयं वाचनाश्लोकयुग्मं

1 The complete verse is :

“ मङ्गलं भगवान् वीरो मङ्गलं गौतमः प्रभुः ।

मङ्गलं स्थूलभद्राया जैनधर्मोऽस्तु मङ्गलम् ॥ ”

2 The complete verse is :

“ अज्ञानतिमिरांधानां ज्ञानाञ्जनशलाकया ।

नेत्रमुन्मीलितं येन तस्मै श्रीगुरुवे नमः ॥ ”

यत्कल्याणकरोऽवतारसमयः स्वप्नानि जन्मोत्सवे  
 यद्गन्तादिकवृष्टिरिन्द्रविहिता यद्रूपराज्यभियः ।  
 यद्वातं व्रतसंपदुज्ज्वलतरा यत्केवलं श्रीनर्वा(?) ।  
 यद्रम्यातिशया जिने तदखिलं धर्मस्य विष्णुजि(र्जितं) ॥  
 सम्यक् श्रीधर्मारोधनफलं । श्रीतीर्थकरदेवदृष्टांतादिस्थं  
 वेदितव्यं विवेकिभिः ॥ etc.

fol. 1<sup>a</sup> इति धर्मोपदेशो द्वितीयः ॥ २ ॥

Ends.—fol. 50<sup>a</sup> अत एव श्रीवज्रस्वामिना बाल्ये(ऽ)पि श्रीसिंघो बहुमानितः परि-  
 पदावतु । १२ । वर्षदुःकाले स्वशक्त्या सुभ(भि)क्षस्थानानयने पूजितः । इति  
 सिंघपदेशः । ४ । पुत्रजन्मविवाहादिमंगलानि यहे यहे परं भाग्यवतां पुंसां  
 श्रीसिंघार्थादिमंगलं १ इति उपदेशरसालनामा ग्रंथः समाप्तः उपदेश-  
 तरंगिणी । २४ । प्र(प्र)बंधादिविबुधाज्ञाप्यबलोक्यो(रु)धृतः । संपूर्णो(ऽ)पं  
 ग्रंथः ॥ शुभं भवतुः ॥

॥ ॥ श्रीरस्तु ॥ ॥ कल्याणमस्तु ॥ ॥ छ ॥ ॥ श्री ॥ ॥ छ ॥ श्री ॥

Reference.— For description of an additional Ms. of this very work see B. B. R. A. S. Vols. III-IV, p. 405 where it is said that Sūktāvalī is many a time quoted in this work. For additional Mss. see Nos. 271 and 272 and Jinaratna-kośa ( Vol. I, p. 52 ).

C. Bendall refers to a Ms. of उपदेशरसाल, a moral composition of Sādhuraṅga, disciple of Bhuvanasoma of the Kharatara gaccha, who flourished in about Śaṅkhvat 1587. See his work " A journey in Nepal and Northern India ", Cambridge, 1886.

उपदेशरसाल

Upadeśarasāla

No. 271

112  
1881-82.

Size.— 11 in. by 4½ in.

Extent.— 63 folios ; 15 lines to a page ; 40 letters to a line.

Description.— Country paper thin, tough and white ; Jaina Deva-  
 nāgarī characters ; sufficiently big, quite legible, uniform

and beautiful hand-writing ; borders ruled in two lines and edges in one, in red ink ; red chalk used ; foll. numbered in the right-hand margin ; a piece of paper of the size of a fol. is pasted on fol. 1<sup>a</sup> which seems to have had a big design ; condition on the whole very good ; foll. 28 to 63 greyish in colour ; foll. 1<sup>a</sup> and 63<sup>b</sup> blank ; complete ; yellow pigment used while making corrections ; in the left-hand margin of fol. 1<sup>b</sup> at the top we have :

उपदेशरसालग्रथ प० १ जिन.

The entire work is divided into उपदेशs as under:—

मङ्गलकारकोपदेश	I	foll. 1 <sup>b</sup> to 2 <sup>a</sup>
धर्मोपदेश	II	„ 2 <sup>a</sup> „ 3 <sup>a</sup>
„	III	„ 3 <sup>a</sup> „ 4 <sup>a</sup>
„	IV	„ 4 <sup>a</sup> „ 5 <sup>b</sup>
„	V	„ 5 <sup>b</sup> „ 6 <sup>b</sup>
धर्मोपदेश	VI	„ 6 <sup>b</sup> „ (7 <sup>a</sup> 9 <sup>a</sup> )
„	VII	„ 9 <sup>a</sup> „ 10 <sup>a</sup>
„	VIII	„ 10 <sup>a</sup> „ 10 <sup>b</sup>
„	IX	„ 10 <sup>b</sup> „ 12 <sup>a</sup>
„	X	„ 12 <sup>a</sup> „ ?
„	XI	„ ? „ 16 <sup>a</sup>
ह्रावशमोदेश	XII	„ 16 <sup>a</sup> „ 16 <sup>b</sup>
धर्मोपदेश	XIII	„ 16 <sup>b</sup> „ 18 <sup>b</sup>
धर्मोपदेश	XIV	„ „ „ 22 <sup>b</sup>
सुपात्रदानोपदेश	XV	„ 22 <sup>b</sup> „ 24 <sup>b</sup>
उपदेश	XVI	„ 24 <sup>b</sup> „ 28 <sup>a</sup>
पूजादिपञ्चाधिकारोपदेश	XVII	„ 28 <sup>a</sup> „ 29 <sup>a</sup>
अष्टप्रकारिपूजादिबह्वधिकारोपदेश	XVIII	„ 29 <sup>a</sup> „ 31 <sup>b</sup>
दयाधिकारचतुष्टयरम्योपदेश	XIX	„ 31 <sup>b</sup> „ 33 <sup>b</sup>
शुचिपुष्पपूजादिबह्वधिकार	XX	„ 33 <sup>b</sup> „ 36 <sup>a</sup>
देवपूजादिपञ्चधर्ममूचकधर्मोपदेश	XXI	„ 36 <sup>a</sup> „ 38 <sup>a</sup>
?	XXII	„ 38 <sup>a</sup> „ ?
जिनभस्मधिकारोपदेश	XXIII	„ ? „ 40 <sup>a</sup>

पूजाधिकारोपदेश	XXIV	fol.	40 <sup>a</sup> „ 41 <sup>a</sup>
प्र(?) प्रा)सादोपदेश & धर्मोपदेश	XXV	„	41 <sup>a</sup> „ 42 <sup>b</sup>
धर्मकार्योपदेश	XXVI	fol.	42 <sup>b</sup>
धर्मोपदेश	XXVII	fol.	„ „ 43 <sup>b</sup>
उपदेश	XXVIII	fol.	43 <sup>b</sup>
„	XXIX	fol.	„ „ 44 <sup>a</sup>
दानशीलतपोभावभेदजिनधर्मप्रकर-			
णोपदेश	XXX	„	44 <sup>a</sup> „ 51 <sup>a</sup>
जिनभयनादितप्तक्षेत्रीवित्तवपन	XXXI	„	51 <sup>a</sup> „ 56 <sup>a</sup>
स्त्रात्रोपदेश, तीर्थयात्रोपदेश सङ्घ-			
पूजोपदेश	XXXII	to LII ( ? )	„ 56 <sup>a</sup> „ 63 <sup>a</sup>

Age.— Samvat 1764.

Begins.— fol. 1<sup>b</sup> ॥ ९० ॥ नमो जिनाय ॥

सकलपंडितश्रीऽश्रीअजितसागरजीचरमकल्लेभ्यो नमः ॥

एसो मंगलनिलओ संतिसहजणओ

नवकारपरम मंतो । वि(चि)त्ती(ति)यमितं छंडं देई

यत्कल्याणकरोऽवतारसमयः ॥ १ ॥ etc. as in No. 270.

Ends.— fol. 63<sup>b</sup> अत एव वज्रस्वामिना etc. up विलोक्योद्धृतः ॥ as in No. 270. This is followed by the lines as under:—

श्री । सं० १७६४ वर्षे जेष्ठवदि ५ दिने घावरवासरे सुस्थाननगरे  
लिखितमस्ति सकलपंडितविद्वज(ज)नस्रकुटाग्रमानपंडितश्रीऽश्रीअजित-  
सागरजी तस्ति(च्छि)व्यसकलगुणगरिष्ठपंडितश्रीऽश्रीमाहिमासागरजी  
तस्ति(च्छि)व्यशिरोमणीपं० श्रीऽअनोपसागरजी तस्ति(च्छि)व्यसकलागम-  
कोविदपं० श्रीअजवसागर तस्ति(च्छि)शुचरणावि(रवि)दत्तेषी अमरसाम-  
रेण लिपीचक्रेति श्रेय ॥

यादृशं पुस्तकं दृष्ट्वा तादृशं लिखितं मया ।

यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥ १ ॥

अदृष्टिदोषा(न)मतिविभ्रमाच्च

यदर्थहीनं लिखितं मया(ऽ)त्र ॥

तत् साधुमुख्यैः(ः) परितो(शो)ध्य(ध)नीयं

कोपो न कार्यः(ः) खलु लेख(ख)काय

भीरस्तु श्रीमस्तु ॥ श्रीपार्श्वपरमेश्वरप्रसादात् श्री ॥

N. B.— For additional information see No. 270.

उपदेशसाल

No. 272

Upadeśarasāla

694.

1899-1915.

Size.— 10½ in. by 4½ in.

Extent.— 17 folios; 31 lines to a page; 74 letters to a line.

Description.— Country paper thin, rough and white; Jaina Devanāgarī characters with occasional वृद्धमात्राs; very small, quite legible, uniform and beautiful hand-writing; borders ruled in four lines in black ink; foll. numbered in the right-hand margin; red chalk used; there is some blank space in the centre of the numbered and unnumbered sides as well; fol. 19<sup>b</sup> blank; bits of paper pasted to fol. 19<sup>b</sup>; edges of some of the foll. slightly gone; a few foll. worm-eaten; condition on the whole tolerably good; complete.

Age.— Samvat 1708.

Begins.— fol. 1<sup>a</sup> ॥ ५० ॥ नमः श्रीप्रवचनाय ॥

नमो अरिहंताणं० मंगलं भगवान् वीरो etc. ■ in No. 271.

Ends.— fol. 19<sup>a</sup> अत एव वज्रस्वामिना etc. up to संगृह्यो(ऽ)यं ग्रंथः ।  
etc. as in No. 271. This is followed by the line as under:—

संवत् १७०८ वर्षे श्रावणसुदि १० दिने लिखितं सुजाणासिंहसूत्रिणा ॥

N. B.— For other details see No. 270.

‘उपदेशसाल’

[ सूक्तावली ]

Upadeśarasāla

[ Sūktāvalī ]

No. 273

580.

1884-86.

Size.— 10½ in. by 4½ in.

Extent.— 9 folios; 15 lines to a page; 45 letters to a line.

1 This work is different from the preceding one, though it has the same title. So it ought to have been separately noted in Jina-ratnakōśa ( Vol. I ). The same remark holds good for No. 274.

■ In No. 274 this work is named ■ “ उपदेशसालप्रत्यक्षसूक्तमाला ”

Description.— Country paper thin and white; Jaina Devanāgarī characters; big, clear and good hand-writing; borders ruled in two lines and edges in one, in red ink; yellow pigment used; complete; composed in Saṃvat 1702(?); foll. numbered in the the right-hand margin.

Age.— Saṃvat 1822.

Author— Not mentioned.

Subject.— Maxims mostly in Gujarātī; ~~some~~ in the beginning are however, in Sanskrit. The entire work is practically divided into 4 chapters, each respectively dealing with dharma, artha, kāma and mokṣa, the four well-known puruṣārthas.

Begins.— fol. 1<sup>a</sup>

ॐ नमः श्रीगुरुभ्यो नमः ॥

अथ सु(सू)क्तावली लिख्यते ।

सकलकृतबल्लीवृन्दजीवतमाला ।

निजमनसि निधाय श्रीजिनेन्द्रस्य धूर्ति(ब) ॥

ललितवचनलीला लोकभाषानिबन्धे-

रिच कतिपयपद्यैः सु(सू)क्तमालां तनोमि ॥ १ ॥

तदनुक्रमं संग्रहो यथा—

तत्त्वज्ञानमनुष्य सज्जनगुणां न्यायप्रतिज्ञा क्षमा ।

चित्ताद्यं च कुलं विवेकविनयो विद्यापकारोद्यमा ।

दानक्रोधद्वयादितोषविषया साक्षप्रमादस्तथा ।

साधुआचकधर्मवर्गविषये ज्ञेया प्रसंगा अमी ॥ २ ॥

तत्र देवतत्त्वे देवविषये यथा—

सकलकरमवारी मोक्षसार्गाधिकारी ।

विशुद्धनउपगा(का)री केवलज्ञानधारी ॥

महि जिन नित सेवो देव ॥ भक्तिभावेः ।

इह जिन भजतां सर्व संपत्ति आवै ॥ ३ ॥ etc.

Ends.— fol. 9<sup>a</sup>

अथ मोक्षवर्गप्रवरे प्रवरो भव त्वं

येनोपदेशविधिना भव ईशवत्त्वं ॥

मोक्षार्थसाधनफलं प्रवरं वदन्ति ।

संतः स्वतो जगति ते(ऽ)पि चिरं जयन्ति ॥ ४० ॥



ग्रंथोपसमाप्तिमाह इति ।

धर्म अर्थवरकामदमोक्षवर्गे ।

किञ्चित् मया प्रगटितो उपदेशलेशः ॥

सन्मार्गगामिभिनरैरुपदेश धार्यः ।

तत्स्वरूपमिति गम्यविचारणीयः ॥ ४१ ॥

नयनगगनवाद्भ्रंशमा( १७ ०२ ? )मात्रवर्षे ।

निरमलवरपक्षे पोसमासे दशम्यां ॥

तरणिपुरवर्षे(५)लेखि श्रीवाचकेन ।

स जगत् चिरकालं शोधितं वाग्बिलासेः ॥ ४२ ॥

इति श्रीउपदेशरसाल ग्रंथ संपूर्णम् ॥ सं० १८२२ वर्षे मसमान् बलि  
३ यरौ ।

Reference.— The opening line of this work tallies with that of  
Sūktamālā of Kesaravimālā composed in Samvat 1754 and  
described in B. B. R. A. S. vols. III-IV, p. 453.

उपदेशरसाल  
व्याख्यासहित

No. 274

Upadeśarasāla  
with vyākhyā

1203.

1886-92.

Size.— 10 $\frac{3}{4}$  in. by 5 in.

Extent.— 148-31 = 117 folios; 13 lines to a page; 37 letters to a line.

Description.— Country paper thick and white; Jaina Devanāgarī characters; neither too big nor too small, legible and good hand-writing; borders ruled in three lines and edges in one, in red ink; at times all the four edges are ruled; this Ms. contains both the text and its explanation; the text written in Gujarātī verses in Mālinī metre; explanation in prose in Gujarātī in a smaller hand at times; foll. 1-31 lacking; the 100th fol. slightly stained; end not abrupt, though the beginning for both the text and its explanation is so.

Age.— Pretty old.

Begins.— ( text ) fol. 32<sup>a</sup>

चिण बहु जिची जीवतुं तू न सोहें ॥  
 तिम धर्म न सोहें भावना जो न होएँ ॥ ४५ ॥  
 भरत नृप ऐलाची जिण अेठि भावें  
 वली वलकमलचीरी केवलज्ञान पावें ॥  
 वलीभट्ट हरणो जें पंचमें स्वर्ग जायें  
 ऐहिं ज गुणपशायें ताहा निस्तार थाहें ॥ ४६ ॥

„—( com. ) fol. 32<sup>a</sup> हिबें भरतचक्रीनो दृष्टांत भरत चक्रवर्ति छ खंड साथी  
 दिग्विजय करी बरें आवी etc.

End.— ( text ) fol. 148<sup>a</sup>

अथ मोक्षवर्गप्रबारे etc. as in No. 273 ( p. 447 ).

इति श्रीउपदेशरसालग्रंथसूक्तमाला संपूर्णे ॥ १ ॥

„—( com. ) fol. 148<sup>b</sup> इति श्रीउपदेशरसालग्रंथसूक्ता(क्त)मालायां अर्थ  
 धर्म काम मोक्ष एवं चार वर्ग सहीताय ग्रंथ समाप्तां ॥ ए मोक्षवर्गे मध्ये  
 काव्यसंख्याहं ४१ कथासंक्षाहं १८ छहं ल । पं खुशालविजेय ॥ साथवी  
 लक्ष्मीश्री ॥

N. B.— For other details see No. 273.

उपदेशरहस्यप्रकरण  
 ( उपसरहस्यप्रकरण )  
 स्वोपज्ञ विवरण सहित

<sup>1</sup>Upadeśarahasyaprakaraṇa  
 ( Uvaṣarahassapagarāṇa )  
 with svopajña vivaraṇa

No. 275

67.  
 1898-99.

Size.— 11½ in. by 5 in.

Extent.— (text) 79 foliōs; ■ to 3 lines to a page; 32 letters to a line.

„—( com. ) „ „ ; 10 to 12 „ „ „ „ ; 42 „ „ „ „

Description.— Country paper thin and white ; Jaina Devanāgarī characters ; big, clear and good hand-writing ; borders ruled in two lines in red ink ; foll. numbered as usual ; fol. 1<sup>a</sup> blank ; white paste used ; red chalk used ; corners of

1 In Sanskrit there is an anonymous work named as Upadeśarahasya.

several foll. worn out ; fol. 79 partly torn ; condition very fair ; this is a त्रिपाटी Ms.; both the text and the commentary complete ; extent 3300 ślokas.

Age.— Samvat 1848.

Author of the text— Nyāyaviśārada Yaśovijaya Gaṇi. For other details see Nos. 98, 101 and 123.

„ of the commentary— Same as that of the text.

Subject.— Spiritual advice in Prakṛit in 203 verses. This is elucidated in its commentary in Sanskrit.

For other details see my bhūmikā ( p. 101 ) to Śobhanastuti ( Āgamodaya Samiti Series No. 51 ) and पादय ( प्राकृत ) भाषाओ अने साहित्य ( p. 128 ).

Begins.— ( text ) fol. 1<sup>b</sup> ॥ ६० ॥ ॐ नमः ।

नमिऊण वद्धमाणं । बुद्धं भविआण बोहणट्ठाए ।  
सम्मं एरुवइदुं । उवएसरहस्सहाकिदुं ॥ १ ॥ etc.

„— ( com. ) fol. 1<sup>a</sup> ॥ ६० ॥ ॐ नमः

ऐकारकलितरूपं स्मृत्वा वाग्देवतां विबुधवंदां ।  
निजमुपदेशरहस्यं विवृणोमि गभीरमर्थेन ॥ १ ॥ etc.

Ends.— ( text ) fol. 78<sup>b</sup>

किं बहुणा इह जह जह रागदोसा लहुं विलिज्जंति ।  
तह तह पयट्ठिअब्बं एसा आणा जिणिंदाणं ॥ २०१ ॥  
'तव' गणरोहणछरगिरिसिरिणयविजयाभिहाणविबुहाणं ॥  
सीसेण..... इअं पगरणमिणमायसरणट्ठं ॥ २०२ ॥  
अणुसरिय जुत्तिगम्भं पुब्बायरियाण वयणसंदम्भं ।  
जं काठमिणं लद्धं पुण्णं तत्तो हवड सिद्धी ॥ २०३ ॥

„— ( com. ) fol. 78<sup>b</sup> अन्यत्र सुविदितेयं गाथात्रयाऽर्थसुगमं । इति अथ काव्यं ।

यस्यासन्नं यरवोऽत्र जीतविजयप्राज्ञाः प्रकृष्टाशया  
भ्राजंते सनया नय्यादिविजयप्राज्ञाश्च विद्याप्रदाः ।  
प्रेम्णा यस्य च सन्नं पद्मविजयो जातः सुधीः सोदर-  
स्तेन 'न्यायविशारदे'न विवृतो ग्रंथः स्वयं निर्मितः ॥ १ ॥

( com. ) fol. 78<sup>b</sup> इति श्रीउपदेशरहस्यनाम्नो ग्रंथः समाप्तः मिति॥॥

सकलपण्डितावंतस-पंडितश्रीमन्महोदयविजयगणि-चरणारविदमधुकरपंडित-

श्रीयशोविजयगणिविरचितमुपदेशरहस्यप्रकरणं विवरणं सटीकं सो(स्वो)-  
पज्ञं समाप्तमिति समाप्तः श्रेयः । ग्रंथः संपूर्णः । ग्रंथाग्रंथसंख्या ३३०० संबतं  
१८४८ना वर्षे शाके १७१३ प्रवर्त्तमान्ये । मासोत्तममासे पुण्यपवित्रमासे  
आषाढमासे कृष्णपक्षे तृतीयायां तिथौ चंद्रवासरे लिखितमिदं पुस्तकं श्री'सुरत'-  
बिंदरे ॥ श्लोक

यादृशं पुस्तकं दृष्ट्वा दृष्ट्वाशं लिखितं मया ।

यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥ १ ॥ etc.

Reference.— Published along with the author's own commentary by Mansukhbhai Bhagubhai in Samvat 1967. In the beginning there is a table of contents in Sanskrit. This is followed by an alphabetical index of verses of the text. In the end there is a list of quotations.

For Mss. of the text and its commentary see Jinaratna-kośa ( Vol. I, p. 52 ).

उपदेशशतक  
[ धर्मोपदेशशतक ]  
[ महापुरुषचरित ]

No. 276

Upadeśaśataka  
[ Dharmopadeśaśataka ]  
[ Mahāpuruṣacarita ]

609.

1895-98.

Size.—10½ in. by 4½ in.

Extent.— 34 folios; 22 lines to a page; 73 letters to a line.

Description.— Country paper thin and old ; Jaina Devanāgarī characters ; very small hand-writing, yet fairly legible ; borders sometimes doubly ruled in four black lines & sometimes in 3 lines and that, too, not carefully ; red chalk used profusely ; yellow pigment very rarely ; corrections made in the margins ; foll. numbered as usual ; the upper border of the first as well as the lower border of the last foll. are completely pasted up with a piece of paper of the same size as the fol. ; corners worn out at times ; some of them are pasted with strips of paper ; the 33rd fol. blotted in the

1 There are three other works of this name. One of them is anonymous. Of the rest the authors are Vibudhavimāla ( vide No. 279 ) and Darśanasāgara Gaṇi respectively.

middle ; condition tolerably good ; complete ; the work is divided into five cantos, the extent of each of which is under:—

Sarga	I	fol.	1 <sup>a</sup>	to	6 <sup>b</sup>
„	II	„	6 <sup>b</sup>	„	12 <sup>a</sup>
„	III	„	12 <sup>a</sup>	„	18 <sup>b</sup>
„	IV	„	18 <sup>b</sup>	„	26 <sup>b</sup>
„	V	„	27 <sup>a</sup>	„	34 <sup>b</sup> .

Age.— Saṃvat 1649.

Author.— Merutuṅga Sūri, pupil of Candraprabha of Nāgendra gaccha. He has composed Prabandhacintāmaṇi in Saṃvat 1361 in Vardhamānapura (वहवाण), and Vicāraśreṇi (Sthavirāvali).

The name of the author of Kāmadevacarita (Saṃvat 1409) and Sambhavanāthacarita (Saṃvat 1413) is Merutuṅga.

There is another Merutuṅga Sūri (Saṃvat 1444) of Añcala gaccha.

The name of the *guru* of Dharmanandana is Merutuṅga (of Añcala gaccha (vide Vol. XVII. pt. 3, p. 44)).

Subject.— Lives of great men narrated for giving religious advice.

Begins.— fol. 1<sup>a</sup>

॥ ६० ॥ ॐ नमः परमात्मने । श्रीगुरुभ्यो नमः ।

जयति स परमात्मा केवलज्ञानमूर्तिः ।

दलितनिखिलकर्मा शास्व(श्व)तानन्दमग्नः ।

हृदयकमलमन्तर्यस्सदा लोक्यमानः ।

प्रवितरति मुमुक्षोर्मोक्षलक्ष्मीं प्रसन्नः ॥ १ ॥

fol. 6<sup>b</sup> इति श्रीमेरुतुंगाचार्यविरचिते महापुरुषचरिते श्रियुगादि-  
जिनवर्णनो नाम प्रथमः सर्गः ।

fol. 12<sup>a</sup> इति श्रीमेरुतुंगाचार्यविरचिते उपदेशविवरणे महापुरुष-  
चरिते सगरसुतमधवसनत्कुमारश्रीशान्तिनाथचरित-मुनिसुव्रत-श्री-  
रामचरितवर्णनो नाम द्वितीयः सर्गः ॥ ॥

fol. 18<sup>b</sup> इति श्रीमेरुतुंगाचार्यविरचिते महापुरुषचरिते श्रीनेमीश्वर-  
भीपार्श्वनाथपूर्वभवसहितचरितवर्णनो नाम तृतीयः सर्गः ॥

fol. 26<sup>b</sup> इति श्रीमेरुतुंगाचार्यविरचिते उपदेशविद्वत्तरूपे महा-  
पुरुषचरिते चतुर्थः सर्गः ॥ संवत् १६४९ वर्षे प्रथमाषाढे । श्रीजिनचंद्रसूरि-  
राज्ये ॥ वा० समयकलशगणिवराणां शिष्येण सुखनिधानगणिना  
लिपीच०

Ends.— fol. 34<sup>b</sup> इति धर्मोपदेशश(त)कं(क)सूत्रस्य सर्वसंग्रहः संपूर्णः ॥ श्री  
इति श्रीमान्मेरुतुंगाचार्यविरचिते धर्मोपदेशशतविवरणे महापुरुष-  
[वि]र(च)चि(रि)ते पंचमः सर्गः ।

प्रोन्मीलन(इ)'बज्र'मूलः सरलतरलसद्भूरिशशाखाभिरामः

सज्ज्योतिसाधुरन्नावलिदलपटलः कीर्तिदिव्यः प्रसूनः ॥

यच्छन्न बांछातिरिक्तान्यभिलषिन्यन्वहं पुन्य(ण्य)भाजां

श्रीमन्'नागेन्द्र'गच्छो जगति विजयते जंगमः कल्पवृक्षः ॥ १ ॥

यत् प्रोक्तं हितशास्त्रगौरवभयात् यत् श्रोतुवर्गस्य च ।

श्रोत्राणां कदुताकरं कुष्ठ(स)मयस्कृतैय वाच्यं च यत् ।

उत्सृज्यं प्रबलप्रमादवशतः प्रोक्तं मया(ऽ)साधु यत् ।

तत् सर्वं श्रुतिस्मृतिरेष भगवान् साक्षाज्जिनः क्षामतु ॥ २ ॥

इति श्रीग्रन्थस्य श्लोकसंख्या ॥ ग्रं० ३२७४ । शुभं भवतु । श्री ॥ छ ॥

संवत् १६४९ वर्षे आषाढमासे कृष्णपक्षे चतुर्थी शनौ सिद्धियोगे । श्रीबृहत्-  
'खरतर'गच्छे श्रीजिनचंद्रसूरिविजयी(यि)राज्ये । श्रीसागरचंद्रसूरि-  
शाखायां वाचनाचार्यधुर्यवर्यसाधुलाभगणि । तत्सि(च्छि)ष्यवा० चारु-  
धर्मगणि । तत्सि(च्छि)ष्यवाचनाचार्यधुर्यवर्यश्रीसमयकलशगणिगजेंद्राणां  
तत्सि(च्छि)ष्यमुख्यप० सुखनिधानगणिना लिपीचक्रे 'अमरसरे'पाठ  
कनरराजे(ज्ये) ॥

Then we have in a different hand :—

संवत् १७७१ वर्षे आषाढ शुद्धि ८ दिने पांडितश्रीप० वीरमसागर-  
गणयो दिवं गताः । तेषां श्रेयो(ऽ)र्थं प० द्योलतिआमरगणिना । श्री'विक्रम-  
पुर'ज्ञानरत्नकोशे इदं पुस्तकं प्रदत्तं ॥ वाच्यमानं नंदतात् ।

Reference.— For extracts from this very Ms. see Peterson VI,  
pp. 43-46. For other details see No. 1986 of Weber III.

For additional Mss. see Jinaratnakośa ( Vol. I, pp.  
52, 197 and 305 ).

## उपदेशशतक

Upadeśaśataka

No. 277

727.

1875-76.

Size.— 11¼ in. by 4⅞ in.

Extent.— 75 folios ; 15 lines to a page ; 39 letters to a line.

Description.— Country paper thin, brittle and grey ; Jaina Devanāgarī characters ; big, legible, slant and good hand-writing ; borders ruled in four lines in black ink ; portions at times written in red ink ; numbers for foll. entered twice as usual ; fol. 1<sup>a</sup> blank ; edges of several foll. more or less worn out ; foll. 74 and 75 torn ; condition poor ; yellow pigment used ; complete.

Age.— Pretty old.

Begins.— fol. 1<sup>b</sup> श्रीसर्वज्ञाय नमः । श्रीपूज्यकृष्णदासकृपिचरणांबुजेभ्यो नमः ॥  
जयति स परमात्मा etc. as in No. 276.

Ends.— fol. 75<sup>b</sup>

इति धर्मोपदेशशतसूत्रस्य etc. up to पंचमः सर्गः as in  
No. 276.

N. B.— For further particulars see No. 276.

## उपदेशशतक

Upadeśaśataka

स्वोपज्ञ(?) विवरण सहित

with svopajña(?) vivaraṇa

No. 278

271.

1871-72.

Size.— 11⅝ in. by 4⅝ in.

Extent.— 26 folios ; 24 lines to a page ; 76 letters to a line.

Description.— Country paper very thin and white ; Jaina Devanāgarī characters with occasional पृथग्वचः ; very small, legible and good hand-writing ; borders ruled in four lines in black ink ; space between the pairs coloured red ; foll. numbered in the right-hand margin only ; unnumbered sides have a small disc in red colour, in the centre only ; the numbered, in each of the two margins, too ;

the first fol. does not seem to belong to this work ; otherwise complete; several foll. more or less worm-eaten; condition very fair ; the entire work is divided into five sargas ; the extent of each of them is as under :—

Sarga	I	foll.	2 <sup>a</sup>	to	6 <sup>a</sup>
„	II	„	6 <sup>a</sup>	„	10 <sup>b</sup>
„	III	„	10 <sup>b</sup>	„	15 <sup>b</sup>
„	IV	„	15 <sup>b</sup>	„	20 <sup>b</sup>
„	V	„	20 <sup>b</sup>	„	26 <sup>b</sup> .

Age.— Pretty old.

Author of the com.— Merutuṅga Sūri (?).

Subject.— The text along with its explanation in Sanskrit.

Begins.— fol. 1<sup>a</sup> प्रक्रांतोऽयमावश्यकानुयोगस्तत्र सामायकाध्ययनमनुवर्तते । तस्य चत्वार्यनु(योग)द्वाराणि । उपक्रमो निक्षेपोऽनुगमो नयः । etc.

Ends.— fol. 1<sup>a</sup> अभिग्रहा द्रव्यादिमिरनेकधा[ः] ॥ क्रियते इति करणं मोक्षा र्थिभिः साधुभिर्निष्पाद्यत इति । मूलगुणसंज्ञावे ॥

Begins.— ( fol. 2<sup>a</sup> ) तरं स नृपः तं साध्विति प्रशंसन् जिनचैत्येषु कृताहिका महोत्सवो महादानं दत्त्वा etc.

Ends.— fol. 26<sup>b</sup> अथोपदेशशतस्य संग्रहमाह । श्रीसर्वज्ञस्याज्ञापालनमेव समस्तो-पदेशानां रहस्यं विमुद्ध्य तथा कथां वक्तुमारिञ्च यतितयं(व्यं) यथा संसारे पुनर्न यातीति भर्मापदेशशतसूत्रस्य सर्वसंग्रहः संपूर्णः ।

इति श्रीमेरुतुंगाचार्यविरचिते उपदेशशतविवरणे महापुरुष-चरितं(ते) पंचमः सर्गः ॥

श्रीमान्'नागेंद्र'गच्छो जगति विजयते जंगमः कल्पवृक्षः ॥ १ ॥ etc.

इत्युपदेशशतं समाप्तं । भद्रं श्रीभ्रमणसंघस्य । श्रं. ३२७४ ।

N. B.— For other details see No. 276.



उपदेशशतक  
[ धर्मोपदेश ]  
टब्बासाहित  
No. 279

Upadeśaśataka  
[ Dharmopadeśa ]  
with ṭabbā  
553.  
1895-98.

Size.— 10½ in. by 4½ in.

Extent.— ( text ) 20 folios ; 5 lines to a page ; 38 letters to a line.

„ ( ṭabbā ) „ „ ; 12 „ „ „ „ ; 72 „ „ „ „

Description.— Country paper thin and white ; Jaina Devanāgarī characters ; big, clear and good hand-writing ; that for ṭabbā very small ; borders ruled in three lines and edges in one, in red ink ; numbers for foll. entered twice as usual ; fol. 1<sup>a</sup> blank ; the text composed in Sāṃvat 1793 ; both the text ( 113 verses ) and the ṭabbā complete ; condition very good ; total extent 1150 ślokas.

Age.— Not quite modern.

Author.— Vibudhavimala Sūri, pupil of Vimalakīrti of the Tapa gaccha. He is the author of Samyaktvaparīkṣā and its commentary, too.

„ of the ṭabbā.— Not mentioned.

Subject.— Spiritual advice in 113 verses in Sanskrit together with their Gujarātī explanation.

Begins.— ( text. ) fol. 1<sup>b</sup> श्रीजिनाय नमः ॥ ६० ॥ ॐ नमः ॥

श्रीपंचासरपार्श्वनाथवदनं दंता(तां)शुद्धीकृतं

ध्वस्तज्ञानविलोचनश्रुतमहो(हा)मोहांपकारवृजं ।

अभ्यस्तागममव्यजंतुहृदयांभोजप्रमोदप्रदं

चंद्रः पापकलंकपंकरहितस्त्रायाद् भवान्नः पुनः(ः) ॥ १ ॥ etc.

„— ( com. ) fol. 7<sup>b</sup> ॥ ६० ॥

श्रीपार्श्वनाथमानस्य(स्य) गुरुणां पदपंकजं ।

धर्मोपदेशकाव्यस्य स्ती(स्त)बुकार्थो वी(वि)रच्यते ॥ १ ॥

श्री कहेता जे चउग्रीस अतिस(हा)यरूप जे लक्ष्मी । etc.

Ends.— ( text ) fol. 18<sup>b</sup>

लुदति मदगदौघं राति सौ(शौ)र्य(र्यं) त्वमोघं  
 गमयति य(च) दिगंतं स्वैरिणी(णीं) कीर्तिकांता(म्) ।  
 रमयति निजलक्ष्मी(क्ष्मीं) स्वांगणे रागणी(णीं) च  
 प्रथयति गुणराशिं शीलमात्रं जनानां ॥ १०१ ॥  
 श्रीआनंदाभिधाना विमलपदभृतः सत्तपा'गच्छसूर्या-  
 स्तेषां चंद्रः पदे(ऽ)सुद विजयपदधरो दानसूरीस्व(श्व)रस्य(श्च) ।  
 श्रीमद्वी(द्वी)राभिधाने(नः) पुनरपि सविता चोद्भूतो ध्वांतलोपी  
 साहिश्रीअक्क(क्)वरेण प्रकटितमहिमो दुर्जनाभ्रप्रणासा(शा)त्  
 ॥ १०२ ॥  
 श्रीशै(से)नस्वे(श्वे)तवाजी धृतविजयपदो देवसूरीभिदेस—  
 सुरास्ते श्रीप्रभाख्यो सुगभृदभिनवोऽसुत तमोध्वंसकारी ।  
 जातः श्रीज्ञानसुरिर्विमलपदरविच्योतिताहृत्यथाग्रः  
 श्रीमत्सौभाग्यवाघी रुचिरगुणधरः सुरिसुख्यो ॥ १०३ ॥  
 प्रोद्भूतः पद(द्व)सूर्यः सुमतिजलनिधिः सुरिराजस्तपस्वी ।  
 जा(या)वज्जीवोज्झी(जिज्ञ)ताज्येतरविकृतितयो(पो)र्व(व)र्द्धमाना'-  
 ख्यहारी ॥  
 संविज्ञो भिक्षुकोऽसुदिह च 'कलि'युगे धन्य एचा(वा)परो(ऽ)यं ।  
 श्री'सिद्धा'ग्रौ प्रतिष्ठानकदपि बहुगुणः संघमाग्येन जातः ॥ १०४ ॥  
 गीतार्थो ग्रंथकर्ता 'विजय'पदभरः श्रीयशोवाचको(केशो)  
 यः 'सत्संविज्ञपक्षी'तिबिरुदविबिधस्तर्कसंपर्कबुद्धिः ।  
 न्यायाचार्यस्तु 'काश्यां' द्विजकृतमहिमो लब्धविद्याप्रतिष्ठ—  
 स्तत्साहाय्यप्रदानान्मुदितजनपदोऽसुन्मुनिः सिंहसूरः ॥ १०५ ॥  
 संवेगी साधुसिंहार्धिविमलयुख्योधिबीजं विपन्नो ।  
 ग्रामे ग्रामे व्यवहर्षितं सुबिहितनिकरे(रो) देशनाभिर्जंगत्वां ।  
 मिथ्यात्वस्तंभमही(दीं) म(द)नतरुजहोन्मूलने हस्तिवीर्यो ।  
 गांभीर्यक्षोभिताब्धयुद्धतसालिलभरो निःस्पृहः शुद्धभोजी ॥ १०६ ॥

1 "सूरिर्दिनेशः" इति स्यात्.

विमलकीर्तिधरो भुवि तच्छिष्ट—

विमलकीर्तिगुरुणसागरः ।

विमलशिष्यजनैः परगो(गौ)त्त(त)मो ।

विमलशासनशोभितदेशना(नः) ॥ १०७ ॥

विबुधविमलसुरिस्तच्छिष्टः संघसेवी ।

सुमतिजलधिस्तरेल्लब्धसुरिस्त्रसंज्ञः ॥

निजपराहितहेतोस्तत्त्वसारोपदेशं ।

शतकमितस्तुकाव्ये ग्रंथरूपं व्यधत् ॥ १०८ ॥

कृशातुनंदसुमी(नि)चंद्र(१७९३)मिते(ऽ)ब्दे आवाणासितपंचम्यां ।

उपदेशशतकाख्यग्रंथः समाप्तोऽभूत् 'पत्त(त्त)नीं(त्ते)' ॥ १०९ ॥

संवत्छायाकनेत्रनागवसुधा(१८२५)वर्षे तृपाद् विक्रमात् ।

सा(शा)के व्योमकुनाभिषोडश(१६९०)मिते श्रीमाघमासे वरे ॥

पक्षे कृष्णतरे त्रयोदशतिथौ श्रीसोमवारे शुभे ।

ह्यर्थोऽयं सुखदो पथे सप्तग्रंथस्य 'सूर्यपुरे' ॥ ११० ॥

गच्छे श्रीवी(वि)धा(धि)पक्षकाभिधवरे श्रीमान् गुरुर्विश्रुतो ।

गच्छे शोऽजनि सर्वशास्त्रचतुरो विद्याधिधुरीश्वरः ॥

पूज्यश्रीउदयाधिधुरिचरणांभोजद्विरेकेण हि ।

कप्रपाठकदर्शनाधिगणिना संदर्भित श्रेयसे ॥ १११ ॥

श्रीभानुविमलसाधोराग्रहाज्ज्ञानलब्धये ।

तथा श्रीविमलसाधोः प्रयासोऽयं विनिर्ममे ॥ ११२ ॥

अनुब्रुवामष्टशति(तीं) सार्धामस्मिन् विलोक्यते ।

प्रमाणं विहितं शास्त्रे सूत्रार्थोभयमीलनात् ॥ ११३ ॥<sup>1</sup>

Ends.— ( com. ) fol. 20<sup>b</sup> सूत्र तथा अर्थ बेना मीलनाद् कहेतां एकठा करवाथी ।

इति श्रीउपदेससतक नामे ग्रंथ सूत्रार्थहं संपूर्णं कर्णो ।

इति श्रीउपदेसशतक समाप्तम् । ग्रंथ ८५० अथ मूल २५० ॥ उभय-  
मिलने ॥ ११५० ॥

Reference.— Published in D. L. J. P. F. Series as No. 28 in A. D.  
1915.

1 As regards this colophon, several mistakes about ई are committed in the Ms. They are here corrected.

उपदेशसप्तति

Upadeśasaptati

No. 280

1204.

1886-92.

Size.— 10 in. by 4½ in.

Extent.— 58 folios ; 17 lines to a page ; 48 letters to a line.

Description.— Country paper thin and white ; Jaina Devanāgarī characters ; small, legible and beautiful hand-writing ; borders ruled in four lines in black ink ; foll. numbered as usual ; fol. 1<sup>a</sup> blank ; some foll. slightly worm-eaten ; condition tolerably good ; extent 3000 ślokaś ; the work is in verse ; it is composed in Saṃvat 1503 ; the colophon not given ; the entire work is divided into five adhikāras ( sections ) ; the extent of each of them is as under :—

Adhikāra	I	foll.	1 <sup>b</sup>	to	18 <sup>a</sup>
„	II	„	18 <sup>a</sup>	„	30 <sup>b</sup>
„	III	„	30 <sup>b</sup>	„	35 <sup>a</sup>
„	IV	„	35 <sup>a</sup>	„	45 <sup>b</sup>
„	V	„	45 <sup>b</sup>	„	58 <sup>b</sup>

Age.— Fairly old.

Author.— Somadharma Gaṇi, pupil of Mahopādhyāya Cāritra-ratna Gaṇi, pupil of Somasundara Sūri of the Tapā gaccha. Somadharma Gaṇi has commented upon Upadeśasaptati, his own work. Vide Jinaratnakośa ( Vol. I, p. 53 ).

Subject.— This work deals with three fundamental principles viz. deity, preceptor and religion in 2, 1 and 2 adhikāras. Here is given advice more or less of a spiritual nature by means of 75 stories. Some of them refer to the tīrthas or holy places, some explain the nature of a preceptor, and some elucidate the *gṛhastha-dharma*. For details see “ends” of No. 281. Lives of several historical persons ( such as विलमन्त्री ) are narrated here.

Begins.— fol. 1<sup>b</sup> १६० ॥ श्रीगुरुभ्यो नमः ॥

1 There is another work of this name, and it, too, is furnished with commentary ( dated Saṃvat 1547 ) by the author himself. His name is Kṣema-rāja. He belongs to the Kharatara gaccha,

श्रीसोमसुन्दरयुरु(रुज्ज)ज्वलकीर्त्तिपुरः

श्रीवर्द्धमामजिन एष शिवाय वासः ।

भग्या भवन्ति सुखिनो यदुरा(दा)दृतं [तत्] श्री-

चारित्ररत्नममलं परिपालयंतः ॥ १ ॥

श्रीरत्नशेखरयुरुप्रवरा जयंतु ।

नैकक्षमाधरनिषेध्यपदारविंदा(ः) ॥

ऐदंयुगीनसुनिषु प्रवरक्रियेडु ।

श्रीसार्वभौमपदवीं दधते(ऽ)पुना युः(ये?) ॥ २ ॥

कथाप्रबंधादिषु भूरिविस्तरे-

व्वनादरं से(ये) दधते(ऽ)ल्पमेधसः ।

हिताय तेषामुपदेशसप्ततिः

प्रारभ्यते सर्वजनोपशोगिनी ॥ ३ ॥

Ends.— fol. 58<sup>a</sup>

एवं देवज्ञानसाध(धा)रणादि-

द्रव्यं व्यक्ता(क्त्या) स्थापनीयं सुयुक्त्या ।

व्याप(पा)र्षे च आवकैस्तत्त्वविज्ञै-

र्तिलेपं च स्यात् तथा चित्तनीयं ॥ ३३ ॥

इति पंचमे(ऽ)धिकारे सप्तदश उपदेशः । मूलतः कथा ७५ ॥

इति श्रीपरमयुरु'तपा'श्रीसोमसुन्दरसूत्रिक्रमकमलमरालमहोपाध्यायश्री-

चारित्ररत्नगणितद्विनेयपं०सोमधर्मगणिविरचितायां श्रीउपदेशसप्ततौ

पंचमो(ऽ)धिकारः ॥

॥॥॥॥ चयं श्रीउपदेशसप्ततिका । ग्रंथाग्रं ३००० ।

शुभं भवतु लेखकपाठकयोः ।

Reference.— Published by Jain Atmanand Sabha as No. 33 in Samvat 1971<sup>1</sup>. Its Gujarati translation is published by this Sabha as No. 42.

For additional Mss. see Jinaratnakośa (Vol. I, p. 233).

For other details see Peterson, Reports, IV, p. 78 and VI, p. LXXXII.

1 For another edition see No. 281 ( p. 464 ).

2 Here this work is said to have another name viz. गृहस्थधर्मोपदेश.

## उपदेशसप्तति

## Upadeśasaptati

No. 281

138.  
1873-74.

Size.— 10½ in. by 4¼ in.

Extent.— 58 folios; 15 lines to a page; 54 letters to a line.

Description.— Country paper thin and greyish; Jaina Devanāgarī characters with occasional **पृष्ठमात्रा**s; small, legible and good hand-writing; borders ruled in four lines in black ink; red chalk used; yellow pigment, too; numbers for foll. entered in both the margins as usual; fol. 1<sup>a</sup> blank; edges of the first and last two foll. slightly damaged; condition tolerably good; a table of contents on foll. 58<sup>a</sup> and 58<sup>b</sup>; from the point of correctness this Ms. seems to be better than No. 280; complete; the colophon not given; the entire work is divided into five *adhikāras*; the extent of each of them is as under:—

Adhikāra	I	foll.	1 <sup>b</sup>	to	16 <sup>a</sup>
„	II	„	16 <sup>a</sup>	„	29 <sup>a</sup>
„	III	„	29 <sup>a</sup>	„	33 <sup>b</sup>
„	IV	„	33 <sup>b</sup>	„	43 <sup>b</sup>
„	V	„	43 <sup>b</sup>	„	58 <sup>a</sup> .

Age.— Samvat 1672.

Begins.— fol. 1<sup>b</sup>

॥ ६० ॥ ऐ नमः ।

श्रीसोमसुन्दरगुरुज्ज्वलकीर्तिपूरः ।

श्रीवर्द्धमानजिन एष शिवाय वः स्तात् ॥

भव्या भवन्ति सुखिनो यदुदाहृतं श्री-

चारित्र्यरत्नममलं परिपालयन्तः ॥ १ ॥

श्रीरत्नशेखरगुरुप्रवरा जयन्तु ।

नैकक्षमाधरनिषेय(स्य)पदारविदाः ॥

ऐदंयुगीनमुनिषु प्रवराक्रियेषु ।

श्रीसार्वभौमपदवीं दधते(s)धुना ये ॥ २ ॥

कथाप्रबंधादिषु क्षुरिषिस्तरे-

एवनादरं ये दधतेऽल्पमेधसः ।

हिताय तेषामुपदेशसप्ततिः ।

प्रारभ्यते सर्वजनोपयोगिनी ॥ ३ ॥

fol. 16<sup>a</sup> इति श्रीपरम etc. उपदेशसप्ततौ पूजाचतुर्विंशतिकारूपः प्रथमो-  
(ऽ)धिकारः ॥ छ ॥

fol. 29<sup>a</sup> इति श्रीपरम etc. श्रीउपदेशसप्ततौ तीर्थाधिकारो द्वितीयः ॥ छ ॥

fol. 33<sup>b</sup> इति श्रीपरम etc. श्रीउप० श्रीगुरुत्वाधिकारस्तृतीयः समाप्तः ॥ छ ॥

fol. 43<sup>b</sup> इति श्रीपरम etc. श्रीउपदेशसप्ततौ सामान्यधर्माधिकारश्चतुर्थः  
॥ ३५ ॥ छः ॥

Ends.— fol. 58<sup>a</sup>

एवं देवज्ञानसाधारणादि-

द्रव्यं व्यक्त्या स्थापनीयं सुयुक्त्या ।

व्यापार्यं च श्रावकैस्तत्त्वविज्ञै-

र्निलेपत्वं स्यात् तथा चित्तनीयं ॥ ३२ ॥

इति सप्तदशः । मूलतः कथा ७५ ॥

इति श्रीपरमगुरु'तपा'श्रीसोमसुंदरसूरिक्रमकमलमरालमहोपाध्यायश्री-  
चारित्ररत्नगणितद्विनेयपं० सोमधर्मगणिविरचितायां श्रीउपदेशसप्ततौ  
पंचमो(ऽ)धिकारः ॥ समाप्तः ॥ संवत् १६७२ वर्षे ॥

This is followed by a table of contents, the main portion  
of which can be indicated as follows :—

fol.		fol.	
1	श्रीजिनातिशयरूपमंगलोपदेशः	9	रावणसंबंधः नादपूजोपरि
2	सम्यक्त्वे हालिककथा	9	नमिबिनामिकथाद्रव्य०
3	अविकाकथा	10	अविधिपूजायां मातंगकथा
3	घनदकथा	10	अविधिदीपे उष्ट्रीक०
4	अष्टबांधवकथा अष्टविधार्चायां	11	अशोकवनमालिकक०
4	दर्दुरांककथा	11	श्रीधरव्यवहारिक०
5	कुमारपालपूर्वभवः	12	जिणहाकथानकं
6	देवपालक०	13	देवद्रव्यविषये २ कथा
6	शरंगभवप्रबंधः	14	एवनाकथा निश्चयैकाग्रये
7	कीरगुग्मकथा	14	मत्सर[व]कुंतलाकथा
8	वामनश्रौष्ठिकथा	15	दुर्गतानारीक०
		15	श्रौष्ठिदुःपुत्रक०

एत (ः) २४ कथाः प्रायः श्रीजिनार्चोपदेशार्हाः ।

fol.		fol.	
16	श्रीगिरिनारप्रबंधः	22	कलिकुंडतीर्थसंबंधः
17	श्रीशत्रुंजयोद्धारसंब०	23	श्रीअंतरिक्षतीर्थप्रबंधः
17	भृगुकच्छशकुन्तिचैत्यक०	23	( माणिक्यदेवतीर्थप्रबंधः )
18	अर्बुदचैत्यप्रबंधः	24	श्रीस्तंभनकप्रबंधः
19	श्रीलूणिगवसहीसंब०	25	जीर्णोद्दारे रामकथा
20	जीरापल्लीतीर्थोत्पत्तिः	26	कूषिहोतरणसंब०
21	श्रीफलवर्धित्तीर्थसंब०	26	जगद्वृत्तया यात्रायां
21	आरासणतीर्थोत्पत्तिः	27	श्रीभरतकथा यात्रायां
		28	श्रीआभूतसंबंधः

एताः सप्तदश कथाः श्रीतीर्थाधिकारवाच्या विशेषावसरार्हाः

fol.		fol.	
29	श्रीगुरुगुणकीर्तने पद्मशेखरकथा	31	सर्वप्रकारश्रीगुरुभक्तौ पेथडसाह- संबंधः
29	वन्दनकदाने कृष्णसंब०		
30	चातुर्ये नागार्जुनक०	32	प्रभावनायां श्रीजिनप्रभसूरिसंबंधः

एताः पंच ह्याः श्रीगुरुतत्त्वोपरि वाच्याः ॥

fol.		fol.	
33	नमस्कारे श्रीदेवकथा	38	गुणोपार्जने तुरंगमक०
34	कषाये द्विरुक्तिकक०	39	गुणमस्तरे द्विजानां हेमस्वड्डो
34	क्रोधे सूरब्राह्मणक०	39	वचनकलोपरि डामरदूतकथा
35	माने उज्जितकुमारक०	40	न्याये यशोवर्मसंबंधः
36	मायायां मित्रद्वयसंबंधः	41	पर्वाणुष्ठाने सूर्ययशोवृत्तक०
37	लोभे सागरश्रेष्ठिकथा	43	विधिधर्मानुष्ठाने कामधेनुक०

एताः द्वादश कथा सर्वावसरवाच्याः ।

fol.		fol.	
43	श्रीधर्मराजक०	51	परिश्रुहत्यागे विद्यापतिक०
44	अनुकंपायां कपोतीकथा	52	रात्रिभोजने ३ मिश्रसं०
45	मिथ्यात्वत्यागे कुलानंदक०	52	सामायिके केसरिकथा
46	चुल्हकोपरि चंद्रोदये सुगुह्यंदरीक०	53	प्रतिक्रमणे सज्जनक०
46	कर्कशवचनोपरि सुतजननीक०	54	पौषधे सुदत्तकथा
47	सत्ये जगसीसंबंधः	55	सुपात्रदाने भद्रकश्रेष्ठिक०
48	शपथाकरणे महणसीकथा	55	श्रीदंडवीर्यक० साधार्मिकवात्सल्ये
49	अदत्तविषये ४ व्यवहारिक०		
50	तुर्वचस्ते भरडकथा	56	ज्ञानसाधारणद्वये आनन्दपत्रक०

एताः १७ कथाः गृहस्थधर्माधिकारप्रतिबद्धाः



This is followed by the lines as under:—

सं० १६७२ मिते ॥ ज्येष्ठमासि । सुदि त्रयोदशीदिने । 'श्रीम'दहम्मदा-  
बाद'नगरस्थितैः श्री'वृहत्सूत्र'गणगगनांगणदिनमणिसमानश्रीअकवर-  
पातिसाहिप्रदत्तबहुमाना युगप्रधानश्रीजिनचंद्रसूरिभित्तैः श्रीरत्ननिधानो-  
पाख्यायैः । पं० रत्नसुंदरगणिसाहाय्येन । शोधितो(ऽ)सामुपदेशसप्ततिनामा  
ग्रन्थः ।

Reference.—Published in " Jaina Sastuṃ Sāhitya Granthamālā " in  
Samvat 1998. This edition contains a colophon of 22 verses  
and a table of contents in Sanskrit.

N. B.— For further particulars see No. 280.

उपदेशसार

Upadeśāsāra

No. 282

1264.

1884-87.

Size.— 9½ in. by 4½ in.

Extent.— 57-3 = 54 folios; 15 lines to a page; 56 letters to a line.

Description.— Country paper tough and white; Jaina Devanāgarī  
characters with occasional वृष्टमात्रा; small, clear and good  
hand-writing; borders ruled in four lines in black ink;  
red chalk and white paste used; yellow pigment, too;  
foll. numbered as usual; some of the last foll. seem to  
have been exposed to rain; condition fair; fol. 57<sup>b</sup> blank;  
foll. 1 to 3 lacking; otherwise complete.

Age.— Samvat 1737.

Subject.— Spiritual advice given by way of stories, in Sanskrit; the  
last few lines are however composed in Gujarātī. The  
work is based upon Upadeśatarāṅgiṇī, Caturviṃśatipra-  
bandha, Prabandhacintāmaṇi etc.

1 There are ~~two~~ other works of this name in Prākṛit. One of them is by  
Devabhadrā; the other ( also named as Dharmavidhi ) is anonymous.

Begins.— fol. 4<sup>a</sup> वेधतं० अस्मिन्नवसरे देवात् परपुरुषासक्तया भार्यया शून्यागारे  
स्थितमजानत्या लोहकीलकांचितपादा ॥ तत्र गृहे क्षिता कायोत्सर्गस्थ-  
जिनदासपादः कीलकेन बिद्धः महाव्यथायां तन्मिथुनमेलापकभारोत्-  
पन्नायां स चिंतयति ।

सह कलेवरखेदमचिंतयन् ।

स्ववशता हि पुनस्तव दुर्लभा ॥

घनतरं च सहिष्यसि जीव ! हे ।

परवशो न च तत्र गुणास्ति ते ॥ ५ ॥ etc.

Ends.—fol. 57<sup>a</sup> एवमन्ये(ऽ)पि संचार्चादृष्टान्ताः पुरातनाः सांप्रतीनाश्च वाक्याः प  
कारण मणी तुम्हे भाग्यवंत जाण उत्तम बिबेकी छो अनेक प्रकारि करी दान  
शील तपो भावना पूजा जिनशासनप्रभावना प्रसूख पुण्य करणीय करो छो  
बली तिम करवां जिन श्रीपार्श्वनाथतणह प्रसादि उत्तरोत्तर मंगलीकमाला  
प्राप्नो<sup>1</sup>... व सर्वत्र उपदेशप्रान्ते स्वस्वअधिकारनामग्रहणपूर्व भणनीयं ।

इति श्रीउपदेशसारनामा ग्रंथः उपदेशतरंगिणी-प्रबंधचोविसी-  
प्रबंधचिंतामणिप्रभृतिबहुशास्त्राण्यवलोक्य समुद्धृतः संपूर्णो(ऽ)यं ग्रंथः छ ॥

संवदम्बाग्निसत्तेष्टु( १७३७ )माघवे कृष्णपक्षके ।

पंचम्यां मंदवारि हि लेखिता 'पत्तने' गुरे ॥ १ ॥

शिवमस्तु ॥ कल्याणमस्तु ॥

Reference.— For additional Mss. see Jinaratnakośa ( Vol. I, p. 53 ).

उपदेशामृतपञ्चविंशतिका  
( उवएसामयपंचवीसिया )

Upadeśāmṛtapañcaviṃśatikā  
( Uvaśāmayapañcaviṣiā )

No. 283

77 ( 31 ).

1880-81.

Extent.— leaf 142<sup>b</sup> to leaf 145<sup>a</sup>.

Description.— Complete ; 25 verses in all. For further particulars  
see Āgamikavastuvicārasāraprakaraṇa No. 133.

Author.— Not mentioned. Is he <sup>2</sup>Municandra Sūri ?

Subject.— A spiritual sermon in Prākṛit.

1 The portion is illegible.

2 See p. 272.

59 [ J. L. P. ]

Begins.— leaf 142<sup>b</sup> ॥ ६० ॥

भो भो भव्वा सवणंजलीहि । दुहदाइय(प)समणत्थं ।  
उवएसामयमेयं । पिवह खणं मोस(कस्स)(सो)स(कस्स)कए ॥  
गंभीरनीरनीरहिनिहित्तुत्ताइलं व मणुयत्तं ।  
लद्धं सुधम्मकम्मायरेण सहलं विहेयव्वं ॥ etc.

Ends.— leaf 145<sup>a</sup>

किं बहुणा कुसलासयकप्पत(रू) पडियरणीउ तहा(ऽ)पमत्तेहि ।  
जह न कुपियप्पदुव्वा पम्भसीउ नियालो होए ॥  
व(१ ध)क्का हिओ उवएसण भायणं । पाणिणो परं हुंति ।  
ता एयं अक्खं ॥ य जं जुत्तं तं विहेयव्वं ॥ १(२)५ ॥ छ ॥ छ ॥

Reference.— Published in *Prakaranasamuccaya* on pp. 28-30.

### उपशमश्रेणि

Upasamasāreṇi

No. 284

1392 ( 87 ).  
1891-95.

Extent— leaf 113<sup>b</sup> to leaf 116<sup>a</sup>.

Description.— Complete so far as it goes. For other details see

अरिहणास्तोत्र No.  $\frac{1392 ( 1 )}{1891-95}$ .

Author.— Not mentioned.

Subject.—Exposition about a ladder in the spiritual evolution. In other words it is a scale on a series finally ending in the complete suppression of all mohaniya karmans.<sup>1</sup>

Begins.—leaf 113<sup>b</sup> तच्च उद्वस्थवीतरागस्य केवलिनश्च भवति । तच्च उद्वस्थ उपशमकस्य क्षपकस्य वा । etc.

Ends.— leaf 116<sup>a</sup>

सत्त्वस्त दाहमग्नी दिति कसाया भवमणंतं ।  
सक्षमसंपराययथाकृपातचारितद्वयमुपशमश्रेण्यंगीकरणेनोक्तं ॥  
इत्युपशमश्रेणिः ॥ छ ॥

1 For a detailed explanation see my edition of *The Doctrine of Karman in Jain Philosophy* ( pp. 72-73 ) by Dr. Helmuth von Glasenapp.

## उपासकप्रतिमा

## Upāsakapratimā

No. 285

1392 (45).

1891-95.

Extent.— leaf 49<sup>a</sup> to leaf 49<sup>b</sup>.

Description.— Complete; 13 verses in all. For further details see

अरिहणास्तोत्र No.  $\frac{1392 (1)}{1891-95}$ .

Author.— Not mentioned.

Subject.— Eleven *pratimās* or standards that a staunch (advanced) follower of Jainism is expected to observe<sup>1</sup>.Begins.— leaf 49<sup>a</sup> अथोपासकप्रतिमाः ॥ उपासकानां प्रतिमा । प्रतिज्ञाः दर्शना-  
दिगुणयुक्ताः कार्या इत्यर्थः ॥ etc.Ends.— leaf 49<sup>b</sup>

खुरसुंडो लोओ वा रयहरणपडिग्गहं च गिण्हत्ता ॥

समणव्वत्तो विहरे नवरं सक्कायगाणुचरे ॥ १२ ॥

<sup>2</sup>ममकारवमोबोविमसुव्वइ मत्ताय पल्लिवधुजि ॥

तत्थ वि साधु व्व जहा गेण्हइ फासु च आहारं ॥ १३ ॥

## ऋषभादिजिनपरिवार

## Rṣabhādījinaparivāra

No. 286

1392 (132).

1891-95.

Extent.— leaf 184<sup>a</sup> to leaf 185<sup>b</sup>.

Description.— Complete. For further details see अरिहणास्तोत्र

No.  $\frac{1392 (1)}{1891-95}$ .

Author.— Not mentioned.

Subject.— Mention of the number of the Jaina monks and nuns and that of the Jaina lay-men and lay-women as adherents of the Tirthaṅkaras beginning with Rṣabha and ending with Mahāvira.

1 For details see *Sāvayadhammaḍḍha* (v. 10-17). This subject is treated in English by Dr. P. L. Vaidya in his "Notes" (pp. 224-229) to "Uvāsagadasāo".

2 This line is unintelligible to me.

Begins— leaf 184<sup>a</sup> श्रीउस(ह)नाथस्य गणधर ८४ स्वदीक्षित सा ८४००० etc.

Ends.— leaf 185<sup>b</sup> श्रीमहावीरस्य गणधर ११ ना॥ १४०००[०] साद्वी ३६०००  
 आवक १६४००० आधि(का) ३३९००० इति सर्वाहतां गणधरसाधुसाध्वी-  
 आवकआधिकाप्रमाणं ॥ छ ॥ छुमं दिशतु मे सदा ॥ छ ॥ छ ॥ छ ॥

ऋषिभाषितकुलक (?)  
 ( इतिभासियकुलय )  
 टब्बासहित

Rṣibhāṣitakulaka (?)  
 ( Isibhāsiyakulaya )  
 with tabbā

No. 287

696.  
 1899-1915.

Size.— 8 in. by 4 in.

Extent.— 4 folios ; 5 lines to a page ; 29 letters to a line.

Description.— Country paper thin and whitish ; Jaina Devanāgarī characters ; big, clear and fair hand-writing ; borders not ruled ; foll. numbered in the right-hand margin ; fol. 4<sup>b</sup> blank ; the text consists of verses in Prākṛit ; few of them have been explained in Gujarātī on fol. 1<sup>a</sup> ; complete.

Age.— Samvat 1765.

Author of the text.— Not mentioned.

„ „ „ tabbā.— Not mentioned.

Subject.— Spiritual advice.

Begins.— ( text ) fol. 1<sup>a</sup> ॥ पद् ० ॥

लुब्धा(द्धा) नरा अत्थपरा हवन्ति ।

श्रद्धा नरा कामपरा ब(ह)हं(ब)ति ॥

बुद्धा नरा स्वांतिपरा हवन्ति ।

मिस्सा नरा तिस्र विआरयन्ति ॥ १ ॥ etc.

„— ( com. ) fol. 1<sup>a</sup> लोभिया मनुष्यऽर्थनहं तत्पर । etc.

Ends.— ( text ) fol. 4<sup>a</sup>

असासयं जीवियं(य)माहु लोए ।

धम्मं चरे साहुजिणौवर्हठं ॥

धम्मो य ताणं सरणं गइ य ।

धम्मं निसेवितुं छहं गइति ॥ २० ॥

इति श्रीऋषभाषितकुलक संपूर्ण ।

संवत् १७६५ वर्षे वैशाख वदि ७ दिने लिखतं गणिअमिकुशलेन श्री-  
 'सादही'नगरमध्ये । शुभं भवतु कल्याणमस्तु ॥  
 ,— ( com ) fol. 4<sup>a</sup> सरणु कीधो ते उग्रसुं धर्म सेऽप्याथी सुष पामीजे थया  
 वासुदेवकुमारवत् । इति श्रीकुलिक संपूर्ण ॥

एकविंशतिस्थानकप्रकरण  
 ( इक्कीसठाणगपकरण )

( Ekaviṃśatisthānakaparakaraṇa )  
 ( Ikkvīsathāṇagapagarāṇa )

No. 288

178.

1871-72.

Size.— 10½ in. by 4½ in.

Extent.— 5 folios ; 6 lines to a page ; 45 letters to a line.

Description.— Country paper somewhat thick, rough and white; Jaina Devanāgarī characters; small, quite legible, uniform and very good hand-writing; borders ruled in two lines in red ink and edges in one; foll. numbered as usual ; condition on the whole good, though an edge of the first fol. is partly affected ; complete; 70 verses.

Age.— Pretty old.

Author.— 'Siddhasena Sūri designated as 'Sādhāraṇa'. He is the author of the <sup>2</sup>Vilāsavaikahā ( composed in Sāṃvat 1123 ) and several hymns. He is a pupil of Yaśodeva Sūri, an ornament to the gaccha of Yaśobhadra Sūri, a descendent of Bappabhaṭṭi Sūri.

Subject.— 21 sthānakas ( items ) pointed out in the ~~case~~ of each of the 24 Tīrthaṅkaras. They are : ( 1 ) abode in the last but one existence, ( 2-6 ) ~~names~~ of native place, father, mother, constellation & zodiacal sign, ( 7 ) emblem, ( 8 ) height of the body, ( 9 ) life-period, ( 10 ) colour, ( 11 ) interval, ( 12 ) renunciation, ( 13 ) penance, ( 14 ) breaking of fasts

1 He should not be confounded with his predecessors Siddhasena Divākara and Simha Sūri's pupil Siddhasena Gaṇi and with Siddhasena, Devabhadra's pupil ( c. Sāṃvat 1142 ).

2 See my book entitled " पाइय ( प्राकृत ) भाषाओ अने साहित्य " ( pp. 110-111 & 244 ).

( pāraṇaka ), ( 15 ) omniscience, ( 16-18 ), number for apostles, monks and nuns, ( 19 ) Yakṣa, ( 20 ) goddess and ( 21 ) salvation-place.

Begins.— fol. 1<sup>a</sup> ॥ ६० ॥ श्रीगुरुभ्यो नमः ॥

चवणविमाणा etc. as in No. 294.

Ends.— fol. 5<sup>b</sup>

नवहि सएहि संती etc. up to असेससाहारणा भणी(णि)या ॥ as in No. 294. This is followed by the line as under:—

॥ ६० ॥ इति एगवीसठाणु संपूर्ण ॥

Reference.— Published along with Bodhidīpikā, a Sanskrit commentary by Muni Caturavijaya ( pupil of “ Dakṣiṇa-vihāri ” Amaravijaya ) by Khimchand Fulchand, Sinor, in A. D. 1924. For description of a Ms. of this work see Keith's Catalogue No. 7510. For description of additional Mss. see B.B. R. A. S. vols. III-IV, p. 406 and Limbdī Catalogue No. 389 where this work is styled as एकविंशतिस्थानप्रकरण. In Jinaratnakośa ( Vol. I, p. 61 ) several Mss. are noted. Here it is said that this work “ is also called Catuḥṣaṣṭi from the number of gāthās it usually contains, i. e. 64. ” For a palm-leaf Ms. containing 66 gāthās of this work entitled एगवीसतिट्ठाणपणरण, Peterson Reports III, p. 221. See also Report I, pp. 31, 45, 61 and 67. On p. 61 the author is wrongly mentioned as Siddhasena Divākara. See Report III, p. V.

एकविंशतिस्थानकप्रकरण

Ekaviṃśatisthānakapraṇaṇa

No. 289

135 (b).

1873-74.

Extent.— fol. 15<sup>a</sup> to fol. 17<sup>b</sup>.

Description.— Complete; 66 verses in all. For other details see

Saptatiṣṭasthānakapraṇaṇa No.  $\frac{135 (a)}{1873-74}$ .

Begins.— fol. 15<sup>b</sup>

चवणविमाणा नवरी etc. as in No. 294.

Ends.— fol. 17<sup>b</sup>

नवहि सएहि सती etc. up to असेससाहारणा भाणिया ॥ ६६ ॥ as in  
No. 294. This is followed by the line as under:—  
इक्कीसठाणापगरणं ॥ छ ।

Reference.— For this work see Peterson Report for 1886-93  
( p. cxxxii ).

N. B.— For other details see No. 288.

एकविंशतिस्थानकप्रकरण

Ekavimsatisthānakaparakaraṇa

No. 290

73 ( m ).  
1880-81.

Extent.— leaf 111<sup>a</sup> to leaf 121<sup>a</sup> ; leaf 112 missing.

Description.— Almost complete. For other details see Upadeśa-  
mālā No. 233.

Begins.— leaf 111<sup>a</sup> ॥ ५६० ॥

चवणविमाणा नयरी etc. ॥ in No. 294.

Ends.— leaf 121<sup>a</sup>

नवहि सएहि etc. up to साहारणा भाणिया ॥ ६६ ॥ ॥ in No. 294.  
This is followed by the lines as under:—

एकवीसविमुचे पुरि सो तित्थधरदाणयणेहि सुसिउ कंठे ।  
निव्वसुभयकालपढनो कस्स मखालयमसेत्तं ६७ ।  
इयं एकवीसठाणं समत्तं ॥ छ ॥

N. B.— For other details see No. 288.

एकविंशतिस्थानकप्रकरण

Ekavimsatisthānakaparakaraṇa

No. 291

74 ( g ).  
1880-81.

Extent.— leaf 178<sup>b</sup> to leaf 184<sup>b</sup>.

Description.— Complete; 64 verses in all. For other particulars  
see Upadeśamālā No. 232.

Begins.— leaf 178<sup>b</sup>

चवणविमाणा नयरी etc. as in No. 294.



Ends.— leaf 184<sup>a</sup>

नबहि सएहि etc. up to साहारणा भणियं as in No. 294. This is followed by ॥ ६४ ॥ छ ॥ \* छ ॥

N. B.— For other details see No. 288.

एकविंशतिस्थानकप्रकरण

Ekaviṃśatisthānakapraṇa

No. 292

76 (29).  
1880-81.

Extent.— leaf 174<sup>a</sup> to leaf 181<sup>a</sup> (?).

Description.— The last but one verse is numbered as 67 ; so there are in all 68 verses. For other details see Daśavaikālika-sūtraniryukti ( Vol. XVII, part 3, No. 711 ).

Begins.— leaf 174<sup>a</sup>

चवणविमाणा नयरी etc. as in No. 294.

Ends.— leaf 180<sup>b</sup>

इय एकन(वी)से(स)ट्टाणा उद्धरिया सिद्धसेणघरीहि etc. up to साहारणा भणिया ( ६८ ) ॥ छ ॥

N. B.— For other details see No. 288.

एकविंशतिस्थानकप्रकरण

Ekaviṃśatisthānakapraṇa

No. 293

1283 ( a ).  
1887-91.

Size.— 10 in. by 4 $\frac{1}{4}$  in.

Extent.— 10 folios ; 17 lines to a page ; 55 letters to a line.

Description.— Country paper very thin, rough and white ; Jaina Devanāgarī characters with occasional वृद्धमात्राs ; small, quite legible, uniform and very good hand-writing ; borders ruled in three lines in red ink ; red chalk profusely used ; foll. numbered in the right-hand margin ; edges of some of the foll. slightly gone ; condition on the whole very good ; complete ; 65 verses in all ; this Ms. contains an additional work viz. Saptatiṣatasthānakapraṇa commencing on fol 2<sup>a</sup> and ending on fol. 10<sup>b</sup>.

Age.— Pretty old.

Begins.— fol. 1<sup>a</sup> ए ६० ॥

चवणविमाण(णा) etc. as in No. 294.

Ends.— fol. 2<sup>a</sup>

नवहिं सएहिं etc. up to असेससाहारणा भणिया as in No. 294.

This is followed by the line as under:—

॥ ६५ एकवीसस्थानकं ॥ ६ ॥

N. B.— For other details see No. 288.

एकविंशतिस्थानकप्रकरण  
'बालावबोधसहित

Ekaviṃśatisthānakaprakaraṇa  
with bālāvabodha

No. 294

1244.  
1891-95.

Size.— 10½ in. by 4¾ in.

Extent.— ( text ) 8 folios ; 6 lines to a page ; 31 letters to a line.

„ — ( bālā° ) „ „ ; „ „ „ „ „ ; 43 „ „ „ „

Description.— Country paper thin and white ; Jaina Devanāgarī characters with occasional पुष्टमात्राs ; this Ms. contains the text as well as its bālāvabodha ; the latter written above the corresponding lines of the former ; the text written in a comparatively bigger hand ; borders ruled in four lines in black ink ; space between the pairs coloured red ; yellow pigment used at times ; foll. numbered in the right-hand margin ; a bit of paper pasted to fol. 1<sup>a</sup> in the right-hand margin ; condition on the whole good ; both the text and the commentary complete.

Age.— Pretty old.

Author of the bālāvabodha.— Not mentioned.

Subject.— The text along with its explanation in Gujarātī.

1 This is styled as ṭabbārtha.

Begins.— ( text ) fol. 1<sup>a</sup> ॥ ६ ० ए ॥

चवणविमाणा १ नयरी २ । जणया ३ जणणीउ ४ रिक्ख ५ रासीउ ६ ।  
लंडण ७ पमाण ८ आउं ९ । वळं १० तर ११ दिक्ख १२ तव १३  
भिक्षा १४ ॥ १ ॥  
नाणट्ठाणं १५ गणहर १६ । सुणि १७ अज्जिअ १८ संख जक्ख १९  
देवीउ २० ॥

सिद्धिट्ठाणं (२१) च कमेण । साहिमो जिणवरिदाणं ॥ २ ॥  
सव्वट्ठ १ विजय २ उवरिमहिट्ठमगेविज्ज ३ दो जयंतं ४ तु ॥  
उवरिमउवरिमगेविज्ज ६ । मज्झिमोवरिमगेविज्जं ७ ॥ ३ ॥ etc.

„— ( com. ) ए जे विमाण थकी चिठ्या ते विमाननाम १ । नगरीनाम २ पिता-  
नाम ३ मातानाम ४ नक्षत्रनाम ५ राशिनाम ६ लंडणनाम ७ देहप्रमाण ८  
आउणु ९ जिनवर्ण १० आंतरां ११ दीक्षा १२ तप १३ पारणां १४ ॥ १ ॥  
ज्ञानस्थानक १५ etc.

Ends.— ( text ) fol. 8<sup>b</sup>

नवहिं सएहिं संती । छहि सहस्सेहिं परिडुडो विमलो ।  
उसह वस सत्तणंतो । सेसा उसहस्स परिवारा ॥ ६८ ॥  
इय इक्कवीसठाणा । उद्धरिया सिद्धसेणद्धरीहिं ।  
चउवीसजिणवराणं ॥ असेससाहारणा भणिया ॥ ६९ ॥  
इति श्रीएकवीसस्थानकसूत्रं संपूर्णं ॥ लहुजीपठनकृते । ‘गंधार’-  
मंदिरात् ।

„— ( com. ) ए एकवीस ठाणु उद्धरिउं । आचार्य सिद्धसेनद्धरि । चउवीस  
तीर्थकरना एकवीस २ बोल । अतेष समग्र साधारणइं । कहां ॥ ६९ ॥  
इति श्रीएकवीसस्थानकटवार्थं संपूर्णं ॥ लहुजीपठनकृते श्री‘गंधार’-  
मंदिरि लिपितां ॥ ७ ॥

Then we have in a different hand the following line:—

परत ४० एकवीस ठाणु टवालु (?) पत्र ८.

Reference.— For other particulars see No. 288.

एकविंशतिस्थानकप्रकरण  
'बालावबोधसहित

Ekaviṃśatisthānakaprakaraṇa  
with bālāvabodha

No. 295

698 (a).  
1899-1915.

Size.—10½ in. by 4¾ in.

Extent.— ( text ) 6 folios ; 7 lines to a page ; 38 letters to a line.

„ — ( bālā° ) „ „ ; „ „ „ „ „ ; 60 „ „ „ „

Description.— Country paper thick, rough and greyish; Jaina Devanāgarī characters with occasional पृष्ठमात्रास; this Ms. contains the text and its interlinear bālāvabodha as well; the former written in bigger hand-writing and the latter in smaller one ; legible and good hand-writing ; borders ruled in two lines ; space between them coloured red ; yellow pigment used rarely ; condition very good ; foll. numbered as usual ; both the text and its bālāvabodha complete ; the former has the last verse numbered as 66 ; this Ms. contains in addition the following small works :—

( 1 ) जीवोत्पत्तिविचार with bālāvabodha fol. 6<sup>a</sup>.

( 2 ) ? fol. 6<sup>a</sup> to fol. 6<sup>b</sup>.

Age.— Fairly old.

Author of the bālāvabodha.— Not mentioned.

Subject.— The text together with its Gujarātī explanation.

Begins.— ( text ) fol. 1<sup>a</sup>

॥ ६७ ॥ चवण [१] विमाणा २(१) etc. as in No. 294.

„— ( com. ) fol. 1<sup>a</sup> विमाणनगरी जनक पिता जननी माता नक्षत्र राशि  
लंछन प्रमाण ऊचा आउणउ छ(व)र्ण आतरा । etc.

Ends.— ( text ) fol. 5<sup>b</sup>

नवि(व)हि सएहि संती । etc. up to असेससाहरणा भणिय(या) ॥ etc.  
as in No. 294. This is followed by the line as under :

॥ ६६ ॥ इति (ए)कवीसठाणाप्रकरणं समाप्तं ॥

„— (com.) fol. 6<sup>b</sup> इहुइ एकवीस ठाणाउ सिद्धसेणसूरि उधारिऊं चउवीस  
तीर्थकरइ चारिउ वीतरागतणा साधारण एकठा भण्यं । ६६

इती एकवीसठाणाअवचूरि समाप्त ॥

N.B.— For additional information see No. 288.

1 This is styled as avacūri in this Ms.

एकविंशतिस्थानकप्रकरण  
बालावबोधसहित

Ekaviṃśatisthānakaparakaraṇa  
with bālāvabodha

No. 296

177.  
1871-72.

Size.— 10½ in. by 4½ in.

Extent.— ( text ) 10 folios; 5 lines to a page; 32 letters to a line.

„ — (com.) „ „ ; 8-10 „ „ „ „ ; 45-50 „ „ „ „

Description.— Country paper thin, rough and white; Jaina Deva-nāgarī characters; this Ms. contains the text as well as its bālāvabodha; the text written in bigger hand-writing and the bālāvabodha in smaller one; legible and good hand-writing, though, in several places letters have become illegible as ink has spread out; bālāvabodha written above the corresponding lines of the text in columns; every column is preceded and followed by two vertical lines in red ink; foll. numbered in the right-hand margin; fol. 1<sup>a</sup> blank; yellow pigment used; borders ruled in red ink, in three lines, and edges in two; condition very good; both the text and its bālāvabodha complete; the former has 72 verses.

Age.— Śaṃvat 1693.

Author of the bālāvabodha— Not mentioned.

Subject.— The text together with its explanation in Gujarātī.

Begins.— ( text ) fol. 1<sup>b</sup> ॥ ५६० ॥ ऐ नमः

चवणविमाण(णा) १ नयरी २ etc. as in No. 294.

„— ( com. ) ६० ॥ श्रीपरमयुरुभ्यो नमः ।

चवण कहितां तीर्थकरदेव जिणह विमांनथी चव्या ते विमांन कहस्युं  
प्रथम द्वारि १ जन्मनगरी कहस्युं २ जिनना पिता कहस्युं ३ etc.

Ends.— ( text ) fol. 10<sup>b</sup>

नवहि सएहि संती etc. up to अ[ब]से(स)साहारणा भणिआ  
practically as in No. 294. This is followed by the lines as  
under:—

॥ ७२ ॥ इति श्रीएकवीसठाणओ समाप्तः मुनि...गणिना लिपि-  
कृतम् ॥ सञ्ज्ञेयर्थ ॥ छ ॥

1 Yellow pigment is used; 33 letters have become illegible.

Ends.—( com. ) fol. 10<sup>b</sup> अशेष साधारणा समुच्चयदि भण्यते ॥ ७२ ॥ कहि-  
तां कल्या ॥ संवत् १६९३ वर्षे मार्गशिर वदि ८ शुक्ले लिखितं ॥ श्री'अंचल'-  
गच्छे उपाध्यायश्री'श्रीहरिसागरगणिभिः तत्सिष्यमुनिलब्धिमूर्तिगणि  
लिखितं । श्री'राजनगरे' श्रीरस्तु श्रेयो(ऽ)र्थः ॥ ॥ शुभं भवतु ॥

The colophon of the text is followed by the verses written in Gujarātī by some one else as below :—

गोतमना(म) जंपो प्रभात । रगे रली करो जन दनराति । १ ।

गोतमनामे भोजन मीष्ट मले बहु भाते । पुत्र होए सुवित सृजांत । २

गो० बाधऽकार तिजगविख्यात । समयसुंदर गोतमगुण गात । ३ ।

N. B.— For additional information see No. 288.

एकविंशतिस्थानकप्रकरण (?)  
( एगवीसठाणगपगरण )  
टिप्पणसाहित

Ekaviṃśatisthānakaprakaraṇa (?)  
Egaviśaṭhāṇagapagaraṇa  
with tippana

No. 297

1055 ( ■ ).  
1884-87.

Size.— 12 $\frac{1}{8}$  in. by 5 $\frac{1}{4}$  in.

Extent.— ■ folios ; 9 lines to a page ; 35 letters to a line.

Description.— Country paper thick, rough and white ; Devanāgarī characters ; big, legible, uniform and good hand-writing ; notes occasionally written in margins etc. in ■ small hand ; borders ruled in two lines and edges in one in red ink ; foll. numbered in both the margins ; fol. 1<sup>a</sup> blank ; yellow pigment used ; condition very good ; complete ; there is an additional work with a table supplying information about 24 Tirthaṅkaras ; it begins on fol. 8<sup>a</sup> and ends on fol. 8<sup>b</sup> ; it seems to be a part of त्रैलोक्यसार.

Age.— Pretty old.

Author.— Siddhasena Sūri. For details see No. 288.

Subject.— 24 items pertaining to each of the 24 Tirthaṅkaras and their explanation.

1 From v. 73 ( p. 478 ) it follows that this work is Caturviṃśatisthānakaprakaraṇa and not Ekaviṃśatisthānakaprakaraṇa.

Begins.— (text ) fol. 1<sup>b</sup> उ नमः सिद्धं ॥

चक्री भरद्वा सयरो मघवसणक्कुमार संतिकुंथुजिणा ।  
अरजिणसुभोमपडमा हरिसेण जयव(वं)हा भ(व)त्तरक्खो ॥ १ ॥  
भरद्वा वसह्दुकाले मघवदु धम्मदुगं अंतरं जादा ॥  
तिजिणा सुभोमचक्री ॥ अरमल्लिजिणंतरे हंति ॥ २ ॥ etc.

„—( notes ) fol. 1<sup>b</sup> ऋषभअजितकाले भरतसगरचक्रवर्त्तिनो जातौ ॥ २ ॥  
मघवासनत्कुमारौ द्वौ चक्रिणौ धर्मशांतिअंतराले जातौ ॥ २ ॥  
शांतिकुश्वर एव चक्रिणः त्रयः जाताः etc.

Ends.— ( text ) fol. 7<sup>b</sup>

णवई(हिं) सएहि संती छहसयसएहि परिचु(च्छु)डो विमलो ।  
इकसट्टिसय अणंतो सेसाइ सहस्सपरिवारा ॥ ७२ ॥  
इय चउवीस ट्ठणा उद्धार(रि)या सिद्धसेणसूरीहि ।  
चउवीसजिणवराणं । असेससाट्ठणा भणिया ॥ ७३ ॥  
ममत्ता गाथा १०३ (?) इति इकवीसट्ठणा संपूर्ण ॥

„—( notes ) fol. 7<sup>b</sup> धम्मतीर्थकरः नवोत्तरेण सह अष्टशतेन सार्द्धं मुक्तिं गतः

एकोनत्रिंशद्भावना  
( एगुणतीसभावणा )  
[ आत्मबोधकुलक ]  
( अप्पबोहकुलय )

Ekonatrimsādbhāvanā  
( Eḡuṇatisabhāvaṇā )  
[ Ātmabodhakulaka ]  
( Appabohakulaya )

No. 298

641 (e).

1892-95.

Extent.— fol. 22<sup>b</sup> to fol. 23<sup>b</sup>.

Description.— Complete. For other details see Upadesamāla No. 225.

Author.— Not mentioned.

Subject.— A metrical composition in 29 verses in Prākṛit giving advice to the soul.

Begins.— fol. 22<sup>b</sup>

संसारंमि असारे नत्थि सुहं वाहिबेउणापडरे ।  
जाणंतो इह जीवो न कुणह जिणदेसियं धम्मं ॥ १ ॥

<sup>1</sup> For other names see No. 299.

Ends.— fol.

ई(इ)य जाणिऊण एयं धम्माहं ताइं सव्वकज्जाहं ।  
तं तह करेह तुरियं जह सुच्चइ सव्वदुक्खाणं ॥ २९ ॥  
इति उगुणत्रीसीभावना समाप्ता ।

Reference.— This work is referred to as *Ātmabodhakulaka* in Peterson, Reports V, p. 111. On this page both the verses above noted are given, with this difference that the last hemistich runs as under :—

“ ता तह करिज्ज तुरियं जह सिद्धिं पावसे अयरा ॥ २ ॥ ”

For description of additional Mss. see B. B. R. A. S. Vols. III-IV, pp. 403-404, and *Jinaratnakośa* ( Vol. I, p. 62 ). In the *Limbdi Catalogue*, probably this very work is noted as No. 398.

एकोनत्रिंशद्भावना  
[ भावनाकुलक ]  
( भावणाकुलय )

Ekonatrīmśadbhāvanā  
[ Bhāvanākulaka ]  
( Bhāvanākulaya )

No. 299

1157 (b).  
1887-91.

Extent.— fol. 2<sup>b</sup> to fol. 3<sup>b</sup>.

Description.— Complete. For other details see *Saṃsāratārayāna-stavana* No.  $\frac{1157 (a)}{1887-91}$ .

Begins.— fol. 2<sup>b</sup> ॥ ६० ॥

स(सं)सारंमि असारे नत्थि सुहं बाहिवेयणापउरे ।  
जाणंतो इह जीवो न कुणइं जिणदेसियं धम्मं ॥ ॥ ॥  
अथिरं जीयं रिधी य चंचला जुव्वणं पस(व ?)णसरिसं ।  
पसव्वं पिखते तहवि हु चंचिज्जए जीवो ॥ २ ॥

Ends.— fol. 3<sup>b</sup>

एगे दोषदुघडा रहेसु जंपाणवाहणारूढा ।  
वव्वंति मुकयपप्पा अन्ने धावन्ति से पुरउ(ओ) ॥ २८ ॥

1 For additional names see No. 298.



ईय जाणिऊण एयं धम्माइ ताइं सव्वकज्झा(जा)इं ।  
तं तह करेइ(ह) तुरीयं जहा मुच्चसु सव्वदुक्खाणं ॥ २९ ॥  
इति भावनाकुलं ॥ छ ॥ छ ॥ छ ॥

N. B.— For other details see No. 298.

### एकोनत्रिंशद्भावना

Ekonatrimsādbhāvanā

No. 300

127 (6).

1872-73.

Extent.— fol. 5<sup>a</sup> to fol. 6<sup>a</sup>.

Description.— Complete; 29 verses in all. For other details see  
Upadeśaratnamālā No. 264.

Begins.— fol. 5<sup>a</sup> ॥ ६०५ ॥

संसारंमि असारे । etc. as in No. 298.

Ends.— fol. 6<sup>a</sup>

एगे दोग(घ)दुघडा etc. up to दुक्खयणं ॥ २९ ॥ practically as  
in No. 298. This is followed by the line as under :—

एगुणतीसीभावना संपूण्याः ॥ छ ॥

N.B.— For further particulars see No. 298.

### एकोनत्रिंशद्भावना

Ekonatrimsādbhāvanā

No. 301

1270 (52).

1887-91.

Extent.— fol. 39<sup>a</sup> to fol. 40<sup>b</sup>.

Description.— Complete; 29 verses in all. For other details  
see Namaskāramantra ( Vol. XVII, pt. 3, No. 734 ).

Begins.— fol. 39<sup>a</sup>

संसारंमि असारे etc. as in No. 298.

Ends.— fol. 40<sup>b</sup>

एगे दोघदुघडा etc. up to सव्वदुक्खाणं ॥ as in No. 298.

This is followed by the line as under :—

इगुणतीसभावना समाप्ता ॥ छ ॥

N. B.— For additional information see No. 298.

1 This work is styled ■■ उगणतीसी( एकोनत्रिंशती )भावना in B. B. R. A. S.  
Vols. III-IV, p. 403.

औष्ट्रिकमतोत्सूत्रप्रदीपिका  
[ चामुण्डिकमतोत्सूत्र-  
दीपिका ]

Auṣṭrikamatotsūtrapradīpikā  
[ Cāmundīkamatotsūtra-  
dīpikā ]

No. 302

1117.  
1887-91.

Size.—10¼ in. by 4¼ in.

Extent.—19 folios; 13 lines to a page; 48 letters to a line.

Description.—Country paper thin, rough and greyish; Jaina Devanāgarī characters with पृष्ठमात्रा; sufficiently big, legible and good hand-writing; borders ruled in four lines in black ink; red chalk and yellow pigment used; foll. numbered in the right-hand margin; fol. 1<sup>a</sup> blank; edges of some of the foll. slightly worn out; condition on the whole good; complete; composed in Samvat 1617 in Śobhālayapura.

Age.—Pretty old.

Author.—Upādhyāya Dharmasāgara Gaṇi, pupil of Ānandavimāla Sūri. He flourished in the reign of Hīravijaya Sūri. See Peterson, Reports 1V, p. 102 where extracts from Naya-prakāśaṣṭaka with ṭikā are given.

For additional works of this Gaṇi see No. 183 ( pp. 289-290 ).

Subject.—Refutation of Auṣṭrikamata i.e. ■■■ attack on some of the tenets of the followers of the Kharatara gaccha. The entire work is divided into four chapters known as adhikāras. The first deals with the origin of the name 'Auṣṭrika'. The second has for its subject refutation of this *mata*. Convincing of the misguided is the topic taken up in the third. And the fourth deals with what the adherents of this *mata* say about it.

Begins.—fol. 1<sup>b</sup>

॥ ६० ॥ श्रीविजयदानसूरिगुरुभ्यो नमः ।

स्वस्तिश्रीमंतमानंदज्ञानासुतपयोनिधि ।

नत्वा संप्रति तीर्थेश । श्रीमद्वीरजिनेश्वरं । १ ।

1 In Jinaratnakośa ( Vol. I, p. 64 ) this work is alluded to as औष्ट्रिक-मतोत्सूत्रोद्घाटनकुलक and उत्सूत्रखण्डन ■■■ well. The former containing 18 verses in Pāṭya is published along with ■■■ avacūri by the Āgamodaya Samiti in A.D. 1927, Is this No. 302 its commentary ?

दुर्मनस्कृगत्राससुगारिमुनिपुंगवं ।  
 श्रीमद्विजयदानाहं नत्वा सूरेश्वरं पुनः । २ ।  
 कदाग्रहविमुक्तानां मत्सराग्रस्तचेतसां ।  
 अल्पश्रुतवतां किंचिदुपकारपरायणां । ३ ।  
 चामुण्डिकमतोत्सूत्रदीपिकां बोधहेतवे ।  
 एवमुक्त्वैव प्रीति । प्रकुर्वे सृदुभाषया । ४ ।

चतुर्थिः कलापकं ।

अत्र औष्ट्रिकमतोत्सूत्रप्रदीपिकायां चत्वारोऽधिकाराः । तत्र प्रथमा-  
 धिकारे औष्ट्रिकमतनामव्यवस्थापना १ द्वितीयाधिकारे औष्ट्रिकमतोत्सूत्रसूत्र-  
 ( ? इया ) या ( ? त्या ) गमसाक्षिकं तत्तिरस्करणं २ तृतीयाधिकारे दुर्जनवच-  
 नानि श्रुत्वाऽहंदादिहीलनया परित्यक्तसम्यक्त्वानां सम्यक्त्वारोपणोपायः ३  
 चतुर्थाधिकारे तु औष्ट्रिकमतोत्सूत्रस्यौष्ट्रिकमुखेने ( नै ) बाविष्करणोपायः ४ ।

तत्र प्रथमाधिकारे औष्ट्रिकस्य त्रीणि नामानि । तथाहि । औष्ट्रिक १-  
 श्चामुण्डिकः २ खरतर[इ]श्चेति । etc.

fol. 5<sup>a</sup> इति श्रीमत् 'तपो' गणनभोऽंगणनभोमणिश्रीविजयदानसूरेश्वर-  
 शिष्योपाध्यायश्रीधर्मसागरगणिविरचितायामौष्ट्रिकमतोत्सूत्रप्रदीपिका-  
 यामौष्ट्रिकनामव्यवस्थापनालक्षणः प्रथमोऽधिकारः ॥ ॥

fol. 10<sup>a</sup> इति etc. up to प्रदीपिकायामौष्ट्रिकमतोत्सूत्रोद्घाटनपूर्वक-  
 मागमसाक्षितत्तिरस्करणलक्षणो द्वितीयो ( स ) धिकारः ॥ ॥

fol. 16<sup>b</sup> इति etc. up to प्रदीपिकायामहंदादिहीलनया परित्यक्तसम्य-  
 क्त्वानां पुनः सम्यक्त्वारोपणप्रकारलक्षणस्तृतीयो ( स ) धिकारः ॥ ॥

Ends.— fol. 19<sup>b</sup> अथ किंचिदौष्ट्रिकापत्यं जिनदत्तमस्तके एतत् पातकमिति कु-  
 बुद्ध्या धाष्ट्र्यमालम्बते । तदसत्यं जिनदत्तापेक्षया जिनदत्तप्रकाशितोत्सूत्र-  
 प्रवर्तकस्य महापातकमिति ( १ ) एवमन्यदपि तदसदुक्तमाकर्ण्य सकर्णैः परोपकार-  
 रसिकैः सदुत्तरधिया भाव्यमिति ।

श्रीविजयदानसूरीनापृच्छन्नापृच्छ्य शास्त्रसम्मत्या ।

औष्ट्रिकमत उत्सूत्रोद्धृताधिकारप्रणाशपरा ॥ १ ॥

श्रीदीर्घशासनस्नेहसिक्ता ह्या शासनस्थितेः ।

जीयाद् दुर्वाग्वचोवातैरक्षोभ्या दक्षहस्तगा ॥ २ ॥

सुर्नादुषदक्षमा ( १६१७ ) वर्षे हर्षात् 'शोभालये' पुरे ।

धर्मसागरसंज्ञेन निर्मिता ( स ) शु प्रदीपिका ॥ ३ ॥

त्रिभिर्विशेषकं ॥ ॥

इति श्रीमत् 'तपो' गणनभोऽंगणनभोमणिश्रीविजयदानसूरेश्वरशिष्यो-  
 पाध्यायश्रीधर्मसागरगणिविरचितायामौष्ट्रिकमतोत्सूत्रप्रदीपिकायामौ-  
 ष्ट्रिकमतोत्सूत्रस्यौष्ट्रिकमुखेनेव व्यवस्थापनालक्षणश्चतुर्थो ( स ) धिकारः ।

इति औष्ट्रिकमतोत्सूत्रप्रदीपिका समाप्तः ॥ शुभं भवतुः ॥ ॥ श्री ॥

Reference.— For additional Mss. see Jinaratnakośa ( Vol. I, pp. 46 and 64 ).

## SUPPLEMENT

नयकर्णिका

Nayakarnikā

No. 303 ( 6<sup>a</sup> )<sup>1</sup>

1384 ( b ).

1891-95.

Extent.— fol. 11<sup>a</sup> to fol. 11<sup>b</sup>.

Description.— Complete. For other details see No. 15.

Begins.— fol. 11<sup>a</sup>.

वर्द्धमानं स्तुमः सर्वनय[न]नयर्णवागमं ।  
 संक्षेपस्तदुद्धीतनयमं(मे)दानुवादतः ॥  
 नैगमः संग्रहश्चैव व्यवहार-कञ्जसूत्रकौ ।  
 शब्दः समभिरूढैर्वक्ष्यतौ चेति नयाः स्मृताः ॥

Ends.— fol. 11<sup>b</sup>

सर्वे नया अपि विरोधभृतो मिथस्ते ।  
 संक्षय साधुसमक्षं भगवन् भजन्ते ॥  
 मृषा इव प्रतिभटा भुवि सार्वभौम-  
 पादांबुजं प्रधानयुक्तिपराजिता द्राक् ॥

Reference.— See No. 7.

आयतनगाथा  
 ( आययणगाथा )

Āyatanagāthā  
 ( Āyayanagāhā )

No. 304 ( 159<sup>a</sup> )<sup>2</sup>

1392 (62).

1891-95.

Extent.— leaf 79<sup>b</sup> to leaf 80<sup>a</sup>.

Description.— Complete so far as it goes. For further details see

अरिहणस्तोत्र No.  $\frac{1392 ( 1 )}{1891-95}.$

Author.— Not mentioned.

Subject.— Exposition of Jaina temples.

Begins.— leaf 79<sup>b</sup>

नमः समणाण ण कम्म एवं एगाणिया जिणवरिदा ।।  
 कप्पेइ सीइउं जे सिद्धाययणा उ अविरुद्धं ॥ १ ॥

1 This is to suggest that the right place for this work is after No. 6 and before No. 7.

2 See fn. 1.

साहम्मियाण अट्टा चहुव्विहो लिंगओ जह कुडंगी ॥  
मंगलसासगमत्ती य जं कयं तत्थ आपसो ॥ २ ॥ etc.

Ends.— leaf 80<sup>a</sup>

नीयाइं सुरलोए भत्तिकयाइं च भरहुमाईहिं ॥  
निस्सानिस्सकडाइं तत्थाएसो वयसु निरुच्चं ॥ छ ॥  
इति आयतनगाथा ॥

आयतनस्वरूप  
( आययणस्वरूप )

Ayatanasvarūpa  
( Ayayaṇasarūva )

No. 305 (159<sup>b</sup>)<sup>1</sup>

1392 (66).

1891-95.

Extent.— leaf 82<sup>b</sup> to leaf 83<sup>a</sup>.

Description.— Complete so far as it goes ; 10 verses. For further details see अरिहणास्तोत्र No. 1392 ( 1 ).  
1891-95.

Subject.— Varieties of Jaina temples. The right sort of ■ temple is ■ place where the religious-minded persons and persons interested in philosophical discussions, meet.

Begins.— leaf 82<sup>b</sup>

वज्जेत्तु अणाययणं आयतणगवेसणं सया कुज्जा ॥  
तत्थ पुण अणाययणं नायव्वं दव्वभावेहिं ॥ १ ॥  
दव्वे रुट्ठाइघरं अणाययणं भावुत्तं दुविहमेव ॥  
लाहय लोगुत्त(त्त)रियं तइयं पुण लोइयं इणमो ॥ २ ॥ etc.

Ends.— leaf 83<sup>a</sup>

आणयणं पुण दुविहं दव्वे भावे य होई य नायव्वं ॥  
दव्वमि जिणघराइ भावम्मि य होइ तिबिहं तु ॥ १ ॥  
तत्थ साहम्मिया बहवे सीलमंता बहुसुया ॥  
चरित्तायारसंपन्ना आययणं वियाणाहि ॥ १० ॥<sup>2</sup>  
इति आयतनस्वरूपं ॥ छ ॥

<sup>1</sup> See p. 483, fn. 1.

<sup>2</sup> This verse is quoted by Śānti Sūri in his commentary ( p. 32b ) on his own work *Dhammarayaṇapagarāṇa* ( v. 38 ).

## ADDENDA

Page	Line	
X	last	Add : ( Vol. XVI, No. 1 ).
XIV	18	Add after ' other ' : 13.
XIV	last	Add : and the second in No. 11.
XVI	26	Add : Vol. IV, No. 12.
1	last	In a way here are six sections. See my edition of <i>Anekantajayapataka</i> .
13	19	Add after Gaṇi. : He had a pupil named Tattva-vijaya who composed ■ rāsa in Saṃvat 1724.
13	22	See also pp. 33 and 34 and p. 12 of Vol. XVII, pt. 5 ( in press ).
13	24	Add after " Sanskrit. " : It serves the purpose of <i>Tarkasamgraha</i> of Annambhaṭṭa and <i>Tarkabhaṣa</i> of Keśavamiśra.
16	1	Add after ' 1965 ' : The text named as " Jaina-tarka-bhāṣā " along with <i>Ratnaprabhā</i> , a Sanskrit commentary by Vijayodaya Sūrijī—the com. corrected by his pupil Vijayanandana Sūrijī is published by J. G. Shah in A. D. 1951. In the end contents are given in Sk. in verse.
17	22	<i>Ānandalekha</i> ( <i>Vijñapti-lekha</i> ), too, is his work. It is published in " Jaina Yuga " ( V, 4-5 ) and in <i>Śrī-Praśastisaṅgraha</i> published by " Śrī Deśavirati dharmārādhaka-samāja ", Ahmedabad, in Saṃvat 1993. So is <i>Ātmajñānaprakāśastavana</i> ( No. 142 ).
20	15	See Nos. 126 and 127.
28	last	Herein there is Padmāsāgara's <i>Yukti-prakāśa</i> with his own commentary.
30	28	Add after 1918: Also published in " Jaina Satya-Prakāśa " ( Vol. XVII, Nos. 5-6 ), by utilizing a Ms. belonging to " वृद्धिधर्मजैनज्ञानमन्दिर ", Vallabhapura.

## Page Line

- 33 5 Age.— Not modern.
- 33 14 Add : This work along with *Nayarabasya*, *Nayopadeśa*, *Nayāmṛtataraṅgiṇī*, *Syādvāḍakalpalatā*, *Nyāyaloka*, *Nyāyakhṇḍakhadya*, *Aṣṭasahasrīṭikā* etc. serve the purpose of works of Udayanācārya, Gaṅgeśa, Upadhyāya Raghunātha Śiromaṇi and Jagadīśa respectively.
- 33 last Add : The Gujarātī translation of *Nayapradīp*<sup>1</sup> by M.K. Mehta is published by his son Dr. B. M. Mehta in A. D. 1950. The edition is named as “नयप्रदीप-नयचक्र-संक्षेप”.
- Nayapradīpa* correctly named as “‘Saptabhaṅginaya-pradīpa’” is published along with *Balahodhīnī*, a Sk. com. by Vijaya-lāvaṇya Sūriji in “विजयनेमिसूरि-ग्रन्थमाला” as No. 29 in Saṁvat 2003.
- 35 14 This text up to 39 verses along with a corresponding portion of *Nayāmṛtataraṅgiṇī* and that of a super-commentary by Vijaya-lāvaṇya Sūriji is published in “विजयनेमिसूरिग्रन्थमाला” as No. 36 in Saṁvat 2008.
- 39 18 A survey of this work is given by Dr. Satis-Chandra Vidyābhusana in his *History of Indian Logic* ( pp. 174-181 ).
- 43 last Add : The text along with Hindi translation of the text and Siddharṣi's com. by Pt. Vijayamūrti is published in A. D. 1950, in “Rāyachandra Jaina Śāstramālā”.
- 48 19 Add : Is he the author of No. 77 ?
- 50 25 Add : According to *Prabhāvakacarita*, Vadin Deva Sūri was born in Vikrama Saṁvat 1143, he took *dikṣa* in 1152, became *ācārya* in 1174 and died in 1226. He has composed the following works :  
Pābhāiyajivānusāsana ( 23 verses ).  
Munīcanda-guru-thuī (25 verses ).

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1 In Jainānanda-pustakālaya, Surat, there is a Ms. of this name.

Page Line

Guruvirahavilāva ( 55 verses in Apabhraṃśa ).

Gihivasasarūva ( 57 verses ) is by some pupil of his. According to Ānandasāgara Sūri, it is by Deva Sūri.

All of these are published in *Prakarāṇasamuccaya* on pp. 43-44, 44-46, 46-49 and 50-53 respectively.

From *Santināthacaritra* composed in Śaṃvat 1410 by Munibhadra Sūri, we learn about the names of the successors of Vādin Deva Sūri. They are :

Bhadreśvara Sūri

|  
Vijayendu Sūri

|  
Mānabhadra

|  
Guṇabhadra Sūri

|  
Munibhadra Sūri

51      17      Add : *Pramāṇanayatattva-loka* ( chs. I-V ) and its Gujarāṭi translation by M. J. Gandhi, is published by this translator.

52      9      Add : In *History of Indian Logic* ( p. 201, fn. ) it is said :

“ The portion related to *pramāṇa* in the Jaina chapter of *Ain-i-Akbari* very closely resembles that in *Pramāṇanayatattva-loka-lāṅkāra* ”.

Col. Jarett has translated this *Ain-i-Akbari*. This translation is published by the Asiatic Society of Bengal. On Vol. III, p. 190 there is the pertinent portion.

79      21      “ For details see p. 179 & p. 491 of this “Addenda”.

83      6      Add after “ 403. ” : This work is also named as *Nayacakra*. See p. 86. Cf. *जैन हितैषी* ( Vol. XIV, p. 306 ).

84      2      Add: Size.— 11  $\frac{3}{8}$  in. by 6 in.



Page Line

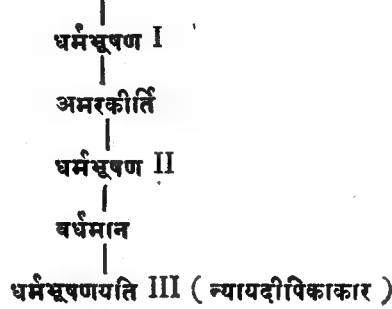
88 15

Add : In Premi-Abhinandana-Grantha there is an article of Pt. Darbarilal. It is named as “अभिनव धर्म-सूषण और उनकी न्यायदीपिका”. Here it is said :

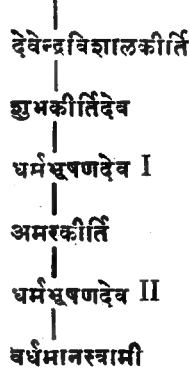
Abhinava Dharmabhūṣaṇa must have been born in Vijaynagar in about Śaka 1280 (= A. D. 1358) and died in about Śaka 1340.

He succeeded his *guru* Vardhamāna sometime between Śaka 1295 and 1307. He was a contemporary of Devarāya I, king of Vijayanagar. He is mentioned in two ways :

( a ) पद्मनन्दि ( कुन्दकुन्दाचार्य )



( b ) कीर्ति



88 22

Add : In *History of Indian Logic* ( pp. 215-216 ) a summary of *Nyayadīpika* is given. On its p. 251 it is said that Dharmabhūṣaṇa is mentioned by Yaśo-vijaya Gaṇi in his ( Jaina ) *Tarkabhāṣa*.

- | Page | Line |   |
|------|------|---|
| 89   | 22   | Add after "reference" : The text is published along with a Hindi commentary (?) by Pandit Nathuram Premi, Bombay, in A. D. 1913.  |
| 89   | 23   | Add after "1926." : Nyāyadīpikā edited by Pt. Darbarilal is published from वीरसेवामन्दिर (सरसावा). On p. 111 of this edition there is mention of <i>Karuṇya-kalikā</i> which may be a work of this author of <i>Nyāyadīpikā</i> . |
| 89   | last | Add : For additional Mss. see <i>Jinaratnakōśa</i> ( Vol. I, pp. 219-220 ). Here a Ms. dated Samvat 1586 is noted.  |
| 99   | 24   | Add after "saṅgraha". Anantavīrya is mentioned in <i>Pārśvanātha-purāṇa</i> by Vādirāja in Śaka 947. Anantavīrya refers to <i>Prameya-kāmala-mārtanḍa</i> .   |
| 99   | 31   | Add after "text." : The text is based upon Akalaṅka's <i>Nyāyaviniścaya</i> . See HIL ( Vol. II, p. 582 ).  |
| 101  | 16   | Add after "1927." See p. 108.   |
| 101  | 25   | Add after "1893." See also <i>Jinaratnakōśa</i> ( Vol. I, p. 239 ).   |
| 108  | 8    | Add after "published" : along with <i>Parikṣāmukha</i> .  |
| 114  | 4    | Add after "Reference" : <i>Pramāṇa-parikṣa</i> is published in "Sanātana Jaina Granthamālā" as No. 10 from Benares, in A. D. 1914. For additional Mss. see <i>Jinaratnakōśa</i> ( Vol. I, p. 268 ).                               |
| 116  | 25   | Add : He is pupil of Māṇikyanandin.   |
| 117  | 12   | Add after "is" : mentioned in Jinasena's <i>Ādipurāṇa</i> and is  |
| 122  | 5    | Add after "published" : with Abhayadeva's commentary.   |
| 122  | 16   | Add : He is pupil of Anantadevasvāmin.  |
| 123  | 28   | Add after "1901." : The text is published in "रायचन्द्र जैन शास्त्रमाला" as No. 4 in A. D. 1904.  |

Page	Line	
133	17	Add : after " Surat." For additional Mss. see <i>Jinaratnakośa</i> ( Vol. I, p. 348 ). Here the work is named as <i>Mukhavastrika</i> , too. This is rather strange.
135	2	Add after " 1884. " The text is published in " श्री-श्रुतज्ञान अमीधारा " in A. D. 1936.
135	17	Add after " 425. " Several Mss. of the text along with those of <i>Adhirohinī</i> are noted in <i>Jinaratnakośa</i> ( Vol. I, p. 5 ).
147	15	Add after " 1677. " : For additional Mss. of the commentary see <i>Jinaratnakośa</i> ( Vol. I, p. 5 ).
151	13	Add after " complete " : composed before Vikrama Samvat 1798 ( see p. 152 ).
156	11	Add after " too. " : For additional Mss. see <i>Jinaratnakośa</i> ( Vol. I, p. 5 ).
160	24	Add : Is he Digambara ?
169	last	Add after " text. " : For Mss. of the text and its commentary by the author see <i>Jinaratnakośa</i> ( Vol. I, p. 6 ).
170	7	Add : Is he Digambara ?
172	last	This work along with <i>Adhyātmasāra</i> and <i>Adhyātmopaniṣad</i> etc. link up <i>Jaina</i> logic with <i>Vaidika</i> works such as <i>Gītā</i> , <i>Yogavasiṣṭha</i> etc.
175	10	Add after " Prākṛit. " : It is the 2nd <i>Vimīśikā</i> out of 20.
177	18	( अणिच्चयाकुलग ) ( Aniccayākulaga )
179	14	For the complete title add after " Hemachandra " : des Schülers des Devachandra aus der Vajrasākhā. This essay appeared separately as well as in " Denkschriften der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften, Vol. XXXVII, pp. 171-258. Its translation into English by Dr. Manilal Patel is published along with a foreword of Prof. M. Winternitz in " Singhi Jaina Series " as No. 11 in A. D. 1936. The Gujarāṭi translation prepared by M. G. Kapadia and named as <i>श्रीहिमचन्द्राचार्यचरित्र</i> is published by the Jaina dharma Prasāraka Sabhā in A. D. 4931.

## Page Line

For further details see T. Zachariae *Die ind. Wörterbücher* (= GIAP. i. 3<sup>b</sup> [1897]), pp. 30-35; H. Jacobi, ERE Vol. VI, p. 591; J. Hertel, *Ausgewählte Erzählungen aus Hemacandras Parīṣiṣṭaparvan* Leipzig (1908), Einleitung pp. 1-5.

*Hemacandrācārya* written by B. J. Doshi is published in "श्रीसयाजी बालज्ञानमाळा" as No. 138 in A. D. 1939. Dhūmaketu has written a book named "कलिकालसर्वज्ञ हेमचन्द्राचार्य". It is published in "Śrī-Ātmānand-Janma-Śatābdī-granthamālā" as No. 4 in A. D. 1940. *Hemasamikṣā* of Madhusudan C. Modi is published in "Śrī-Ātmānand-Janma-Śatābdī-granthamālā" as No. 5 in A. D. 1942.

- 195 32 Add : For additional Mss. see *Jinaratnakōṣa* ( Vol. I, p. 15 ).
- 198 24 Add after " unnamed " : Jineśvara Sūri in his commentary on *Aṣṭakaṇṭhakarāṇa* has not only named one and all but has shown how they are connected.
- 199 17 For additional Mss. see *Jinaratnakōṣa* ( Vol. I, p. 18 ).
- 202 last Add after " 112. " : For additional Mss. of the commentary see *Jinaratnakōṣa* ( Vol. I, p. 18 ). Here one of its Mss. dated Saṃvat 1494 is noted.
- 205 19 For additional Mss. see *Jinaratnakōṣa* ( Vol. I, p. 19 ). Here the title given as " अष्टसहस्री " is not correct.
- 207 16 Add after " cosmos. " : composed in Saṃvat 1776.
- 210 23 Add : For additional Mss. see *Jinaratnakōṣa* ( Vol. I, p. 20 ). Here the work is named as " आगम-अष्टोत्तरी ".
- 211 32 Add after " 4. " : or 6.
- 215 ■ Add : XVIII 170.
- 222 last Add ■ fn. : By ' रानेरबंदिर ' is meant a suburb of Surat.

1 According to his calculation the birth-date of Hemacandra would be the 1st December, 1088 A. D. see Hertel, *ibid.*, p. 1, n. 2.

Page	Line	
223	11	Add after " 1508. " : For Mss. see <i>Jinaratnakōṣa</i> ( Vol. I, p. 22 ).
228	5	Add : A Gujarātī translation of <i>Ācaropadeśa</i> is published in A. D. 1921 along with (1) an anonymous <i>Saktamuktāvalī</i> in Gujarātī, (2) Guj. translation of <i>Sindūra-prakara</i> , (3) its text, (4) Cidānanda's <i>Prāśnottaramālā</i> and (5) Guj. translation of <i>Ātmavabodhakulaka</i> .
231	3	Add after " 1909. " : In the former edition (p. 391) one who denounces 'sthāpanā-jina' is designated as 'nihnava'.
244	10	Add before " p. " : Vol. I,
247	23	Add after °मणि : Vol. XVIII, No. 195 and in the next line उपदेशचिन्तामणिस्वोपज्ञटीका Vol. XVIII, No. 197.
248	23	Add after " koṣa " : Vol. I, p. 26.
248	last	Add : For Guj. translation of <i>Ātmavabodhakulaka</i> see p. 492.
251	21	Add after " ? " : If so, its Mss. are noted in <i>Jinaratnakōṣa</i> ( Vol. I, p. 321 ), and it is published from Pālitana in A. D. 1913.
254	26	Add in " Author " : For details see No. 244 ( p. 392 ).
255	last	Add after " 1902. " : See also <i>Jinaratnakōṣa</i> ( Vol. I, p. 31 ).
258	9	Add as a fn. : For 'śiṣyāśrava' see Vol. XVII, pt. 3, p. 47.
261	last	Add after " 160. " : For Mss. of this commentary see <i>Jinaratnakōṣa</i> ( Vol. I, p. 31 ).
272	14	Add after " सम्बोधिनी. " : See No. 205 of Vol XVIII.
272	16	Add after " gāthās. " : Cf. No. 194.

Page	Line	
272	17	Add after " verses. " : No. 283 of Vol. XVIII.
274	28	Add after " in " : two instalments in
274	29	Add after " Prakāśa " : in Vol. XVI, Nos. 9 & 10.
275	7	Add : Age.— Not modern.
280	8	Add : For description of additional Mss. deposited in B. O. R. I. see DCGCM (Vol. XVI, Nos. 171-175). For further Mss. of the text and its commentary see <i>Jinaratnakōśa</i> ( Vol. I, p. 322 ).
318 after 24		Add : Age.— Not modern.
329 after 24		Add : Author.— Muncandra Sūri. See No. 205.
333	9	Add after " Sūri " : alias Lakṣmī Sūri.
423	26	Add after भावना : No. 300.
442	last	Add as a fn. : The answer is कुबलय.
464	22	Add : Author.— Not mentioned.*

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\* When it is obvious as to where an addition is to be made, at times no specific hint is given,

## CORRIGENDA

Page	Line	Incorrect	Correct
VIII	16	discussion	reasoning
IX	36	Nyāysūtra	Nyāyasūtra
X	35	about to be	o
X	last	Culture.	Culture'
XIII	30	" " " " " " " "	" " " " " " " "
XIV	36	to be	o
XIV	last	9.	9
XVI	12	*paḍibohna	*paḍiboha
XVI	24	सोपान " सोपान संबंधी जैन तेमज अजैन मंतव्यो. "	
XVI	25	" आत्मोन्नतिनां सोपान " " आत्मोन्नतिनो क्रम "	
XVI	26	आनन्द. "	आनन्द "
XVII	■	being <sup>1</sup> yoga°	being 'yoga°
XVIII	16	Vimna-	Vimāna-
XVIII	28	nech	nach
I	19	four	six
4	16, 17	is in ... published in	is published in two parts in
9	18	Not mentioned	Is he Haribhadra Sūri ?
14	17	जैननतर्क	जैनतर्क
21	19	different )	( different )
28	19	plete ; composed	plete ; the commentary composed

<sup>1</sup> Only such errors as were casually noticed, are here corrected.

<sup>2</sup> The head-line is not counted.

■ The editor changed the title without consulting me.

Page	Line	Incorrect	Correct
31	11	<u>1383 (a)</u> 1891-95	42
40	28	स्वपराभास	स्वपराभासि
49	21	This ... been	The text has been published in A. D. 1936 in "श्रीश्रुतज्ञान-अमीधारा अथवा ज्ञान्तसुधारसादि-ग्रन्थसन्दोह" on pp. 25-27.
88	11	No.	p. 89
88	15	Guptā	Gupta
95	last	Bhagvad-	Bhagavad-
99	19	that	Nyāyaviniścaya
105	7	1882	1892
113	18	Vidyānanda	Vidyānandin
139	6	revised	corrected
177	17	in press	pp. 130-131
179	14	mönches	Mönches
181	29	Dharmaśarmābhyudaya	Dharmābhyudaya
181	30	Samvat 1214	c. Samvat 1275
193	19	revised	corrected
200	4	1494 (?)	1409
205	20	अष्टादशमीद्वात्रिंशिका	अष्टादशीद्वात्रिंशिका
205	20	Aṣṭādaśamīdvātriṃśikā	Aṣṭādaśīdvātriṃśikā
206	17	अष्टादशमीद्वात्रिंशिका	अष्टादशीद्वात्रिंशिका
206	17	Aṣṭādaśamīdvātriṃśikā	Aṣṭādaśīdvātriṃśikā
211	23	जोगीओ	जोगी ओ (उ)
213	last	सण्णाण ... १२	सण्णाणहउज्झाणए(हे)ओ(उ) त्ति । २।
215	2	(?)	o
215	2	10 <sup>b</sup>	11 <sup>a</sup> (?)
216	8	उपदेश (?)	उपदेशासुतपञ्चविंशिका XVIII 283



Page	Line	Incorrect	Correct
216	9	उपदेश (?)	उपदेशकुलक XVIII 192
223	4	alpabetical	alphabetical
236	28	( ऽर्थाः )	( ऽर्थाः )
238	last	' अम्मापि-	' अम्मा-
244	18	$\frac{127 (I)}{1872-73}$	264
250	19	आद्यहर्द्धर्मदेशना	आद्याहर्द्धर्मदेशना
250	19	Ādyarhad°	Ādyārhad°
255	19	Hemamahāśa's	Hemamahāśa's
263	5	v. 10	v. 10,
272	14	सुखसम्बोधिनी	सुखसम्बोधना
274	3	vicārasāra	vicāralava
274	28, 29	to be	o
274	29	" Prakāśa. "	" Prakāśa "
276	27	घाऽऽ	घाऽऽ
282	5	189	187
289	26	°दीपिका	°प्रदीपिका
290	31	जीवनरेखा ... No. 5 )	जीवनरेखा published ... Vol. 68, Nos. 2-3, 4 & 5 ).
290	18	?	Prākṛit
302	2	उवएस°	उवएस°
314	30	°हृदैः	°हृदैः
315	22	१५८ ॥ १६ ॥	१५ ( १६ ॥ )
325	9	पटुवत्ने	पटुव्वेन
325	11	बिबकरणे	बिबकरणे
336	19	पव	o
336	21	" गुरुणां	" गुरुणां

Page	Line	Incorrect	Correct
336	last	ग्रुणा नृपबोधोनि	नृपबोधो नि
338	20	साभोग्य०	सौभाग्य०
345	24	वाणिक्	वणिक्
352	last	,	०
354	12	Vijaylakṣmī	Vijayalakṣamī
362	21	°विंशतीभावन	°विंशद्भावन Vol. XVIII, pt I, No. 298
362	31	538	537
374	9	vivṛti	viṛti
375	26	हुल्य(विधाय	हुल्य(?) विधाय
376	11	श्रमहावर्द्धमाना°	श्रमहावर्द्धमाना°
376	17	शिष्य...	शिष्य°...
376	32	2	1
376	last	1	2
382	12	°सैगतादि°	°सौगतादि°
384	11	225.	225
388	31	कथः	कथः
398	26	११२७४	१२२७४
400	28	°टीकायां	°टीकायां
405	16	°būṣā	°bhūṣā
406	18	एतादृशी	एतादृशी
409	14	°मालप्रकरणानउ	मालाप्रकरणनउ
421	1	°पयिष°	°पीयष°
421	16	‘मंगलं’	मंगलं
424	18	तिवहुण’	तिहुयण’

Page	Line	Incorrect	Correct
424	22	बृहच्छान्ति स्तव	बृहच्छान्तिस्तव
424	22	fol.	foll.
431	4	पृथक्कृति°	पृथक्कृति°
432	15	जयप्रपंक°	जयप्रपंक°
442	26	१॥	१॥*
452	20	(	°
466	20	suppresion	suppression
481	3	dipikā	dīpikā
486	7	Upadhyāya	Upādhyāya
487	28	p. 491	pp. 490 and 491

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